



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

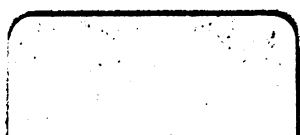
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

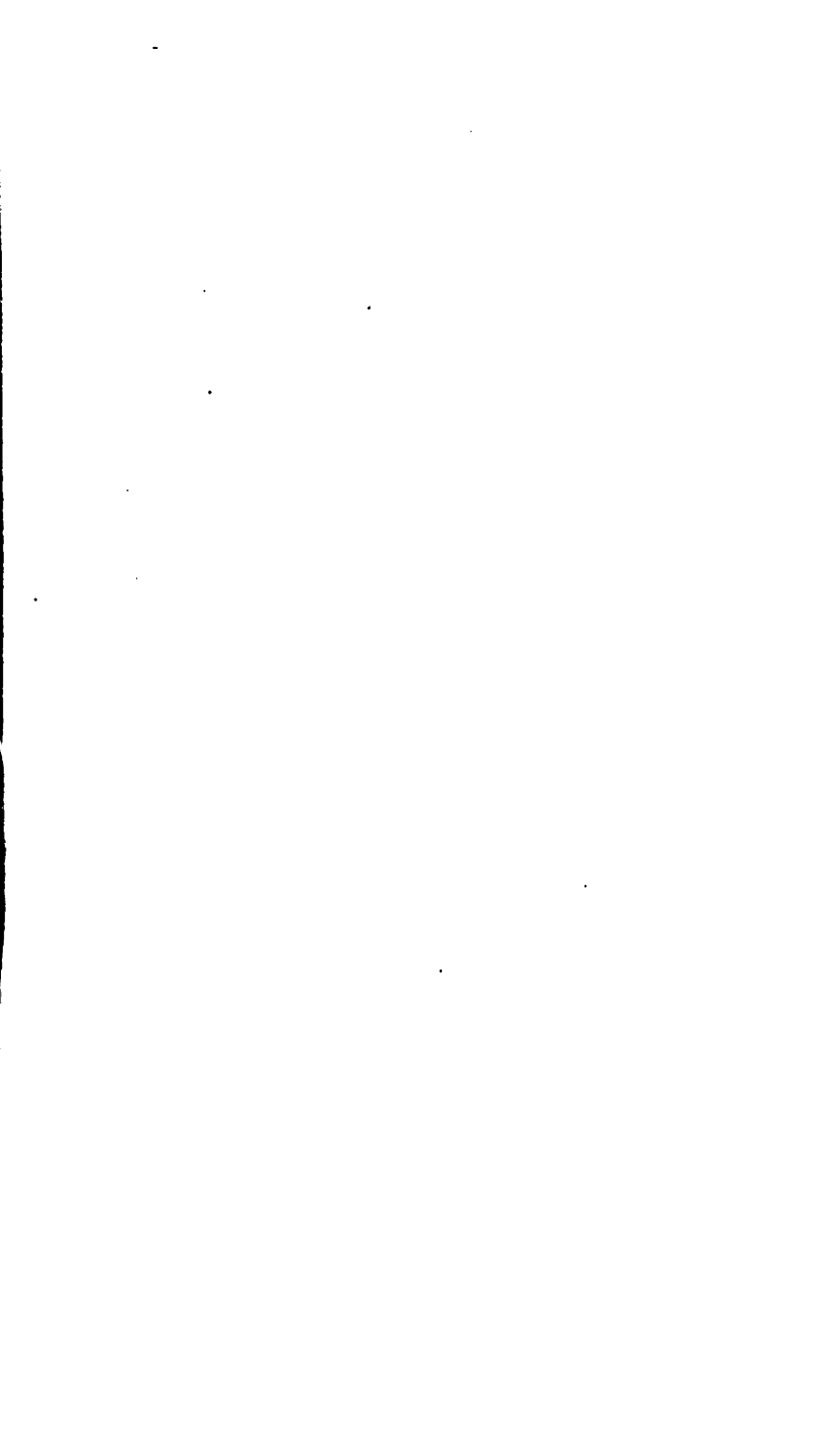
2

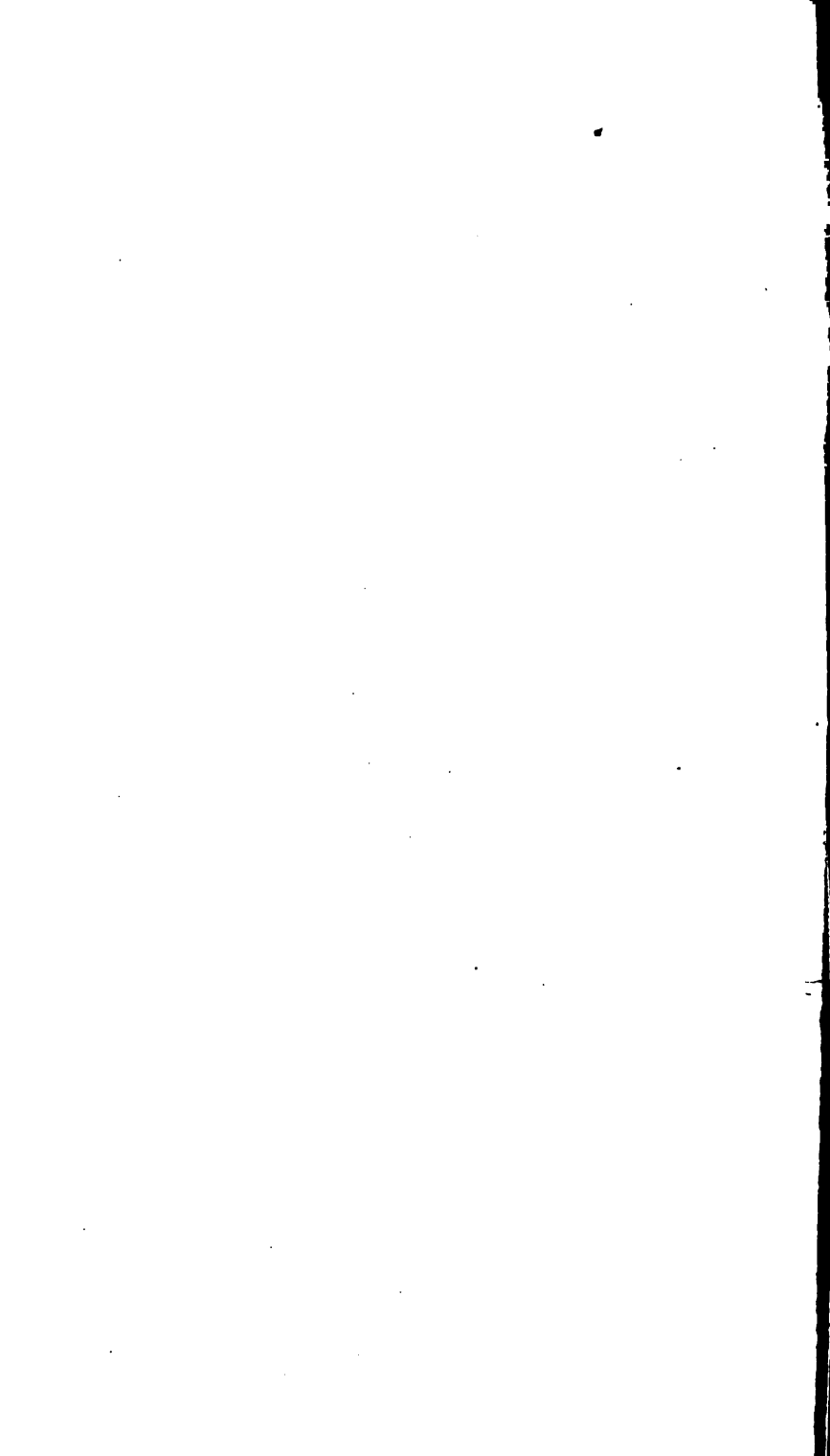


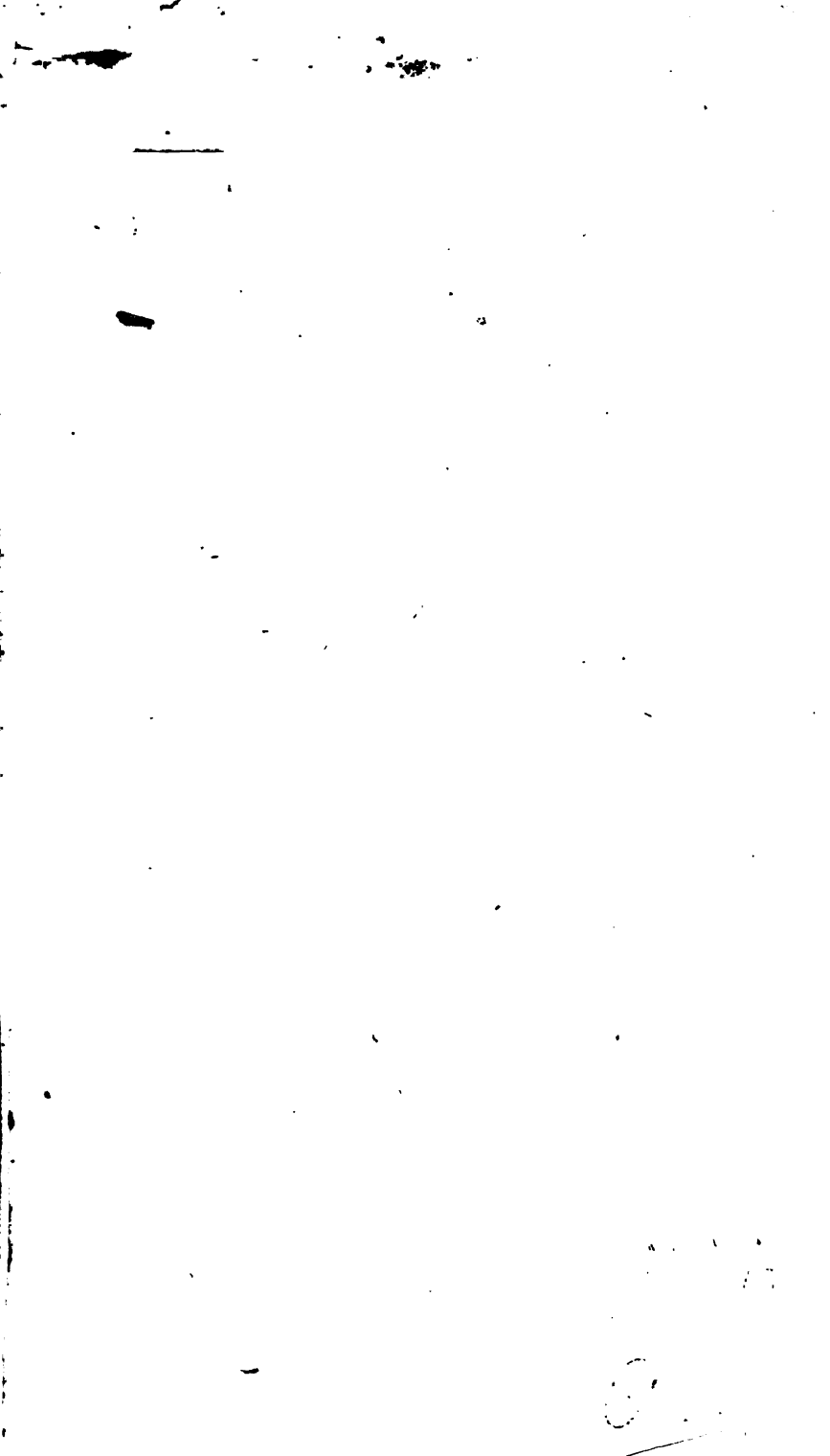


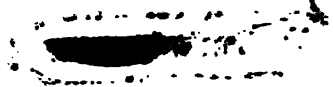
Analytical  
100

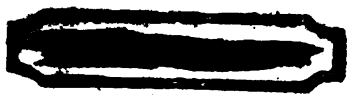












THE  
ANALYTICAL REVIEW,

OR  
HISTORY OF LITERATURE,  
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN,



CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,  
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,  
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

*"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et  
" censura tempus teratur; sed plane hiflorice res ipsæ narrentur, judicium  
" parcius interponatur."* *BACON de hifloria literaria conscribenda.*

V O L. XX.

FROM SEPTEMBER TO DECEMBER INCLUSIVE, 1794.

L O N D O N :

PRINTED FOR J. JOHNSON, N<sup>o</sup>. 72, ST. PAUL'S CHURCH-YARD,

M DCC XCV.

RECEIVED

NOV 10 1964

U.S. DEPARTMENT OF JUSTICE

WASHINGTON, D.C.

COMMUNICATIONS SECTION

TO DIRECTOR, FBI (100-442611) FROM SAC, NEW YORK (100-100000) (P)

RE NEW YORK TELETYPE TO BUREAU, OCTOBER TWENTY LAST.

FOR INFORMATION OF BUREAU, NEW YORK OFFICE IS CURRENTLY

CONDUCTING AN INVESTIGATION OF THE MATTER.

THE RESULTS OF THE INVESTIGATION WILL BE FURNISHED TO BUREAU

AS SOON AS AVAILABLE.

VERY TRULY YOURS,

JOHN EDGAR HOOVER

SPECIAL AGENT IN CHARGE

ENCLOSURE



T H E

# ANALYTICAL REVIEW,

For SEPTEMBER, 1794.

---

BIOGRAPHY.

ART. I. *Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great-Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The second Edition, with Corrections, Enlargements, and the Addition of new Lives.* By Andrew Kippis, D.D. F.R.S. and S.A. with the Assistance of the Rev. Joseph Towers, LL.D. and other Gentlemen. Volume the Fifth. Folio. 710 pages. Price 1l. 11s. 6d. in sheets. Nichols, &c. 1793.

We congratulate the public on the progress, however slow, of this great repository of national biography. For the success of such a work every man must wish, who is not indifferent to the history, the literature, and the national glory of Great Britain; and no man is better entitled to our confidence in the execution of the plan, than the respectable veteran in letters who conducts the present edition.—Yet, with sincere good wishes for the success of the work, and with the most unfeigned respect for the conductor, we will not dissemble, that the opening of the present volume suggested to us some gloomy reflections, respecting the size and probable termination of a work, of which about a fourth part forms five volumes in folio, and has taken fifteen years in publication. A work of which the size is so great, and the progress so slow, is likely, before the appearance of its concluding volumes, to have it's more early antiquated, by the changes of literary fashion, by new discoveries in science or history, and even by the progressive languor and forgetfulness of the public. It's magnitude and duration so far surpass the probabilities of literary life, that, instead of being the uniform record of the judgements pronounced on eminent characters by one period and one set of writers, it may be abandoned in succession to new races of editors, who are likely to deform it by inequality of talent, dissonancy of opinion, and variety of style.—One conductor may write biography with all that vigour of eloquence, and lustiness of wisdom, which distinguished Johnson; and the successor, assigned to him by some unfortunate chance, may lower it to the puerile loquacity of Boswell.

Nor is this the only untoward circumstance, which belongs to the work. It is impossible to swell it to such a size, without the accumulation of obscure and uninteresting names, until the interest which belongs to illustrious characters be buried and smothered under a mass. The great extent too must operate as a secret temptation to the

mind of the conductor, to relax somewhat of his rigour in selection, and under the influence either of private friendship, or of peculiarity of opinion, to indulge a much greater facility, in the admission and expansion of unimportant articles, than he would have allowed himself to practise in a work, where a more limited extent prescribed greater severity of selection. Let it be farther observed, that the chance of inferior execution is also in another respect increased by the extent of the plan.

The hope of applause and reputation must very faintly animate the genius of a writer, who contributes to a stupendous compilation, from the perusal of which the poor are precluded by the price, and the wealthy deterred by the magnitude. That ardour which is the incentive to literary excellence is in a great measure repressed, and the writer is in danger of subsiding into all the coldness, haste, listlessness, and negligence of a trading compiler.

Notwithstanding these defects, which seem to us inherent in the constitution of so extensive a biographical work, it is perhaps necessary to the completeness of our national literature, that such a compilation should exist, as a repository accessible to the curiosity of the learned. The conduct of the present edition has been long known to be liberal and judicious, and the present volume will certainly not tend to change the favourable opinion of the public. It is inscribed by Dr. Kippis to the memory of sir David Dalrymple, a man of whom, as an antiquary of singular accomplishments and sagacity, Scotland is entitled to boast; and whom, as a magistrate of great virtue and discernment, she has on some late occasions had reason to lament. His communications to the *Biographia Britannica* are justly commemorated by Dr. K., nor will any of its attentive readers have forgotten the success, with which he carried the light of criticism into the chaos of romance and prodigy, that formed the history of Crichton.

Of ninety two lives, which are contained in this volume, five only are taken unchanged from the former edition of the *Biographia*. To the industry of the present editors we owe fifty new lives, and thirty-seven to which there have been made important additions. The first specimen of it which we shall present to our readers is the following character of the late excellent Mr. Day.

P. 23. 'Mr. Day's short life was one uniform system of exertions in the cause of humanity. He thought nothing mis-spent or ill-bestowed, which contributed, in any degree, to the general sum of happiness. In his pursuit of knowledge, though he deemed it highly valuable as a private and personal acquisition, he had a particular view to the application of it to the purposes of philanthropy. It was to be able to do good to others, as well as to gratify the ardent curiosity and activity of his own mind, that he became an ingenious mechanic, a well-informed chemist, a learned theoretical physician, and an expert constitutional lawyer. But though his comprehensive genius embraced almost the whole range of literature, the subjects to which he was the most attached, and which he regarded as the most eminently useful, were those that are comprehended in historical and ethical science. Indeed, every thing was important in his eyes, not merely as it tended to advance the individual, but in proportion to its ability in disclosing the powers, and improving the general interests, of the human species.

: The

The political character of Mr. Day may be seen in his writings, hereafter to be mentioned. But it is proper here to observe, that though he wrote with warmth and energy, his sentiments were tempered with a moderation dictated by humanity. To adopt his own words, he was unwilling to "make the great state machine stand still, for the mere experiment of greasing its wheels." It was with horror that he heard of the coolness with which persons sometimes talked of civil wars, as if they imagined that every the least profaneness at the shrine of liberty was to be purged by streams of innocent blood, and the overthrow of the constitution. Partly from the notions he had imbibed from Rousseau of the dignity of man, but still more perhaps from the jealousy with which he thought the sacred temple of freedom ought ever to be watched by its own priests, he declared, "that he never would, either by himself or agents, ask for the vote of an elector in any part of the kingdom." From the same refined watchfulness over his own independence, as in the former instance over that of others, he withdrew from more than one overture to bring him into the public service, though such overtures were made in a very honourable manner. The pointed scrutiny with which he was accustomed to examine things threw a thousand obstacles in the way of his union with a party: and as he despised the prospects of ordinary ambition, and sought neither titles nor emolument, he perceived the more distinctly the inestimable privilege of retaining the good opinion of all mankind in the homely station of an honest man.

In private life, Mr. Day was a faithful and tender husband, an affectionate son, and a generous and sympathising friend. Indeed, the unusual patience with which he commonly listened to the accounts any in his company gave of their situation and circumstances, and the earnest advice, as well as ready pecuniary assistance, which he afforded them, made many suppose him to be more interested for their individual welfare, than from their relative connections, and his regards for the rest of mankind, there could be just reason to expect. Benevolent as he was, he knew that both friendship and property have their limits.

Mr. Day was remarkably plain in his dress, and even negligent in that respect; but then it was only in such points as he thought to be unconnected with health. In the choice of his food he was far from being nice and delicate; not, however, from the want of a very discriminating taste, but because he had observed that a fastidiousness of appetite is often productive of evil consequences. His mode of travelling was as simple and unexpensive as possible; the reason he assigned for which, was, that the less he spent upon himself, the more he could afford for the wants of his fellow-creatures. In fact, he not only applied great part of his income, but also some portion of his principal fortune to the calls and purposes of others. In consequence of the wide range of his charity, and the unostentatious manner in which it was bestowed, many of his beneficent actions are now totally unknown; and others it would not be proper to mention, as the objects of them are still living. Few returned from him empty-handed; for he said, "that he loved to give." It was a beautiful part of his character, that he would often seek for excuses, why he might bestow something even on profligate poverty. The relief that might accrue to the families of unworthy persons, the distance the petitioners came from, or

other reasons, were assigned by Mr. Day as apologies for the exercise of his generosity. Indeed, human benevolence would be too much limited, if the extension of it were solely confined to moral excellence. There may be much compassionate distress, much distress that ought to be relieved, where there are great defects in point of character.

• It has been thought that Mr. Day was reserved in his manners to those of his own degree in life; but this was not the case where he particularly esteemed people for their moral qualities, whether he knew them by experience or report. His countenance and behaviour were then expressive of the natural openness and cordiality of his temper. The persons he was most disposed to treat with coldness and distance, were those, who presuming upon their rank, fashion, or fortune, seemed to lay claim to the universal homage of mankind. Such vain and empty pretensions he undoubtedly regarded with supreme contempt. He enjoyed rational society, and had very great talents for conversation; but he had a dislike to mixed companies, and especially those which constitute what are commonly called the polite circles.

• To merit, though unattended with shining talents, Mr. Day was much attached; nor was he unwilling to have the company of any orderly persons of the lower ranks. Common farmers were frequently admitted to his table, and he conversed with them with the utmost freedom. It was a pleasure to him to promote the cheerfulness and happiness of some part of that class of men, who, though overlooked in a country of opulence and luxury, may be considered as the centre pillar of the great fabric of society, and who at this day are an emblem, more perhaps than any other set of people in the kingdom, of the old english character.

• In his temper, Mr. Day was open and mild to an uncommon degree. Nevertheless, the rigour with which, at an early period, he had disciplined his own conduct, induced him sometimes to express his indignation with harshness, when persons talked in a manner very inconsistent with what might justly be expected from their age, situation, or character. He despised the french for their effeminacy and affectation; but a delicate englishman he regarded as doubly contemptible. Had he lived to see the progress of the late grand revolution in France, he would probably have adopted other sentiments, and made use of different language concerning that nation.

• Mr. Day spoke very indulgently of the failings of mankind, and maintained, that misconduct arose more from inconsiderate folly than deliberate wickedness. The latter term he thought to be rarely applicable to the characters of men. His opinion of the present age was, that it was dissipated and trifling; and he believed, that even the middling classes were in their full career to ruin: the great cause of which he ascribed to the want of good advice and example. He hoped, however, that from sowing the seeds of morality early, a new system might still spring up, if the respectable characters of the kingdom did but foster their growth with genial care, until they had raised them above the reach of those weeds with which french foppery and fashionable folly have over run the land.

• We shall conclude our account of Mr. Day's private life with an extract from a letter with which Mrs. Day has favoured the writer of the present article. "I may, I hope, without impropriety, briefly express

express my sense of that merit, which, in *my estimation*, was unequalled. The undeviating firmness, independence, and disinterestedness of Mr. Day's character, in an age of such venality, corruption, and effeminacy as the present, might surely be considered as a singular phenomenon. As I, of all human beings, was the most intimately acquainted with the extraordinary and invariable simplicity of his life and manners, I do not scruple to say, that this, united to his patriotic spirit (with the opinion I entertained of his eloquence and abilities,) continually reminded me of those great and virtuous characters of ancient times, who, despising the common objects of ambition, cultivated their farms, and yet were ever ready, when occasion called, to exert themselves in defence of the rights and liberties of their country. My husband's conduct was in a great measure conformable to that sentiment of Rousseau: "Whilst there is *one* of our fellow-creatures who wants the necessaries of life, what virtuous man will riot in its superfluities?"

In the life of Daniel De Foe, which, though we are not insensible to the various merits of that unjustly neglected writer, we must think of a length disproportioned to his rank in literature, there are many curious and interesting particulars.—The following dedication of a tract of his, entitled, "the original Power of the People of England examined and asserted," to King William is extremely curious. P. 50.

"Sir,

" 'Tis not the least of the extraordinaries of your majesty's character, that as you are king of your people, so you are the people's king.

" This title as it is the most glorious, so it is the most indisputable in the world.

" God himself appointed, the prophet proclaimed, but the people's assent was the finishing the royal authority of the first king of Israel.

" Your majesty, among all the blessings of your reign, has restored this, as the best of all our enjoyments, the full liberty of original right in its actings and exercise.

" Former reigns have invaded it, and the last thought it totally suppress; but, as liberty revived under your majesty's just authority, this was the first flower she brought forth.

" The author of these sheets humbly hopes, that what your majesty has so graciously restored, what our laws and constitution have declared and settled, and what truth and justice openly appear for, he may be allowed to vindicate.

" Your majesty knows too well the nature of government, to think it at all the less honourable, or the more precarious, for being devolved from, and centered in, the consent of your people.

" The pretence of patriarchal authority, had it really an uninterrupted succession, can never be supported against the demonstrated practice of all nations; but being also divested of the chief support it might have had, if that succession could have been proved, the authority of governors, *Jure Divino*, has sunk ignominiously to the ground, as a preposterous and inconsistent forgery.

" And yet, if *Vox Populi* be, as 'tis generally allowed, *Vox Dei*, your majesty's right to these kingdoms *Jure Divino* is more plain than any of your predecessors.

"How happy are these nations, after all the oppressions and tyranny of arbitrary rulers, to obtain a king who reigns by the universal voice of the people, and has the greatest share in their affections that ever any prince enjoyed, queen Elizabeth only accepted.

"And how vain are the attempts of a neighbouring prince, to nurse up a contemptible imposture, upon the pretence of forming a claim on the foundation of but a pretended succession, against the consent of the general suffrage of the nation.

"To what purpose shall all the proofs of his legitimacy be, *supposing it could be made out*, when the universal voice of the people already expressed in enacted laws, shall answer, *We will not have this man to reign over us.*

"May this affection of your subjects continue to the latest hour of your life, and may your satisfaction be such as may convince the world, *That the chiefest felicity of a crown consists in the affections, as the first authority of it derives from the consent of the people.*"

In the life of Dennis we meet a curious piece of literary information. The following beautiful verses of thanks to Thomson, for having taken the most active part in procuring him assistance, are said (P. 113.) 'to be generally understood' to have been written by Savage. The authority of this assertion however is not given.

"Reflecting on thy worth, methinks I find  
 "Thy various seasons in their author's mind.  
 "Spring opens her blossoms, various as thy muse,  
 "And, like thy soft compassion, sheds her dews.  
 "Summer's hot drought in thy expression glows,  
 "And o'er each page a tawny ripeness throws.  
 "Autumn's rich fruits th' instructed reader gains,  
 "Who tastes the meaning purpose of thy strains.  
 "Winter—but that no semblance takes from thee;  
 "That hoary season yields a type of me.  
 "Shatter'd by time's bleak storms I withering lay,  
 "Leafless, and whitening in a cold decay.  
 "Yet shall my prople's ivy, pale and bent,  
 "Bless the short sunshine which thy pity lent."

The length to which the article Doddridge is protracted might have merited remark, had it not been anticipated by the editor in an apology, which is sufficient to disarm much sterner criticism than ours. The following interesting passage of that article regards a great man, who, from the fluctuating fashions of literature, seems in danger of passing from that adulation and abuse, of which he was the object during his life, into a state not of impartial estimation, but of most unmerited neglect.

P. 304. 'A very honourable part of Dr. Doddridge's correspondence was that which he maintained with some of the brightest ornaments, both among the clergy and laity of the established church. This is apparent from the collection of letters lately published. We there see how much he was esteemed, and how highly he was thought of, by the first religious and literary characters of the age. In the collection referred to, the letters of Warburton make a distinguished figure, and shew that great man in a new and very amiable light. They display not only his learning, but the piety, benevolence, and goodness of his mind.'

mind. The severity, or rather the arrogance, with which he treated his literary antagonists must undoubtedly have afforded too just cause for leaving an unfavourable impression of him in the estimation of the world. But in private life he appears in a far more agreeable point of view. The only time I had ever the honour of being in his company, which was an hour and a half in his own study, I found him remarkably condescending in his manner, and admirably instructive and entertaining in his conversation.

The life of Robert Dodsley, the bookseller, written by Dr. K., is amusing and exemplary. It is the history of a man who attained reputation and competence by the honourable aid alone of talents, probity, industry, and prudence. Such narratives cannot be too much multiplied to honour the dead, or too widely diffused to instruct the living. In a note on the article of Dr. Donne, we find some mention of his tract on suicide. We should have been gratified by a more exact account of the circumstances, which attended the publication of that extraordinary tract. The only copy which we have seen of it professes to have been published by his son, by whom it is dedicated to a lord Herbert, and the title page only gives us the date of London, 1700, with a mysterious suppression of the publisher's name. It seems to us incomparably the most complete and masterly dissertation, that has appeared in our language on the subject; and though it be distinguished by that quaint rhetoric, and tortured subtlety, which deformed the most admirable compositions of the age in which it was written; yet there are very few works, in which an important subject is more *exhausted*, or which display more acuteness of intellect, splendour of imagination, and depth of various learning. In perusing the articles of Gavin Douglas and William Drummond, two Scottish classics, now scarce known but to the cultivators of our earlier poetry, we thought that the execution of the first would not be entirely satisfactory to the warm admirers of our antiquities, and of our ancient literature. In the second, we perceive Drummond no longer with the borrowed lustre alone of Ben Jonson's friendship, but with the more solid and splendid distinction of having been imitated by some of our most admired poets, and of having furnished models to some of the most celebrated improvers of our versification.

We must be permitted to express our wonder, that it should have been thought necessary to have swelled the addition to the life of Dryden with extracts so large, from a work so popular as Johnson's *Lives of the Poets*.—No reader of the *Biographia* is likely to find novelty in extracts from Johnson.

The narrative of the persecution of Thomas Emlyn will, we hope, be thought interesting by our readers.

P. 591. 'After about ten weeks absence, though Mr. Emlyn received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinion and his person lay under a great odium among many who knew little of the subject in dispute, he deemed it an act of justice to himself, and especially to the truth, to shew what evidence there was in the scriptures for the doctrine which he embraced. Accordingly, he wrote his "Humble inquiry into the Scripture Account of Jesus Christ: or, a short Argument concerning his deity and glory, according to the Gospel." A few days after this work was printed, our

author intended to return to England; but some zealous dissenters, getting notice of his design, resolved to have him prosecuted. Two of them, one of whom was a presbyterian, and the other a baptist-church officer, were for presenting Mr. Emlyn; but, upon reflection, this method was judged to be too slow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two dissenters, immediately obtained a special warrant from the lord chief justice (sir Richard Pyne) to seize our author and his books. Thomas himself accompanied the keeper of Newgate in the execution of the warrant, and was afterwards a very forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression of his work, being thus seized, was carried before the lord chief justice, who at first refused bail, but afterwards said that it might be allowed, with the attorney-general's consent; which being obtained, two sufficient persons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in hily term, february, 1702-3, at the end of which he was bound over to easter term, when the grand jury found the bill, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. The indictment was altered three times before it was finally settled, which occasioned the trial to be deferred till the fourteenth of june, 1703. On that day, Mr. Emlyn was informed by an eminent gentleman of the long robe, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the Father, to whom he was subject; and this with a seditious intention. Mr. Emlyn knew that it would be difficult to convict him of being the author of the work; and, no question being put to him on that head, he did not think himself bound, by a forward confession, to be his own accuser. The prosecutor, not being able to produce sufficient evidence of the fact, at length sent for Mr. Boyse. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground of suspicion. Mr. Boyse being farther asked, what our author had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to arianism." Though this only proved the agreement of the book with Mr. Emlyn's sentiment, it had a great effect upon the minds of the jury, and tended more than any other consideration to produce a verdict against him. The queen's counsel, sensible that they had only presumption to allege, contended, that strong presumption was as good as evidence; which doctrine was seconded by the lord chief justice, who repeated it to the jury. In short, the torrent was so violent, that our author's own counsel could not withstand it. All this, however, related only to the fact of his writing the book, while the main question still remained, whether the passages produced in the indictment amounted to blasphemy. But this matter was never spoken to at all. Mr. Emlyn's own counsel dared not to touch upon the subject, and he was not permitted to speak for himself. In conclusion, the jury brought him in *guilty*; for which some of them



them afterwards expressed their concern. The verdict being pronounced, the attorney general moved that our author might have the honour of the pillory; but the passing of the sentence was deferred to June the sixteenth, being the last day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyse shewed great concern for our author, and used all his interest to prevent the rigorous sentence for which the attorney-general (Robert Rochford, esq.) had moved. It being thought proper that Mr. Emlyn should write to the lord chief justice, he accordingly did so; and his letter was expressed in such candid, serious, and manly terms, that it ought to have excited a greater attention. When he appeared to have judgment given against him, it was moved by one of the queen's counsel (Mr. Brodrick) that he should retract; but to this our author could not consent. The lord chief justice, therefore, proceeded to pass sentence on him; which was, that he should suffer a year's imprisonment, pay a thousand pounds fine to the queen, and lie in prison till paid; and that he should find security for good behaviour during life. The pillory, he was told, was the punishment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breast, he was led round the four courts to be exposed. This sentence, for bare matters of speculation and belief, was by some thought to be very severe and cruel; but the lord chief justice did not scruple to magnify the mercy of it, because in Spain and Portugal the punishment would have been no less than burning. After judgment had been passed, Mr. Emlyn was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the house of the under-sheriff. On the sixth of October, he was hastily hurried away to the common jail, where he lay among the prisoners in a close room, filled with six beds, for about five or six weeks; and then, by an *babeas corpus*, he was upon his petition removed into the marshalsea for his health. Having here greater conveniences, he wrote, in 1704, a tract entitled, "General Remarks on Mr. Boyse's Vindication of the true Deity of our Blessed Saviour." In the marshalsea our author remained till the twenty-first of July, 1705, during the whole of which time his former acquaintances were estranged from him, and all offices of friendship or civility in a manner ceased; especially among persons of a superior rank. A few, indeed, of the plainer tradesmen belonging to his late congregation were more compassionate and friendly. But, of all men, the dissenting ministers of Dublin were the most destitute of kindness. Not one of them (Mr. Boyse excepted) vouchsafed to Mr. Emlyn that small office of humanity, the visiting him in prison; nor had they so much pity on the soul of their erring brother (as they thought him), as to seek to turn him from the error of his way. For a long time our author continued with little appearance of relief; content with this, that he knew for whom and for what he suffered. At length, through the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor (sir Richard Cox, to whom a petition of Mr. Emlyn's had been referred), and whose report was, that such exorbitant fines were against law, the fine was reduced to seventy pounds, and it was accordingly paid into her majesty's exchequer. Twenty pounds more were paid, by way of

com-

composition, to Dr. Narcissus March; archbishop of Armagh, who, as queen's almoner, had a claim of one shilling a pound upon the whole fine. During Mr. Emlyn's confinement in the marshalsea, he regularly preached there. He had hired a pretty large room to himself; whither, on the sundays, some of the imprisoned debtors resorted; and from without doors there came several of the lower sort of his former people and usual hearers. That they would not wholly forsake him, nor refuse to worship God with him, was a great pleasure to our author in his state of imprisonment.

Soon after his release Mr. Emlyn returned to London, where a small congregation was found for him, consisting of a few friends, to whom he preached once every sunday.

Soon after we find a concise state of the famous controversy respecting the authenticity of the text 1 John v. 7.

P. 595. 'Our author did not again appear from the press till the year 1715, when he published, "A full Inquiry into the Original Authority of that Text, 1 John v. 7. *There are three that bear record in Heaven, &c.* Containing an Account of Dr. Mill's Evidence, from Antiquity, for and against its being genuine. With an Examination of his Judgement thereupon." This piece was addressed to Dr. William Wake, lord archbishop of Canterbury, president, to the bishops of the same province, his grace's suffragans, and to the clergy of the lower house of convocation, then assembled. The disputed text found an advocate in Mr. Martin, pastor of the french church, at the Hague, who published a critical dissertation on the subject, in opposition to Mr. Emlyn's "Inquiry." In 1718, our author again considered the question, in "An Answer to Mr. Martin's Critical Dissertation on 1 John v. 7. Shewing the Insufficiency of his Proofs, and the Errors of his Suppositions; by which he attempts to establish the Authority of that Text from supposed Manuscripts." Mr. Martin having published an examination of this answer, Mr. Emlyn printed a reply to it in 1720. A third tract was written upon the subject by Mr. Martin; so that he had the honour of being left in the possession of the field; and this has been thought by many learned men, to have been the only honour he obtained. It is generally allowed that Mr. Emlyn shewed distinguished abilities and literature in the controversy, and that there were numerous converts to his opinion. Bishop Smallbrooke seems not to have been satisfied with Martin's defence. On Emlyn's side of the question are Father Simon, La Croze, sir Isaac Newton, Dr. Bentley, Dr. Benson, Wettstein, Griesbach, and other respectable writers and critics. Indeed, such was the state of the controversy, that the learned in general had abandoned the defence of the verse, when a new and spirited advocate for its authenticity appeared in Mr. Archdeacon Travis. The archdeacon's work, however, has not been permitted to be triumphant. Strictures have been made upon it by several authors, both at home and abroad; and Mr. Porson in particular (to whose eminence in greek literature words cannot easily do justice) has examined Mr. Travis's positions with such ingenuity, ability, and critical precision, that, if the archdeacon can produce an answer equally distinguished by the same qualities, he will justly be esteemed one of the most fortunate of mankind. In fact, the subject is considered, by many learned men, as for ever decided.'

We looked with some eagerness among the various articles appropriated to persons of the name of Edwards; for that of Jonathan Edwards, president of the college of New Jersey, and we can only suppose his name to have been omitted, on the principle of his having been an American. Yet as the learning of America is still almost too much in it's infancy to have a separate existence, it might perhaps have been considered without impropriety, notwithstanding our political schism; as forming a part of the great body of english literature and biography. The delineation of very few lives would have been more interesting than that of Jonathan Edwards. It is perhaps impossible to name a work, in which a paradoxical absurdity, shocking not only to our judgment, but to our moral feelings, is defended with so much invention and acuteness, as in his book on original sin; and his treatise on free-will deserves in our opinion to be regarded as one of the most stupendous monuments of metaphysical argument ever erected by the human understanding. Yet his talents do not form the most extraordinary part of his character. Our wonder is still more excited by the appearance of such a mind in the midst of such a gloom of barbarous enthusiasm, and by the union of such mighty powers with the grossest delusions of the most deplorable fanaticism.

u.

ART. II. *Memoirs of General Dumourier. Translated from the French by J. P. Beaumont. 8vo. 184 pages. Price 4s. Allen and West. 1794.*

This is an *abridgment* of Dumourier's life, it being the avowed intention of the translator, 'to present the public with authentic particulars of that celebrated character in as convenient a form, and at as little expence as possible.' The author's preface is entirely omitted.

T R A V E L S.

ART. III. *Letters on a Tour through various Parts of Scotland, in the Year 1792. By I. Lettice, B. D. 8vo. 536 pa. Pr. 6s. 6d. in boards. Cadell. 1794.*

DIFFERENT travellers view the same objects under such different aspects, and indeed find in the same country such a diversity of objects of attention, as well as differ so much in their manner of describing or commenting upon them, that it is no sufficient objection against the publication of a new tour, that the track has already been beaten. Mr. Pennant's tour in Scotland did not supersede Dr. Johnson's: why should Dr. Johnson's supersede Mr. Lettice's? The course of a few years, in the present times, makes a considerable change in the state of most countries. It has certainly done so with respect to Scotland. Another tour through this country, therefore, may afford new information and entertainment: and we do not hesitate to promise our readers both, in a considerable degree, from the tour before us.

Mr. L. appears to have contemplated the objects which have occurred to him, with a happy mixture of intelligence and sensibility. He describes natural scenery in a lively and pleasing manner;

manner ; points out with judgment the chief objects of attention in the principal towns ; relates with ease, and often with pleasantry, the incidents of his tour ; and seizes every occasion of introducing pertinent reflections.

The descriptive part of the work has been laboured with peculiar diligence. Pref. p. vi.

‘ It has been particularly the author’s desire to carry his reader with him into every scene he describes, and to make the whole face of the country, as it were, visible to the imagination. For this purpose he has been more solicitous to catch its characteristic features as he passed along betwixt one great town and another, than perhaps most former travellers. Others have fixed their attention chiefly on particular scenes ; and such as, according to the ideas of landscape-painters, would be termed picturesque. These, in the present performance, have not been neglected ; but to present the reader with the general aspect of the country, as it appeared to the traveller’s eye upon each day’s ride, has been much more his object ; and to shew not only the time and season, but each successive place of his tour, *its form and pressure* ; that so the reader may be almost persuaded that he himself exists and moves in each real and local circumstance, in which he finds the tourist and his companion actually moving, and persons and objects in motion about them, with which they happen to be engaged.’

This part of a traveller’s task is certainly attended with great difficulty : for, as Mr. L. justly remarks, in order to produce the effect, vigour of imagination is necessary both in the writer and the reader. The author’s success in this way will appear in some of the extracts which we now proceed to make from his work.

Our traveller commences his tour from Carlisle, and proceeds to Gretna-green, of which he gives a good description, accompanied with an amusing matrimonial anecdote. At his entrance into Scotland, he makes some sensible remarks on the Scottish dialect, and on the folly of treating it with ridicule. On his way towards Glasgow, he pays a visit to the celebrated seat of the duke of Hamilton, and describes the edifice and some of the more valuable paintings. A pretty full account is given of Glasgow. Of the cathedral, the following is the author’s entertaining description. p. 66.

‘ From the college we went to visit the cathedral, said to be the only gothic church remaining entire in North Britain. It is a building of great magnitude, situate on an elevated scite to the north of the old town. Its length strikes the eye more than its other dimensions. It has a fine spire, which, having been rent by lightning, is in some parts held together by cramps of copper. The bold and lofty arches of the interior edifice, formed by the concurrent ramifications of opposite columns, would exhibit a perspective of the most magnificent effect, were it not almost destroyed by a partition which divides the old church into two. The seats and galleries in each help also to conceal, or deform the original design. To carry this parsimony of space, as far as it would go, and that, whatever sacrifices be offered in this temple, there may be none to the pride of the eye, its ancient vaults have been

been converted into a third church ; the windows of which, being necessarily near the ground, admit, according to the poet's expression, with doubtless propriety applicable here,

*" Naught save a dim religious light."*

The crowd of pews below, and galleries hanging from the sepulchral arches above, considerably aid the native gloom of the place. Into this lower region it is, that the young clergy of Glasgow often modestly descend to make, not the first display, but the first trial of their talents. The young divine needs certainly be under no apprehension of facing a congregation, whom he cannot see, and who cannot see him. In a place peculiarly destined for the communication of light, one can hardly wonder at the observation of a wag, who said, " It was rather odd to find both parties here so much in the dark." How far it may be needful so tenderly to consult the diffidence of novices, where the clergy, though well trained for the functions of the ministry, are expected to preach without notes, they are best able to judge who have adopted this arrangement ; but I confess, that in descending into this subterraneous church, so peculiarly calculated to give effect to a funeral harangue, I could not but imagine, till otherwise informed, that it was probably destined solely to this mournful use. My respectable friends at Glasgow, or any other of its worthy citizens, who may happen to read this letter, will candidly account for the impression made upon a stranger, by the present economical humiliation of this once magnificent edifice consecrated to the worship of God, when they recollect the admiration universally excited in travellers by the beautiful and expensive architecture of their new city in subservience to the purposes of men.

From Glasgow our author steps pretty far out of his way, to have a stroke at french philosophy, which he calls the worst corruption and disgrace of the human intellect, and to hazard a prophecy of the gradual renovation of the former glory and splendour of France, perhaps under some new modification of its ancient forms. In the present state of affairs, this modest *perhaps* is very prudently introduced.

At Paisley, after a general survey of the manufactures as far as he was permitted, (for he was told by his guide that " the managers were not so keen to let stragglers in") he visited the famous vocal chapel, the remains of the ancient abbey church.

P. 110. ' It was impossible to quit Paisley without visiting the famous vocal chapel ; the remains of the ancient abbey church. It is, at present, the burying-place of the earls of Abercorn ; and, being no longer used for divine service, all its seats, galleries, &c. are removed ; and the whole interior, above the vaults, remains a large, void space. The west door, immediately on our entrance, being shut with some violence, an echo succeeded, like a clap of thunder, which rolled beneath the gothic roof with surprising effect. A person singing a few notes of a slow and pleasing strain, which he happened to recollect, the reverberation multiplied every sound, till the whole circumambient space was filled with one great volume of harmonious air, which,

which, dying away by gentle degrees, enchanted every ear. The statue of Memnon, so celebrated by poets and grave historians, could not have caused the egyptian temple of Serapis, to resound with more celestial music at the rising of the sun :

“ *Dimidio magica resonant ubi Memnone chordæ.*” Juv.’

Port Glasgow and Greenock are next described, and some account is given of their trade. Hence our traveller passed over to the isle of Bute, where the town of Rothsay first engaged his attention. A part of the description will amuse our readers.

P. 137. ‘ Most parts of the building [the castle], which remain, are mouldering away with age. Many of the stones are loose, and fragments so frequently fall, that we were earnestly warned, at almost every step we took, not to venture up this stair-case ; over that arch ; or beneath the other wall, if we meant to escape alive. You would have been oddly affected, betwixt amusement, and alarm, had you heard the particular questions and answers, which passed between our cautious conductor, and ourselves, whilst we continued within the precincts of the ruin :—“ From the roundness, and breadth of those window, and door arches, may it not be supposed, that the architecture is saxon gothic ? ”—“ For God’s sake, sir, hasten from that wall, or you will be crushed under its ruins.”—“ What do you conjecture, to have been the use of this subterranean ? ”—“ The arch you stand upon, is giving way ; you will slip through, ten fathoms deep, and be heard of no more.”—“ This was, probably, the ancient keep, and that its dungeon beneath ? ”—“ Take care, you don’t get into it ; or you may wait long enough for your gaol-delivery.” With all this cold water, flung on the spirit of research, the most decided antiquary, would have felt it considerably damped. Our own inferior ardour became very much chilled ; and, therefore, after having examined such of the few parts, as were to be approached, without danger ; and, contemplating the rest, rather shily, at a distance, we made a safe retreat, and took leave of our conductor ; who seemed more ambitious (and could we blame him ?) of saving us from destruction, than of gratifying our curiosity.

‘ Night was now coming on, and we retired to our inn, which we had left, two hours before, in perfect order, and tranquillity. But we had scarcely re-entered, and sat down to an early supper, meaning to retire soon to bed ; when we suddenly heard a great deal of running up and down ; the voices of men and women, in all the adjoining rooms ; some talking, others singing, and whistling. Presently, struck up a merry strain of music, in a room directly beneath us : dancing succeeded : the whole house shook : our table, our seats, our very plates and spoons, responsively partook the general movement ; as we ourselves did, a few minutes afterwards. For, as soon as we found, that all thoughts of sleep must be deferred, for a season, we descended, in haste, in order to see the company, and the ball. Having squeezed, with some effort, through the crowd of the passage, and door-way, many a bonny lad and lassie, did we see ; who, having finished their day at the cotton works, were, very nimbly, and not ungracefully, performing the lively evolutions of the scottish reel. The dance,

and

and the music, were national, and merited the attention of strangers. To give you, however, any precise ideas of the nature of the steps, with all the crossing, thrusting, springing, and frisking of the dancers; or to describe their setting-to, their figuring in and out, and turning about; their clapping of hands, and snapping of fingers, would be impossible. There was something of all this, and more in the dance: every man had his partner, and the number of couples, in each reel, seemed indefinite. The music, and the dance, began very temperately, in a kind of *adagio* movement. Each couple glided gently along, for two, or three rounds; the motion increased by degrees, till it became brisker and more lively; at length wonderfully rapid; and concluded like the german waltz, by each pair joining hands, and whirling round with a velocity continually accelerated,

— *Quo non aliud velocius ullum.*

*Mobilitate viget, viresque acquirit eundo;* VERG. IV, 174. till the parties, growing giddy, began to reel and ended the dance, but when unable either to move, or even to stand any longer. I should not have omitted to mention, that a certain rapturous yell, which every now and then escapes the male dancers in the height of their glee, seems to give new spirit to their movements. Considerable credit was due to that address and circumspection of the swains, by which they avoided trampling upon the naked feet of the nymphs, whilst most vigorously footing it very near them in shoes of a very massive sole. After a short pause the dance was renewed, and an agreeable young woman invited us to partake in it. As it was impossible not to have sympathized in the animation of the scene, I know not, that anything but our ignorance of the steps and the figure, prevented our accepting the challenge. Our excuse allowed us, however, to remain spectators, which we did till the assembly broke up, and departed, according to their custom, about eleven o'clock. Such is the manner in which the cotton workers, and young tars, returned from their sea-faring expeditions, amuse themselves on saturday evenings, and particular holidays.

Several curious objects, both natural and artificial, are noticed in our author's account of his excursion to this island; among which is an ancient Druid's temple, formerly surrounded by oaks, of which the trunks are still seen. In the church-yard of Blain, an ancient custom prevailed of burying the women in a ground apart from the men; which is said to have been inflicted upon them as a punishment for their profane negligence, in dropping by the way some of the precious consecrated mould, which the pious founder had brought from Rome to form the upper *stratum* of the burying-ground. Another curious instance of superstition is added. P. 159.

Not far from St. Blain's church, is still shewn the devil's cauldron; which, though vulgar tales, formerly current, of the evil spirit's purgatorial parboiling of the bodies and souls of departed sinners, are too gross for notice, is known to have been, in catholic times, a place of real penance, for living ones. "This cauldron, says Mr. Blain, thirty feet in diameter, is formed by a wall of dry stone, seven feet, six inches high, and ten feet in thickness, with an entrance from the east.

It was a place of penance, as its name imports; such as fir James Ware describes, in his *Antiquities of Ireland*. Poor culprits were sometimes obliged to traverse the top of the wall, on their bare knees, a certain number of times, according to their demerit; whilst their path was covered over with sharp stones\*. At other times, a number of these unhappy people were made to sit, days and nights together, on the floor, within the enclosure; distressed for want of food, and necessitated to prevent each other from enjoying the comforts of sleep; for it was inculcated in them, by their ghostly fathers, as an article of belief, that, if they suffered any of the company to slumber, before the time, appointed for expiating their guilt, was at an end, hell and damnation would be the lot of the whole; and that they would be hurried from an earthly, to an infernal, cauldron. The poor, insatuated people, in order to avoid eternal torments, submitted to prick one another with sharp instruments, so soon as the smallest disposition to slumber, appeared to seize upon any of them. In these better days, superstition is no part of the characteristic of Bate-men.

After crossing the Clyde, and passing through Dumbarton, our traveller arrives at Loch-Lomond, which, with it's attendant mountains, affords him large scope for the exercise of his descriptive talents: we shall copy one beautiful passage. P. 224.

When we had coasted the lake, to about the sixteenth mile-stone, the road now passing over abrupt cliffs, and hanging promontories, we commanded a grand sweep of the water, stretched out beneath the eye, for many miles, and, toward the shore, running into shady bays, or losing itself beneath impending rocks. We frequently turned back on our steps, to enjoy these freer, and more open prospects of the lake, till our road, now chiefly ascending, began to conduct us through groves of various forest wood; sometimes hanging over our heads, from the cliffs, on one hand, and descending down them, on the other, to the water's edge:

Overhead up-grows

Insuperable height of loftiest shade,

*Chestnut*, and pine, and fir, and branching elms;

A sylvan scene, and as the banks ascend

Shade above shade, a woody theatre

Of stateliest view.

Here we were contented, at times, to catch only glimpses of the lake, through casual apertures in the wood. The water began now to be confined within narrower limits, as we approached its northern termination, and, in some degree, to lose its consequence; unable to detain the eye from the wild, stupendous crags and towering scenery of the Ben-Lomond, and other lofty mountains, becoming now

---

\* The author of these letters remembers to have seen a ceremony of this kind, in the church of San Justina, at Padua; where a number of rustic lubbers were waddling on their knees, round an ancient marble tomb, or altar, in the narrow space, between the main body of the shrine, and the columns, which surrounded it. The ruefulness of their visages, expressed much more pain of body, than devotion of spirit; though they must have possessed no small portion of the latter. Their perseverance was really surprising.



the principals of the scene. When we found ourselves, again, closed up in wood, which frequently happened for some length of way, we were, at one step, entertained with the varieties of beautiful foliage, waving over our heads; at another, with the moss-grown stems of ancient oaks, or pine, their diversified forms and positions, or their roots half discovered, and fantastically wreathed about the rocks; but above all, we were delighted, and refreshed, with the falls of frequent torrents and cascades which took their progress down the sides, or over the summits of precipices, sometimes glittering in our view, at others rolling through concealed channels, beneath our feet, and thundering down the steep, to join the waters of the Lomond. In one sequestered spot, near the road's side, carpetted with green herbage, shaded by trees above, and half inclosed in rocks below, down which a beautiful rill trickled, in many a bright maze amidst variegated mosses, aquatic plants and flowers, we heard, overhead, the solitary stock-dove mingling his murmurs with those of the stream. We found it impossible to resist the temptation of breathing awhile the delicious coolness of this romantic grotto; which failed not, whilst we reposed ourselves in it, to recal to our minds a passage in one of Horace's epodes, nearly describing the scene, and its circumstances:

*Libet jacere sub antiquâ Illice:*

*Môd in tenaci grumine*

*Labuntur altis interim ripis aquæ,*

*Queruntur in silvis aves,*

*Fontesq; lymphis obstreperant manantibus,*

*Somnos quod invitat leves.*

‘When, after some farther progress, we quitted the delightful region of the lake; we had only to regret, our want of opportunity, to hunt the roe-buck in the wild forests of the Ben Lomond, to pursue the ptarmigan or osprey, with our guns, on its summit; or to trace out, among other rare vegetables on its side, the sibaldia procumbens, which the botanist seeks in vain among the more southern hills of our island.’

Mr. L.'s readers also will regret, that he was prevented ascending the majestic Ben-Lomond.

We are next conducted to Inverary, and on the way entertained with a description of the seat of the duke of Argyll, and the circumjacent country, and with remarks on the language and manners of the inhabitants. A highland cottage is thus described. p. 280.

‘Upon stones and pebbles mingled together, and reared, outwardly, without cement or plaister, into four rough walls, about five feet and a half high, some rude unhewn poles, often about the same height, are placed parallel to each other, and reach, angularly, one transverse beam, or rafter, at the ridge. A few light pieces, upright, or horizontal, are nailed at the sides. A quantity of oat straw, not very artificially laid upon split sticks, nailed over these poles, constitutes the roof. This thatch is secured against the wind, by heath or hay-bands flaked upon it, and running all over it in small squares. A couple of holes, about a foot square, are left in the walls for windows, and another for the door-way; the former, near Tyndrum, commonly occupied by a glazed casement, of four panes, or a large one single, and oftener, elsewhere, by nothing but a wooden shutter, kept open in the day, and closed at night. The door, seldom above five feet high, is

generally here of board; but I have often seen a kind of willow, or osier-hurdle, pretty closely wattled, serve for the same purpose. When the smoke is allowed any other issue than at the door, or windows, four stout sticks set upright, and square, with a few others, running transversely, to frame them, the whole bound round with heath-bands, and plaistered with mortar on the inside, form the chimney. But as these chimneys are seldom so constructed as to exclude the rain, a serious inconvenience in a wet climate, these apertures, in the roof, are often dispensed with, to avoid it. The floor is the bare earth, sometimes made even, and tolerably smooth, but oftener left rough. Where the inside of the walls are not plaistered with mortar, the peat, or turf, is so piled up round the room, in double, triple, and quadruple rows, as to serve, till its consumption, as fuel, reaches the wall, for the wainscot of the house. A second story is scarcely ever thought of, in these cottages: they are generally divided into two small rooms on each side of the door. Although the cottages, in the south-west part of the Highlands, have commonly a thatch of oat straw, and, in summer, a flourishing crop of oats, they are more northwardly covered, on the roof, with sods of earth laid, partly one over the other, in the manner of tiles. These, indeed, frequently cover the cottage from the top to the bottom, and when this covering is entirely green with grass, an assemblage of these huts, forming a village or hamlet, have, to the eye of a stranger, a singular, but not a disagreeable effect. But I am sorry to say, there is nothing within to compensate for this pitiful exterior; and that nothing can be more scanty, mean, and squalid, than their furniture and house-hold utensils. Two or three boards, as often unshaven as otherwise, slightly tacked together, are a table. If we find three or four wooden stools, and a crazy old chair, for the elder part of the family, the rest are glad to seat themselves upon a heap of turf, if not upon the floor. A single kettle, and, perhaps, a saucepan, a few coarse platters, wooden dishes and spoons, a bedstead or two, with wretched flock, or straw mattresses, and a few coarse rugs to cover them, make up the remainder of the inventory. I have not been describing some one single cottage, to which the misery or despair of its inhabitant might have led me, through commiseration on his behalf: this is a picture of all, within and without, which my mortified curiosity induced me to examine; and, more particularly on the route from Tyndrum to Inverness, comprehending nearly 120 miles. From the exterior, however, which I saw of many hundred cottages, bearing the greatest resemblance to those, which I entered, as well as from the result of enquiry, I cannot help concluding, that, except the houses of the nobility, those of the gentry, clergy, sheep-farmers, and inn-keepers, scattered here and there, I have described nineteen out of twenty, not of all the pigsties, but the dwellings of the peasantry in the northern Highlands.

Although their lodging has so little to recommend it, and cannot have undergone much improvement, since the first peopling of this country, the introduction of potatoes, which, I believe, have been cultivated in the Highlands for these fifteen or twenty years, has certainly mended their food, and augmented its quantity. The cottage fare, till a late period, was generally confined to oatmeal, made into cakes with water; if not, sometimes, eaten raw. The few, who can now and then

then procure a little milk, to mix with their potatoes, will probably be thought, by their neighbours, to fare sumptuously on those days.

The rest of this tour through the Highlands is enriched with grand descriptions of nature: from these we select that of the fall of Fyres.

P. 352. After much descending and mounting, we found ourselves on elevated ground, parted into different eminencies, and covered with birch-trees, grey mossy crags shooting rudely among them; a strange and romantic scene. The hollow way, through which the road is carried among these cliffs, is called Glencsagh, famous for its wild and rugged scenery. As we were winding laboriously up the last acclivities, the roaring of unseen waters suddenly disturbed the silence, which had prevailed around us. The sounds, as we proceeded, increased upon the ear, and were, at length, decidedly those of some tremendous cataract tumbling from a lofty precipice. A few minutes brought us within sight of it, not far from the head of the cliff, over which it poured. It was the celebrated fall of Fyres, the greatest cascade in the Highlands. Whilst we were surveying it from above, a woman, who saw us at her cottage door, near the road, stepped forward, and offered to guide us to the bottom; where only, she acquainted us, we could see the whole.

It was the most precipitous descent, down which we had yet ventured, and, but for catching, now and then, at the stump of a tree, a root of heath; or branch of some straggling birch; creeping, sliding, and balancing our bodies in every sort of attitude; it had been impossible to reach the bottom of this perilous declivity, unless by falling down it, and meeting instant destruction. I confess, that whilst my feet were groping for unseen hold, as I hung by my hands, with my face downwards, at the root of a tree, a situation more than once repeated in the descent, I felt a degree of palpitation very discouraging to my progress into this infernal region. Our guide had, from the force of habit, pretty composedly gone all the lengths that became a prudent woman, and was contented to stop, where the foot-steps of former adventurers had been so rare, as to have left no visible traces; but she assured us, she had seen some few, whose curiosity had led them down to a small green hillock at the foot of the rocks; the only spot for a full view of the scene. What had been done, was, certainly, not impossible; and it seemed disgraceful to retreat. After another venture, or two, and fresh resolution, we arrived at the last ledge of rocks; from whence we sprung with a doubtful leap, and found ourselves stationed on the said green hillock, at least five hundred feet below the summit of the hill. We now beheld this grand cataract in front, pouring down from a height very little less than that just mentioned; but broken in its progress through the different stages of the rocks. At the last stage, but one, where the freedom of its passage was arrested, by a narrow channel, in a cleft of the precipice, it grew furious and foaming from the obstruction; till, at length delivered, it issued forth on a broad surface of rock just below, and, in one vast and voluminous sheet, tumbled into the profound gulph with a momentum, that shook the Glen, and filled the circumambient space with a continual spray.

Now rolling down the steep amain  
Headlong, impetuous, see it pour!

The rocks and nodding groves rebellow to the roar.

• When we had re-ascended our lofty hill, which from the bottom appeared all but perpendicular, we were led into a vast subterranean, beneath a neighbouring eminence, called the Giant's Cave; but, for want of light, we could not explore it sufficiently to reward our curiosity. We were much more interested by the little fall of Fyres, which we saw from a bridge at no great distance from the great cataract. This has the character of a torrent, but owes its principal consequence to the huge uncouth masses of rock, which form its bed, and project above, and on either side of it, with a sort of chaotic confusion, and savage magnificence, bordering upon the horrid.

• After viewing this scene, under the mingled emotions of surprise, comfortless discouragement, and cold shuddering, which it peculiarly occasioned, we were agreeably relieved by a green pastoral meadow at the bottom of the hill, which the eye caught, in sudden transition, just as we were moving from the bridge. The water of the great fall, after a circuitous course in the valley, had spent all its rage, and we now beheld it gliding placidly along beneath the wooded cliffs, which surrounded this peaceful spot, sequestered from intrusion, and solely occupied by shepherds and their flocks. Its smooth level verdure, under mingled shade and sunshine, the stillness and serenity of every thing immediately around it, were well calculated to bring our ruffled feelings to a calm and pleasurable state. Long could we have loitered on its confines; but it was time to quit them.

Our traveller's rout now lies through Inverness and Elgin to Aberdeen. On his way, passing through Keith, he is led to some judicious and humane reflections on the bad effects of large farms. P. 401.

• A good deal of flax is produced in this neighbourhood; some of which the inhabitants of Keith are employed in dressing, spinning, and weaving; but the largeness of farms, and that continually increasing in this country, diminishes the quantity of labour necessary upon each, and throws many more hands into this town and its dependent hamlets, than can be constantly occupied in the manufactures which have suffered of late years from the prevalent mode of wearing cottons; so that the poor are very numerous and burthensome. I demanded of the person, with whom I had been conversing about Keith, why the farms were cast into such large allotments, when the first necessary consequence is the increase of the poor; and the second, a diminution of the population. "The farmers in this part," he answered, "cannot otherwise maintain themselves: many upon small farms have broken, and lost the little they began with." I found, on pursuing my questions, that because the soil is tolerable, land is let, in this poor country, under a rude climate, at as high a rent, upon an average, as it is in many counties in England, viz. at 15s. and 20s. per acre. It is needless to add, that large farms and exorbitant rents, originating in the luxury or avarice of proprietors, must have the same ruinous tendency here, which they have every where else. When theories of government, or of economics, are the subject of discourse at the tables of these gentlemen, it is pleasant to hear how eloquently they insist, that the strength and prosperity of a state depends on its population, and how necessary it is, that good subjects should encourage it; and in that irritation of feeling, and fervency of spirit to which some gentlemen, are subject in conversation, it is, perhaps, sometimes asserted, that it is more necessary, each individual of a community

shou'd

should be covered, and have something to eat, than that any one should be clothed in purple, and fare sumptuously every day. This all passes in an afternoon over their wine: in a morning, they are engaged with their stewards in contriving the surest means of defeating these humane and patriotic maxims.'

Aberdeen is particularly described with respect to its university, trade, and population. On the latter subject the author makes a remark, the wit of which somewhat disgraces those strokes of genuine humour with which his work abounds.—'The population of Aberdeen is thought to amount nearly to twenty-thousand *souls*: that is [alluding to the inscription of *La mort un sommeil eternel*, said to have been placed over the cemeteries in France by order of the convention] 20,000 more than are to be found in all the population of France; 25 millions of *souls* having lately been there annihilated by order of the convention.'

For Mr. L.'s account of Aberdeen, Perth, Stirling, and Edinburgh, with the intermediate country, we must refer to the ingenious and entertaining work, which concludes with a valuable extract from Mr. Creech's Comparative Estimate of the Manners of Edinburgh at the different periods of 1763 and 1783. O. S.

## POETRY. THE DRAMA.

ART. IV. *The Thymbriad*, (from *Xenophon's Cyropædia*.) By Lady Burrell. 8vo. 154 pages. Price 6s in boards. Leigh and Sotheby. 1794.

THE story of Panthea and Abradates, related with such inimitable simplicity by Xenophon, is one of the most charming domestic tales which has been preserved from ancient times. It exhibits a picture of conjugal affection, which can never cease to delight, as long as refinement in depravity will suffer the domestic virtues to linger upon earth. This beautiful story Lady B. has told at large, in blank verse, under the title of the *Thymbriad*. Though she has taken the historian as her guide, she has not scrupulously followed his track, but given free scope to her fancy and feelings, in the introduction of incidents and sentiments not to be found in the original. Of her talents for an undertaking of this kind our readers are already enabled to judge, from the quotations they have lately perused in our account of her poems. (Rev. Vol. xvii, p. 141), and of her *Telemachus* (Vol. xix, p. 288).

It is therefore only necessary concerning the present performance, to observe in general, that though the story is perhaps less pathetic, in the diffuse form in which it here appears, than in the simple language of the original, it is a pleasing and interesting tale, in which natural sentiments are expressed in easy verse, and which leaves the mind of the reader strongly impressed with virtuous sympathy. We shall copy the description of Panthea, going with her faithful slave to the field of battle in search of her lord. P. 145.

Disguis'd in servile garments, o'er their heads  
Their veils they cast, and undiscover'd stray'd  
Along the fatal field: The silver moon  
Expos'd the various horrors of the scene,

And soon Panthea mark'd the regal car,  
 Whereon her Abradates she beheld  
 That very morn, in all the brilliant pride  
 Of youth, of grace, and conscious dignity.—  
 (This was a sight, to make her blood run cold,  
 And ev'ry limb relaxing from its strength,  
 Refuse assistance to her trembling frame.)  
 The vital heat fled from her timid breast,  
 And terror with an hasty hand despoil'd  
 Her cheeks of all their bloom; she strove to speak,  
 But found no language equal to express  
 The feelings of her heart. Awhile she stood  
 As mute and motionless as the fair form  
 Of Medicean Venus, while her slave  
 Participates her fears, and begs in vain  
 To guide her to Cardouchus' care, forbodes  
 A thousand evils, and implores the Gods  
 To shield Panthea's bosom from despair.  
 Her Pray'rs are fruitless, to the winds alone  
 Her words are giv'n,—they pierce the ambient air,  
 But do not reach the ear of Susa's Queen.  
 Deaf to her voice, she only casts aside  
 Lethargic horror, to experience pangs  
 Of most acute distress, and frantic fear;  
 Wild with her terror, o'er the plain she flies,  
 And calls for Abradates; none appear  
 To answer her enquiry—with her shrieks  
 She wakes the distant echo, which repeats  
 His name belov'd—thro' all the dreadful scene  
 She passes—walks among her murder'd friends,  
 And those who were her foes; with dread surveys  
 The faces of the dead, and fears to meet  
 That which she knew, and lov'd so well—at last  
 She finds the object of her search. But how?  
 How does she find him? cover'd o'er with wounds;  
 His manly limbs hew'n by the cruel scythe,  
 His face disfigur'd with a mask of blood,  
 But still superior to disguise. His sword,  
 His vest, his scarf, his armour, leave no doubt  
 For the expiring hopes of Susa's Queen.  
 In silent horror she suspends the force  
 Of frantic fury. Certainty appears  
 In dreadful garb array'd, and anguish, keen  
 And terrible, usurp'd that tender heart,  
 Ordain'd this work of trials to endure.

ART. V. *Poems* by Mr. Jerminham. Vol. III. Small 8vo.  
 111 pages. Price 3s. Robson. 1794.

THIS volume of Mr. Jerminham's poems contains all his pieces  
 which have appeared separately, since the publication of the two pre-  
 ceding volumes. For our opinion of the principal of them, we refer  
 to the accounts given in our Review, at their first appearance. For the  
*Poem*

*Poem on Enthusiasm*, see Vol. III, p. 219; *Lines on Sir J. Reynolds*, Vol. VI, p. 330; *The Shakespeare Gallery*, Vol. IX, p. 443; *Abelard to Eloise*, Vol. XIII, p. 59. Beside these, this volume contains six small pieces. *The African Boy*; *An Apologue*; *The Rookery*; *Tintern Abbey*; *Lines on the Monument of Sir John Elliot, M. D.*; and *Lines written in the Album at Coffey Hall, Norfolk*.

Notwithstanding the defects which we have had occasion to remark in Mr. J.'s pieces, we very readily admit his title to a place of some distinction among the poets of the present age, both on account of the powers of fancy which he discovers, and the harmony of his versification. Our readers will be pleased to have an opportunity of perusing the following elegant fable. P. 97.

‘ AN APOLOGUE.

Woo'd by the summer gale, an Olive stood  
Beside the margin of a silver flood,  
Beneath its playful gently-wav'ring shade  
A Syrian Rose her Eastern bloom display'd!  
The flow'r complain'd, that stretching o'er her head  
The dark'ning Olive a broad umbrage spread,  
Or if admitted to a partial view,  
Her blushing leaves imbib'd a yellow hue.

Not unattentive to the mournful strain,  
The Master heard his Syrian Rose complain:  
The ready axe soon urg'd the fatal wound,  
And bow'd the stately Olive to the ground!  
The Rose exulting now with full display  
Gave all her beauty to the garish day;  
But soon her triumph ceas'd, the mid-day beam  
Pour'd on her tender frame a scorching stream:  
The Rose now sick'ning, drooping, languid, pale,  
Call'd the soft show'r, and call'd the cooling gale;  
Nor soft'ning show'r, nor gale with cooling breath,  
Approach'd, to save her from untimely death.

The humbled Olive saw the Rose distress'd,  
And thus with dying voice the flow'r address'd:  
Ah! were it not that low-born envy stole  
With all its rancour on thy yielding soul,  
I might, attir'd in youth's unfading green,  
Have still embellished the surrounding scene;  
And thou, detaining still th' admiring eye,  
Have breath'd thy little incense to the sky!

ART. VI. *Sonnets, (third Edition) with other Poems*, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford. Small 8vo. 220 pages. Price 3s sewed. Bath, Crutwell; London, Dilly. 1794.

SEVERAL of the pieces contained in this publication have been for some time before the public, and have passed under our notice. See Rev. Vol. VI, p. 93, 327; VII, p. 188; XII, p. 269.—By turning to these articles, our readers will find, that we have always perused Mr. Bowles's productions with pleasure, and been disposed to allow him considerable merit. The uniform strain of his poetry is plaintive;

the language, without the aid of meretricious ornament, is elegant; and the versification uniformly flows in gentle harmony, happily suited to elegiac verse. The volume, we have no doubt, will be an acceptable present to those readers of poetry, who have not, in compliance with a fastidious taste, which has of late been too much encouraged, lost their relish for chaste simplicity. We shall enrich our journal with the two following pieces. P. 10.

‘ SONNET TO THE RIVER ITCHIN.

‘ Itchin, when I behold thy banks again,  
Thy crumbling margin and thy silver breast,  
On which the self-same tints still seem to rest,  
Why feels my heart the shiv’ring sense of pain?  
Is it—that many a summer’s day has past  
Since, in life’s morn, I carol’d on thy side?  
Is it—that oft, since then, my heart has sigh’d,  
As Youth, and Hope’s delusive gleams, flew fast?  
Is it—that those, who circled on thy shore,  
Companions of my youth, now meet no more?  
Whate’er the cause, upon thy banks I bend  
Sorrowing, yet feel such solace at my heart,  
As at the meeting of some long-lost friend,  
From whom, in happier hours, we wept to part.”

‘ ON SHAKESPEARE.

P. 67. ‘ O Sovereign Master, who with lonely state  
Dost reign as in some isle’s enchanted land,  
On whom soft airs and shadowy spirits wait,  
Whilst scenes of fairie rise at thy command!  
On thy wild shores forgetful could I lye,  
And list, ’till earth dissolv’d, to thy sweet minstrelsy!  
‘ Call’d by thy magick from the hoary deep,  
Ærial forms should in bright troops ascend,  
And then a wond’rous mask before me sweep;  
Whilst sounds, *that the earth own’d not*, seem’d to blend  
Their stealing melodies, that when the strain  
Ces’d, *I should weep, and would so dream again!*  
‘ The charm is wound: I see an-aged form,  
In white robes, on the winding sea-shore stand;  
O’er the careering surge he waves his wand:  
Upon the black rock bursts the bidden storm.  
Now from bright opening clouds I hear a lay,  
*Come to these yellow sands, fair stranger\*, come away.*  
‘ Saw ye pass by the weir’d sisters pale?  
Mark’d ye the low’ring castle on the heath?  
Hark! hark! is the deed done? the deed of death?  
The deed is done:—hail, king of Scotland, hail!  
I see no more;—to many a fearful sound  
The bloody cauldron sinks, and all is dark around.

\* Ferdinand: See *The Tempest*.

+ See *Macbeth*.





tion ; but his good intentions may be well admitted as an apology for these deficiencies.

ART. VIII. *The Siege of Meaux; a Tragedy. In three Acts. As it is acted at the Theatre Royal, in Covent Garden.* By Henry James Pye. 8vo. 71 pages. Price 1s. 6d. Nicol. 1794.

THE historical fact, on which this tragedy is built, is thus related in St. Palaye's *Memoirs of ancient chivalry*. P. VII.

After the battle of Poitiers, more than an hundred thousand peasants resolved to extirpate the nobility, ravaged their estates, burned their houses, and, without distinction of age or sex, treated all of that order whom they could seize with the most brutal and savage barbarity.

The duchess of Normandy, the duchess of Orleans, and three hundred ladies, married and single, were at Meaux with the duke of Orleans. Several detachments of this furious rabble, joined by others from Paris and its environs, thought themselves certain of dividing this prey. The inhabitants had opened the gates, and in conjunction with the rebels had reduced the ladies to the necessity of intrenching themselves in a place called Le Marché de Meaux, a post separated from the rest of the town by the river Marne. The danger was extreme. There was no excess of brutality which might not be expected from these unbridled hordes. The count de Foix, and the Captal de Buche\*, who during this event were returning from the Prussian crusade, heard of their distress at Chalons. Though with a very inconsiderable force, they immediately resolved to join the small party who defended the fortress of Meaux. The honour of the ladies neither suffered the count de Foix to reflect on the danger, or the Captal de Buche to remember that he was an englishman. He eagerly availed himself of the liberty which a truce between France and England afforded him, of following sentiments more sacred in the breast of a knight than national animosity. They threw themselves into the place, where our brave knights, and their followers, had no other apparent resource than inevitable death, nor any other rampart to oppose to the rebels than the banners of the duke de Orleans and the count de Foix, and the pennon of the Captal de Buche. They ordered the gates to be opened, and marched resolutely against the enemy. At this sight the insurgents were seized with terror, the knights cut through their broken ranks, killed seven thousand, and returned triumphant to the ladies.

The scene is throughout in Meaux, and the time during the siege. The play opens with a conversation between the baron St. Pol and Clermont, in which the former declares his affection for Matilda, daughter of the duke of Orleans, and his jealousy of his rival Douglas, a gallant scottish officer, to whose bravery he had owed his life in the

---

\* John de Grielly, Captal de Buche, was a general under the black prince. He was one of the first knights at the institution of the Order of the Garter. To him was entrusted the command of that body of troops, which, falling on the flank of the second line of the French army, decided the fate of the battle of Poitiers. He was so attached to the prince of Wales, that on hearing of his death, he refused all nourishment, and followed him to the grave.

battle of Poitiers. The duke, suspecting the fidelity of Dubois, one of his officers, expresses to his friend St. Pol his great apprehensions for the safety of his wife and daughter. At the approach of a body of english troops under lord de Buche, whose arrival is announced by Douglas, the alarm increases; the duchess and Matilda express their terror; Douglas, after a successful engagement, receives their thanks, and Matilda's acknowledgment of love, while St. Pol is rejected with cold disdain, and, in revenge, determines to join the traitorous Dubois, to whom he communicates his resolution. The duke, now entered within the citadel, is informed, that in an assault upon the city, as Douglas and Clermont were conveying away the duchess and her train, St. Pol having joined the assailants, rushed upon Douglas, and that the brave scot Matilda were taken prisoners. Dubois, elated with his success, resolves to make the fair Matilda his prize. While Douglas and Matilda are under guard as prisoners, and Matilda is entreating St. Pol to spare the life of a brave warrior, Dubois rushes in with an armed band, and forces off Matilda, whilst Douglas remains guarded. St. Pol, who is disarmed, repents of his baseness, and resolves to take advantage of the truce with the english, to solicit the aid of the gallant commander of their forces, de Buche. While the duke and duchess are lamenting the loss of Matilda, Dubois declares to her his passion, and demands her hand; and, to enforce his suit, presents before her Douglas bound, with an executioner, making her compliance the only condition of his safety. At this critical moment, St. Pol with a band of english soldiers rushes in, kills Dubois, and rescues Matilda and Douglas. After due acknowledgment to de Buche for his generous interference, St. Pol, having been mortally wounded in battle, is brought in to acknowledge his ingratitude and obtain forgiveness, and the piece closes with his death.

In this miniature tragedy, neither the characters nor incidents are sufficiently unfolded to produce any very powerful effect. The piece has, however, the merit of preserving a strict adherence to propriety of sentiment, and of being a natural exhibition of various passions. That it is not destitute of pathos will appear from the following scene, in which the duke and duchess of Orleans are deploring the fate of their daughter. P. 53.

*Duch.* Undone, undone, my lov'd my lost Matilda;  
What dost thou suffer now?—perhaps beyond  
Whatever my fears can picture.—

*Duke.* Do not thus  
Give way to useless sorrow.

*Duch.* That's the sting  
That tortures me.—I know my tears are useless—  
I know they flow in vain.—I know they cannot  
Restore my murder'd child.

*Duke.* Recall your firmness—  
Bear up against the conflict—am not I  
A parent too.

*Duch.* You are—you are a father,—  
You cannot feel the agonizing pangs  
That tear a mother's breast.—A thousand cares,  
A thousand tender offices, which, trifling  
In wisdom's eye—touch every finer spring

Of fondness and of love, crowd on my memory,  
 Once my soul's dearest joy, now its despair,  
 And fill my breast with woe unutterable.—  
 Those arms which oft around my neck were thrown  
 In playful tenderness, are gall'd by chains;  
 That breast, the soft abode of filial kindness,  
 Now pours, perhaps, the gushing tide of life.—  
 Yet you're a parent.—Had I been a man,  
 I would have rush'd on swords and pointed spears—  
 This bosom should have stream'd one bleeding wound  
 Ere thus abandon her.—

*Duke.* O dry those tears—  
 What could I do—hemm'd in by warring thousands,  
 Compell'd by duty to consult the safety  
 Of those given to my charge,—to guard thee too.

*Duch.* Perish such duty! perish too my safety!  
 Can I survive my daughter's death, or, worse,  
 Her soul dishonour—for this public duty,  
 'Tis a fine word ambition has invented  
 To cheat mankind, to screen its selfish views  
 Beneath the specious mask of patriot zeal,  
 And blunt the feelings of humanity.  
 But he whose stubborn breast is steel'd against  
 The social charities of love and friendship,  
 Whatever knaves pretend, or fools believe,  
 Can never love his country.

*Duke.* Peace, and hear me.

*Duch.* I will not, cannot.—

O, I am deaf to every sound but sorrow's!—  
 Matilda! O, my child! my bleeding daughter!

D. H.

## T H E O L O G Y.

**ART. IX.** *A View of the Evidences of Christianity in three Parts: Part I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles. Part II. Of the auxiliary Evidences of Christianity. Part III. A brief Consideration of some popular Objections.* By William Paley, M. A. Archdeacon of Carlisle. In three Volumes. 12mo. price 10s. 6d. sewed. Faulder. 1794.

IN the present awakened and agitated state of society, in which ancient institutions of every kind are canvassed with greater freedom than ever before; in which people of all classes, not excepting the lowest, seem disposed to assert the natural right of rational beings, to judge for themselves in all points which concern their personal conduct, and affect their personal happiness;—it becomes more necessary than ever to furnish men with the means of forming a fair and satisfactory judgment, especially on such interesting subjects as those of morals, policy, and religion. The two former of these subjects have been so happily illustrated by Mr. Paley in his 'Principles of Moral and Political Philosophy,' that the public

public will; of course, entertain high expectations from his exertions in the cause of religion, and will observe with satisfaction to see an advocate stepping forward in defence of christianity.

Though many valuable works have been written in proof of the divine authority of the christian religion, there is still room for other elementary treatises upon the subject; and we have no hesitation in saying—for we are well assured of being supported in the opinion by the general voice of the public—that no popular view of the evidences of christianity has hitherto been given, at once so judicious in the selection and arrangement of materials, so happy in illustration, and so well supported by citations, as that which now comes under our consideration. Without spending more time in general commendation, we shall immediately proceed to give an analysis of the reasoning of this work, in order that our readers may be furnished with a concise view of the whole series of evidence for the truth of the christian religion. We shall, at present, state the direct historical evidence, reserving the more indirect proofs, with the author's replies to objections, to another article.

*Preparatory consideration.*—It is urged as an argument sufficient to supersede all further inquiry concerning the truth of christianity from the evidence of miracles, that no human testimony can, in any case, render miracles credible, because it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false.—To this it is replied, 1. If it be not improbable, that God should destine men for a future state of existence, and should acquaint them with this destination, it is not improbable, that he would authenticate this discovery by miracles. 2. The improbability arising from the want of experience is only equal to the probability, that, if the thing were true, such things would be generally experienced: but, supposing it to be true, that miracles were wrought at the first promulgation of christianity, it is not certain, or a probability approaching to certainty, that such miracles would be repeated so often, as to become objects of general experience. The course of nature may not be invariable; and, nevertheless, the variations may be so few as not to establish a general experience. 3. If we believe in God, miracles are not incredible; for there are sufficient power, and an adequate motive. 4. Cases may be put, in which united testimony to a miraculous fact, persisted in at the expence of life, would be irresistible.

#### Part I. Of the direct historical evidence of christianity.

*Proposition 1. That there is satisfactory evidence that many, professing to be original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of these accounts; and that they also submitted from the same motive to new rules of conduct.*

*First,* The fact of the voluntary sufferings of the first christians is probable from the nature of the case, or from circumstances on all hands acknowledged. For, 1. Since the christian religion exists and was established, it is probable, that it's author, and his immediate

immediate disciples after his death, exerted themselves in first publishing, and afterwards spreading this religion. 2. It is probable, that, in the prosecution of this purpose, they underwent the labours and troubles; which the propagators of new sects are observed to undergo. 3. It is probable, that the first propagation of christianity would be in a high degree dangerous; because it contradicted the popular expectation concerning the Messiah, and the jewish prejudices against other nations; because it disparaged those ceremonies which were in the highest estimation, and decried the merit of ritual zeal; because the first missionaries would necessarily offend the jewish rulers, by reproaching them with the murder of their master, and raise jealousy in the roman governors, by their profession of unqualified obedience to a master, foretold to the jews under the title of king; and because they had to oppose a priesthood possessed of municipal authority, and were under a foreign government constantly surrounded by their enemies. 4. It is probable, that, when the preachers of christianity turned themselves to the heathen public, they would meet with great opposition, because their religion was exclusive, and would accept no compromise with idolatry, herein essentially differing from the doctrine of the philosophers; that this opposition would subject them to great danger from private enmity, even where no public persecution was denounced by the state; and that they would find little protection in that general disbelief of the popular theology, which is then supposed to have prevailed, since (beside that unbelievers are not usually tolerant) the magistrates, who were also frequently officers of religion, were deeply interested in the continuance of the established system; to which may be added, that an ancient religion has always many votaries\*, and a splendid and sumptuous religion would retain great numbers partly by fascination, and partly by interest. 5. It is probable, that the original teachers of christianity conformed themselves to the institution which they preached to others, and consequently made an essential change in their habit of life, attended with a considerable degree of self-denial.

*Secondly,* The fact of the sufferings of the first christians is established by direct testimony, both heathen and christian.

1. *Heathen.* Tacitus, who wrote about seventy years after Christ's death, speaking of the fire which happened at Rome in the time of Nero, relates (*Annal.* l. xv. c. 44) that this emperor, to put an end to the report of his having ordered the city to be set on fire, laid the guilt, and inflicted the most cruel punishments, upon a set of men, who were held in abhorrence for their crimes, and called by the vulgar *christians*. The founder of that name, he adds, was *Christ*, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. He goes on to relate, that this pernicious superstition, thus checked for awhile, broke out again, and spread not only over Judea, where the evil originated, but through Rome also—where a vast multitude were apprehended, who were convicted, not so much of the crime of burn-

---

\* Hi ritus, quoque modo induci, antiquitate defenduntur. Tac.  
ing

ing Rome, as of hatred to mankind;—that their sufferings, at their execution, were aggravated by insult and mockery;—that some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified, and some set on fire, when the day was closed, that they might serve as lights to illuminate the night;—that Nero lent his own gardens for these executions, and exhibited at the same time a mock circensian entertainment, being a spectator of the whole;—and that this conduct made the sufferers pined, so that, though they were criminals, and deserving the severest punishment, yet they were considered as sacrificed, not so much for the public good, as to gratify the cruelty of one man.—This happened thirty-four years after the death of Christ.—Suetonius, a writer of the same age, says, (Nero, c. xvi) 'The christians, a set of men, of a new and mischievous (or magical) superstition, were punished.'—Juvenal probably refers to these excursions, sat. i, v. 155. A celebrated letter of Pliny to Trajan speaks of many christians of every age, and of both sexes; and says, that the contagion of this superstition had not only seized cities, but smaller towns, and the open country. From the same letter it appears, that trials were and had been going on against them in the provinces over which he presided, and that in consequence of anonymous informations, sent in writing, many had been apprehended, some of whom had died in the cause, while others abandoned it. This letter, and also a rescript of Adrian to the proconsul of Asia, which takes notice of tumults raised against the christians, show, that christians were exposed to sufferings without any public prosecution.—Martial ridicules the *voluntary* sufferings of the christians; Epictetus (l. iv, c. 7) imputes their constancy to madness, or a kind of fashion or habit; M. Aurelius (Medit. l. xi, c. 13) ascribes it to obstinacy.

2. *Christian.* We have four histories of Jesus Christ, a history taking up the narrative from his death, for thirty years, and a collection of letters written by principal agents, which attest the sufferings of the witnesses of the history, directly and indirectly, by recital, allusion, and discourse.—These books relate, that Jesus, the founder of the religion, was in consequence of his undertaking put to death as a malefactor at Jerusalem;—that this religion was, *notwithstanding*, continued and widely propagated, by his disciples; and that Christ foretold the persecution of his followers, [see Matt. xxiv, 9; Mark iv, 7; Luke xxi, 12; John xvi, 4.] These books abound with exhortations to patience, and with topics of comfort under distress, [see Rom. viii, 35—37; 2 Cor. iv, 8—17; James v, 10, 11; Heb. x, 32—36; 2 Thess. i, 1—5; Rom. v, 3, 4; 1 Pet. iv, 12—19] which prove, that the circumstances of the times required patience and constancy.—Not in a professed history of persecutions, but in the course of a mixed general history, it is related in detail with the utmost particularity of names and circumstances; that Jesus commissioned twelve persons, to publish his gospel, and collect disciples, in all countries;—that they began their work at Jerusalem, and made many converts, but met with opposition from the jewish magistracy and priesthood, and suffered imprisonment; that the people at length joined

joined their superiours, and a general persecution commenced with stoning one of the community; that this persecution, after a short intermission, the cause of which is not certainly known, was renewed under the government of Herod Agrippa; and that the violence of this persecution was particularly experienced by St. Paul, who, nevertheless, persevered in the propagation of christianity. The latter part of this account is corroborated by letters, written by St. Paul himself on the subject of his ministry, which correspond with the history in many circumstances, relative both to his own sufferings and those of his fellow-labourers.—The suffering state of the original teachers of christianity is further confirmed by the testimony of the immediate followers of the apostles. Clement speaks of the martyrdom of Peter and Paul, and of many others. Hermes, Polycarp, Ignatius, attest the same.—These writings, without at present regarding the miraculous part of the narrative, afford abundant proof, that the original followers of Christ exerted great endeavours to propagate his religion, and underwent great labours, dangers, and sufferings, in consequence of their undertaking; and the details which they give, on this head, are perfectly agreeable to what might reasonably be expected from the nature of their undertaking, compared with the character of the age and country in which it was carried on.—These records also supply evidence to prove another part of the general proposition, that the primitive followers of Jesus assumed a new and peculiar course of private life, and became eminent for piety, purity and benevolence. See Acts i, 4; ii, 46; xii, 12; Eph. ii, 1—3; Tit. iii, 3; 1 Pet. iv, 3, 4; 1 Cor. vi, 11; Rom. vi, 21. And this agrees with the character afterwards given of the christians by Pliny.

*Thirdly.* There is satisfactory evidence to prove, that the original teachers of christianity voluntarily underwent the sufferings which they have been proved to have undergone, in attestation of the miraculous history recorded in our scriptures.

I. It is very manifest, that they underwent these sufferings for a miraculous story of some kind or other; because they could have nothing else, upon which to rest their claim to attention. A galilean peasant was announced to the world as a divine lawgiver. Without some proofs of his mission, the pretension could claim no credit. It could only be supported by miraculous evidence. A young man, calling himself the son of God, could not have excited so much as a doubt among the jews, whether he was their Messiah, without miraculous tokens of his divine mission: or could his followers, without an appeal to such tokens, have had any ground to stand upon, in attempting to propagate his religion.

II. The miraculous history, recorded in the scriptures now in the hands of christians, is that which the original teachers of christianity delivered, and for which they acted and suffered as they did.

This appears, first, *from general considerations.* 1. There exists no vestige of any other story. The remote, brief, and incidental notices of christianity, which are found in heathen writers, agree in



in substance with our history. The jewishi writers of that period advance no other history of the transaction, than that which we acknowledge. Josephus mentions John the Baptist, and Hierod, with circumstances agreeing with the christian story; and, though the genuineness of the passage in which he speaks of Jesus as the Messiah is much controverted, it is certain that he does not contradict the christian account.—2. The whole series of christian writers, from the first age of the institution down to the present, in their discussions, apologies, and controversies, proceed upon the general story which our scriptures contain, and no other. The remaining letters of the apostles, though written without the remotest design of transmitting the history of christianity to future ages, incidentally mention many circumstances recorded by the evangelists. The epistles of Barnabas, Clement, and Polycarp; the remaining works of Ignatius; a fragment of Quadratus; the writings of Justin Martyr; all attest the christian miracles, and particularly the resurrection of Christ. After this time, that is, after the middle of the second century, the history, as given by the evangelists, occurs in ancient christian writings, as familiarly as in modern sermons. Even in the spurious or doubtful writings of the early age of christianity, the leading facts are preserved, though mixed with fable. 3. The religious rites and usages, that prevailed among the early christians, were such as belonged to, and sprang out of the narrative now in our hands. 4. It appears from the gospels themselves, that when they were written, the christian community was already in possession of the substance and principal parts of the narrative. Luke i, 1—4; John i, 40; iii, 13, 24; xvi, 28; xx, 17; xxi, 24.

That the history of christianity now in our hands is that which was delivered by the first teachers, appears, secondly, from various proofs, presumptive and direct, of the genuineness of the books in which this history is recorded.—Before these proofs are stated, it must be premised, (1.) That if any one of the four gospels be proved genuine, this is sufficient to establish the identity of the history. If the first gospel were written by Matthew, we have the narrative of an eye-witness and apostle, to judge what miracles were attributed to Jesus: if the gospel of John alone were genuine, we have the same degree of evidence: if both these were spurious, yet if the gospel of Luke, or that of Mark, were written by the person whose name it bears, or by any other person in the same situation, we still have the account of a contemporary and associate of the apostles, on the lowest supposition, compiled from memoirs at that time in high esteem among them; and therefore have strong reason, from the character and situation of the writer, to believe that we possess the report, which the original emissaries delivered. (2.) That the books of the New Testament are not a solitary testimony, but a *collection of proofs*, a cumulation of testimony, with the value of which we may be strongly impressed, by considering them as communicated to us in succession: and this written evidence is of such a kind, and comes to us in such a state, as the natural order and progress of things, in the infancy of the institution; might be expected to produce; writ-

ten evidence *succeeding* verbal, and regular historical details *succeeding* epistolary exhortations and detached memoirs. (3.) That, though it were not ascertained that the gospels are the productions of the persons whose names they bear, if it be known that they were received by early societies, which the apostles founded, as containing authentic accounts of the facts upon which the religion rested, this reception would be a valid proof, that these books must have accorded with what the apostles taught.

The *presumptive proofs* of the genuineness of the books of the New Testament are, 1. We are able to produce a great number of ancient manuscripts, found in different and distant countries, all anterior to the art of printing, some from seven hundred to above a thousand years old; together with versions of great antiquity, which prove, that the scriptures were not of modern contrivance, and were long ago much read and sought after. 2. The language of the New Testament is just such as might be expected from jewishi christians, greek, abounding with hebrew and syriac idioms: this is not the language of the fathers, but of the apostolic age. 3. The miraculous relations contained in these books do not directly affect the question of their genuineness. 4. Had it been easy to forge christian writings, it is probable, that some would have appeared under the sanction of the name of Christ himself, as in the unsuccessful attempt of the epistle of Christ to Abgarus: see Euseb. Hist. Ec. l. i, c. 13. 5. If the ascription of the gospels to their respective authors had been arbitrary, it is probable they would have been ascribed to more eminent men, than the reputed authors of the first three gospels. 6. Christian writers and churches appear to have soon arrived at a very general agreement upon the subject, without authority. The first council, that declared the canon of scripture, was that of Laodicea, in the year 363.

The *direct proofs* of the genuineness of these books may be reduced to the following heads of testimony:

I. The historical books of the New Testament, namely, the four gospels, and the Acts of the Apostles, are quoted or alluded to by a series of christian writers, beginning with those who were contemporary with the apostles, or who immediately followed them, and proceeding, in close and regular succession, from their time to the present.

In the epistles of Barnabas, Clement, Ignatius, and Polycarp, and in the Shepherd of Hermas, short pieces which bear marks of having been written very soon after the time of the apostles, and which are mentioned by other writers before the close of the second century, various allusions to the gospels, or to the words of Christ, are preserved; and though seldom accompanied with marks of quotation, yet, from the manner in which many of them are introduced, and from the method of adopting the words of Scripture in general use among the most ancient christian writers, they may be fairly supposed to have been commonly borrowed from the places of Scripture in which we now find them.—Papias, a hearer of John, and companion of Polycarp, as Irenæus attests, and of that age, as all agree, in a passage quoted

by Eusebius, expressly ascribes the respective gospels to Matthew and Mark, and says, that Matthew wrote in hebrew, and that Mark gathered his materials from Peter's preaching. Justin Martyr (A. D. 148) has frequent quotations from the evangelists, and though he does not mention the authors by name, he calls the books, 'Memoirs composed by the apostles and their companions.' In all his works, from which might be extracted almost a complete life of Christ, there are but two instances, in which he refers to any thing said or done by Christ, which is not related concerning him in our gospels; which shows, that these gospels, and these we may say alone, were the sources from which the christians of that day drew the information upon which they depended. The principal remaining testimonies within the second century are Hegesippus, Irenæus, Clement of Alexandria, and Tertullian. Of these Irenæus (A. D. 178) is the most important. His explicit testimony to the gospels is as follows: VOL. I, P. 248.

'We have not received the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith.—For after that our Lord rose from the dead, and they (the apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the gospel of God. Matthew then, among the jews, writ a gospel in their own language, while Peter and Paul were preaching the gospel at Rome, and founding a church there. And after their exit, Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel while he dwelt at Ephesus in Asia.'

In other places, Irenæus limits the number of gospels to four; mentions how Matthew begins his gospel, and how Mark begins and ends his; enumerates the passages in Luke, not found in the other gospels; states the particular design of John's gospel; he speaks of the author of the Acts of the Apostles, as a writer of credit, who has related the truth with the greatest exactness. His works, as well as those of the other fathers last mentioned, abound with references to the New Testament. Irenæus refers to no apocryphal christian writings. Clement of Alexandria, as quoted by Eusebius, describes the order in which the gospels were written—Matthew's and Luke's first, Mark's next, and John's last; and this account he tells us he had received from more ancient times: he appeals with confidence to the four gospels, and distinguishes them from that of the egyptians.—Tertullian, after enumerating many apostolic churches, says, that 'with them, and with all who have fellowship in the same faith, is that gospel of Luke received from its first publication, which we so zealously maintain;'

and adds, 'the same authority of the apostolical churches will support the other gospels, which we have from them, and according to them, I mean John's and Matthew's, although that likewise, which Mark published, may be said to be Peter's, whose interpreter Mark was : ' he elsewhere affirms, that the three other gospels were in the hands of the churches, from the beginning, as well as Luke's.—Origen (A. D. 230) is equally decisive in his testimony to the four gospels and Acts, and censures certain apocryphal gospels.—From this time the works of christian writers are full of references to the New Testament, as Lardner has shown at large.

II. When the scriptures are quoted or alluded to, it is with peculiar respect, as possessing an authority belonging to no other books, and as conclusive in all questions and controversies among christians.—Beside the general strain of reference, which indicates this distinction, many specific testimonies occur, from the middle of the second century downwards, in which the gospels are spoken of, as written by inspired men—as divine scriptures—the sacred fountain—the heavenly scriptures, without which no article of faith ought to be delivered—the sacred volume, which is a perfect rule, &c.

III. The scriptures were, in very early times, collected into a distinct volume: The term *gospel* is probably used by Ignatius for a collection of writings, as opposed to the prophets. Clement of Alexandria, Tertullian, &c. speak of the christian scriptures under the general title of the gospel and apostles. Eusebius speaks of the order in which the books were arranged.

IV. Our present christian scriptures were soon distinguished by appropriate names, and titles of respect. Polycarp calls them the holy scriptures; Clement, the true evangelical canon; Origen, the New Testament.

V. Our scriptures were publicly read and expounded in the religious assemblies of the early christians. 'The memoirs of the apostles, or the writings of the prophets, are read according as the time allows, and when the reader has ended, the president makes a discourse exhorting to the imitation of so excellent things.' *Iust. Mart.*—'We come together to recollect the divine scriptures; we nourish our faith, raise our hope, confirm our trust, by the sacred word.' *Tertull.*—Many homilies of Origen upon the New Testament, delivered in the assemblies of the church, are extant.

VI. Commentaries were anciently written upon the scriptures; harmonies formed out of them; different copies carefully collated, and versions made of them into different languages.—Tatian (A. D. 170) composed a collation of the four gospels, entitled, *Diakessaron*. Pantænus, and Clement of Alexandria, wrote many explanations of the scriptures. Tertullian appeals to the 'authentic greek.' An anonymous writer mentioned by Eusebius, and who appears to have written about the year 212, appeals to the 'ancient copies' of the scriptures in refutation of corrupt readings. In the third century, J. Africanus wrote upon the genealogies in Matthew and Luke; Ammonius wrote a harmony of the  
*four*

four gospels; Origen wrote numerous commentaries *only* on the books of the New Testament; Dionysius harmonized the accounts of the resurrection. At the beginning of the third century, Eusebius wrote upon the discrepancies in the gospels, and says, that the writings of the apostles were translated into every language, both of greeks and barbarians. Gregory of Nyssen undertook to reconcile the accounts of the resurrection given by the *four* evangelists. Numerous other commentators succeeded. Jerome put forth an edition of the New Testament in latin, corrected, at least as to the gospels, by 'ancient greek copies.' The fathers comment upon no other books than those of the New Testament, except Clement of Alexandria, on the revelation of Peter. A syriac version is now extant, which, as syriac was the language of Palestine when christianity was first established, is probably very ancient; it wants the 2d of Peter, 2d and 3d of John, and the book of Revelation; in other respects it differs little from our text.

VII. Our scriptures were received by ancient christians of different sects and persuasions, by many heretics as well as catholics, and were usually appealed to by both sides in the controversies which arose in those days.—Basilides (A. D. 120) rejected the jewish institution, but received the gospel of Matthew, and commented upon it. The valentinian gnostics, in the second century, fetched arguments from the evangelists and apostles. Heracleon, one of their sect (A. D. 125), wrote upon Luke, John, and Matthew. The carpocratians are accused by Irenæus of perverting a passage in Matthew; which shows, that they received that gospel. Several other sects of heretics, between the years 150 and 200, in their controversies appealed to the New Testament; and some are accused by Eusebius of altering their copies. Origen, whose opinions excited great controversies, testifies, that the four gospels were received without dispute by the whole church. Paul of Samosata, in his controversies on the person of Christ, urged the testimony of scripture. Sabellius, too, who taught a contrary system, received all the scriptures. The case was the same with respect to subsequent heresies. Among the early heretics, indeed, Cerinthus received only the gospel of Matthew, and that not entire: but he taught, that Jesus wrought miracles, and appeared after his death; he therefore retained the essential parts of the history. Marcion also (A. D. 130) rejected the Old Testament as proceeding from an inferiour deity, and erased from the New every passage which recognized the jewish scriptures; but he published a chastised edition of Luke's gospel, containing the leading facts, and all that is necessary to authenticate the religion.

VIII. The four gospels, the Acts of the apostles, thirteen epistles of St. Paul, the first epistle of John, and the first of Peter were received without doubt, by those who doubted concerning the other books which are included in our present canon.—Jerom relates, that the epistle to the hebrews was not received as St. Paul's by the romans. Origen speaks doubtfully of the epistle to the hebrews, the 2d of Peter, and the 2d and 3d of John,

but testifies, that the four gospels were universally received, and mentions the Acts, and some of the epistles, as of undoubted authority. Dionysius of Alexandria (A. D. 247) doubts, whether the book of Revelation was written by St. John, but collates the four gospels, and refers to them as authentic histories. Eusebius speaks of John's gospel as acknowledged without contradiction; and of the four, as parallel in their authority and certainty: he also reckons among the books to be ranked in the first place the Acts of the apostles, and St. Paul's epistles; the first of Peter, and the first of John, he mentions as next to be esteemed authentic; after this, if it be thought fit, the Revelation of John, on which there are different opinions: the epistles of James, Jude, 2d of Peter, and 2d of John he describes as controverted, yet well known and approved by most; he then reckons up five others not in our canon, which he calls in one place spurious, and in another controverted.

IX. Our historical scriptures were attacked by the early adversaries of christianity, as containing the accounts upon which the religion was founded.—1. Celsus a heathen philosopher, about the middle of the second century, wrote a treatise against christianity, to which Origen published an answer. The work of Celsus is lost; but Origen's remains, and recites largely the adversary's words. The notice which Celsus takes of the books of the New Testament proves, that their reception, credit, and notoriety, must have been at that time well established among christians. He speaks of accounts of Jesus written by his disciples: he accuses the christians of altering the gospel, which proves that the histories were then extant, and of some standing, and admits their genuineness while it questions their integrity: he appeals to *their own writings* as of acknowledged authority among themselves. Several references show the books to have been our present gospels, Celsus refers to no spurious gospels. 2. Porphyry, in the third century, wrote a large and formal treatise against the christian religion, now lost. From christian writers who have replied to his objections, it appears, that his animadversions were directed against the contents of our historical books, and show that he regarded them as the depositaries of the christian religion. 3. The emperor Julian, in the fourth century, in writing against christianity (as appears by long extracts transcribed from his work by Cyril and Jerom) noticed by name Matthew and Luke, and recited various passages from the gospels and the Acts, and from no other books; he states the early date of these records, and never questions their genuineness. This concession, from all these learned antagonists, of the authenticity of these books, is extremely valuable.

X. Formal catalogues of authentic scriptures were published, in all which our present sacred histories were included.—Enumerations of this kind are found in the writings of Origen, Eusebius, Athanasius, and Cyril. In the latter the book of Revelation is omitted; as also in an authoritative catalogue of canonical scriptures delivered (A. D. 364) by the council of Laodicea.

Other

Other catalogues are given by writers about the same period, in which no books are admitted beside these we now receive.

XI. The same things cannot be predicated of any of those books, which are commonly called apocryphal books of the New Testament.—Beside our gospels and the Acts of the apostles, no christian history, claiming to be written by an apostle, or apostolic man, is quoted within three hundred years after the birth of Christ, by any writer now extant or known; or if quoted, not without marks of censure and rejection. The gospel according to the Hebrews is, indeed, once cited by Clement of Alexandria, it is also twice mentioned by Origen, but with marks of discredit. Of other christian writings, denominated apocryphal, only two are noticed by any author of the first three centuries, without express terms of condemnation; these are, the Preaching of Peter, quoted repeatedly by Clement of Alexandria (A. D. 196), and the Revelation of Peter, twice cited by the same writer, and upon which he is said by Eusebius to have written notes. Add to this, that there is no evidence, that any spurious books existed in the first century; that these apocryphal writings were not read in the churches of christians, were not admitted into their volumes, do not appear in their catalogues, were not noticed by their adversaries, were not alleged by different parties as of authority in controversies, were not the subjects, amongst them, of commentaries and versions, and finally, beside the silence of three centuries, or evidence within that time of their rejection, that they were, with a consent nearly universal, reprobated by christian writers of succeeding ages. All these books proceed upon the same fundamental history of Christ, and contain, not contradictions of our histories, but unauthorized additions.

*Conclusion.*—If it be admitted, that the several parts of our first general proposition are, by the preceding statement of arguments and facts, satisfactorily established, it must follow, that the christian religion is true. ‘These men could not be deceivers. By only not bearing testimony, they might have avoided all their sufferings, and have lived quietly. Would men in such circumstances pretend to have seen what they never saw; assert facts which they had no knowledge of; bring upon themselves, for nothing, enmity and hatred, danger and death?’

The remainder of this analysis will be given in a future article.

ART. X. *The Universal Restoration of Mankind, examined and proved to be a Doctrine inconsistent with itself, contrary to the Scriptures, and subversive of the Gospel of Jesus Christ. In Answer to Dr. Chauncy of New England, and Mr. Winchester's Dialogues.* By John Marfom. In two Volumes. Sm. 8vo, 416 pages. Price 5s sewed. Marfom. 1794.

SEVERAL theological writers have maintained it to be the doctrine of Scripture, that the wicked, after a temporary punishment, shall be restored to happiness, and that final salvation shall be the universal lot of all mankind. Among the advocates for this opinion, two writers have particularly distinguished themselves; Dr. Chauncy, late of New England, in his work entitled, ‘The Mystery hid from Ages and

Generations, made manifest by the Gospel Revelation; or, The salvation of all Men, the grand thing aimed at in the Scheme of God, as opened in the New Testament; and Mr. Winchester, in his treatise: 'The universal Restoration exhibited, in four Dialogues between a Minister and his Friend.' Mr. Marsom, the author of the tract which now comes under our notice, apprehending, that these two treatises comprehend the substance of the whole argument in favour of this doctrine, undertakes the full examination of their contents, allotting a distinct volume to each.

As these writers make their appeal to the Scriptures, as the only decisive authority on this question, and in support of their opinions comment largely upon various texts, Mr. M.'s treatise, of course, chiefly consists of a re-examination of these passages of Scripture, in order to rescue them out of their hands, and show, that they require an interpretation very different from that, which has been given them by the advocates for universal salvation. To examine in detail the propriety of Mr. M.'s criticisms, and compare them with those of his antagonists, would carry us too far into the field of controversy; and to give a general unsupported opinion upon the question could be of no use. Justice to this author, however, requires us to say, that he has examined the subject very fully, as far as it rests upon scriptural authority; that his method of arguing is clear, and his language accurate and unaffected; and that his work merits the attention of all, who wish to form a correct judgment on the point in question. The doctrine, which Mr. M. holds to be the truth according to the gospel, lies in the middle way between those of eternal misery, and universal restoration; it is, that the impenitently wicked shall be totally and forever destroyed, or struck out of existence; concerning which he writes thus:

Vol. I. P. 70.—'The doctrine of the *complete destruction* of the wicked, is not only the clear doctrine of the scriptures, but is every way worthy of the character and perfections of the divine being. For God to punish sin every one will acknowledge is not inconsistent with his justice, righteousness and truth; on the contrary, those attributes make it necessary that he should punish iniquity; "he will by no means clear the guilty \*." Not to punish sin would be a violation of his truth, and faithfulness in his threatenings. But it is contended that *eternal destruction* is a mode of punishment, not only consistent with those attributes, but also with the *mercy, love, and kindness* of God. To illustrate this, let it be observed, that man was made the subject of *moral government*, that as such, he must be *rational*, he must be free, he must be under law, and accountable for his conduct to his Creator. All this was absolutely necessary, in order to his glorifying God by a voluntary submission to his authority and government, and that he might know and experience, that his highest happiness depended upon, and was connected with, such a submission and obedience to the law of God. But how would God have been glorified by the exercise of those rational powers he had endowed man with, had man been rendered impeccable by a divine coercive power preventing his

---

\* \* Exod. xxxiv. 7.'



choice and determining all his actions? God's omnipotent arm could have made him immutably happy, and have rendered all the efforts of Satan to introduce sin and misery into the world ineffectual; but God who is infinite in wisdom, and unbounded in goodness, did not see fit so to do; it was unnecessary for him to do it, because he had furnished man with sufficient power and ability to resist temptation, and to do what he had commanded him; nay it was impossible for God so to do, because such an exertion of divine power would have been to counteract himself, as the moral governor of his creatures—to render the divine precept nugatory—obedience to it impossible—the threatening annexed in case of disobedience useless and absurd; and man would have been deprived of those sublime pleasures, and that exalted felicity which result from doing the will of God. The only means therefore that God makes use of, or can make use of, (consistent with his own wise constitution of things, and the nature of his own moral perfections) to engage men to keep his commandments and live, are rational and persuasive, encouraging them by promises, and awing them by threatenings; but where these are ineffectual, and men are determined to reject the counsel of the Most High, and trample upon his authority, there it becomes the divine Being, as a just governor, and righteous judge, to punish iniquity; and while justice calls for the destruction of these his enemies, mercy must acquiesce, because the preservation of their being would be to perpetuate rebellion and disorder, and to render them compleatly miserable through a determined opposition to the fountain of all good.'

Mr. M., in his preface, mentions, with strong, and as it should seem deserved, expressions of disapprobation, certain methods which have lately been taken to propagate the doctrine of universal salvation; namely, the publication of pretended visions of persons conveyed by angels through the celestial and infernal regions, where this doctrine is said to have been revealed to them. A publication of this kind is mentioned, entitled, *Some passages in the life of Mr. George De Benneville*, who is said to have been dead forty-one hours; during which period he was conducted through the seven habitations of the damned, and the mansions of the blessed; saw many of the wicked restored to happiness; and was assured, that all the posterity of Adam should be finally saved.

ART. XI. *The Christian Doctrine of Justification by Faith not destructive of the Principles of Natural Virtue. Being an Essay.* By the Rev. William Deacon, B. A. of Trinity College, Cambridge. Published in compliance with the Will of the late Mr. Norris, as having gained the annual Prize which he instituted in that University. 4to. 23 pages. Price 1s. Stockton, Atkinson; London, Richardson. 1794.

THOUGH it appears, from the title-page of this Essay, that it has already answered a very good private purpose, we do not apprehend, that it will be of much public utility, or cast much new light upon the subject on which it treats. Upon the suppositions of the original depravity and guilt of mankind, in consequence of Adam's transgression; and of the necessity of satisfaction to the justice of an offended God both for original and actual sin, and of faith in Christ as the means of justification;

justification; the author's drift is, to show, that faith in Christ either includes or necessarily produces good works. In confirmation of this point, a few trite remarks are made, and numerous texts of Scripture are quoted. But we find neither that philological precision, nor that critical acumen, nor that philosophical penetration, which might reasonably have been looked for in a successful prize essay, read in the university of Cambridge. The piece might more properly have been delivered as a popular sermon, than as an academical exercise; and even as a sermon, it would have been entitled to little commendation.

**ART. XII.** *Disbonest Shame the primary Source of the Corruptions of the Christian Doctrine. A Sermon, preached at the Gravel Pit Meeting, in Hackney, April 6, 1794.* By Thomas Belsham. 8vo. 32 p. Price 1s. Johnson. 1794.

IN order to account for the early introduction of doctrines into the christian system, which are considered by many diligent and learned inquirers as corruptions of christianity, it has been of late maintained, particularly by Dr. Priestley in his History of Early Opinions, that these doctrines were invented and taught for the purpose of removing the reproach, which attended the profession of a religion founded by a crucified jew. This hypothesis is adopted by Mr. Belsham, and made the ground of the discourse here presented to the public.

After remarking, that the contempt and odium which fell upon the professors of christianity, on account of the mean birth and ignominious death of it's author, furnish a satisfactory explanation of the general rejection of this religion both by jews and gentile; Mr. B. observes, that this proved a temptation to many of it's avowed advocates, to accommodate the doctrines of the gospel to their own preconceived opinions, and to the prejudices of their unbelieving neighbours. False shame induced the jewish converts to pass off christianity as a jewish sect, by uniting the observance of the jewish ritual with the profession of faith in Christ. The same principle, while it led some of the gentile converts to associate the christian worship with that of idols, prompted others to borrow sundry metaphysical fancies from the oriental philosophy, to invent the story of the miraculous conception, and to teach, that the wisdom of God was personified and resided in Christ Jesus; whence arose, after sundry controversies, the athanasian doctrine of the trinity. In opposition to the temporizing spirit which introduced these errors, the example of the apostle Paul is exhibited, whose whole conduct proved, that he was not ashamed of the gospel.—The discourse concludes with a caution against suffering the apprehension of incurring odium, to prevent an explicit and public avowal of the pure and simple doctrine of christianity.—p. 26.

‘Not,’ says Mr. Belsham, ‘that in the present times it is any disgrace to make a public general profession of faith in the christian religion, and to affect wonderful zeal for what are often called its *peculiar doctrines* in opposition to heretics, philosophers, and atheists. This we know is practised every day by numbers who are hostile to the genuine truths of the christian religion, who are strangers to its spirit, who are infidels to its authority. A parade of zeal for christianity is, if I may so express

press it, the *cant* of the day, studiously supported by the enemies of all religion, to impose upon the unthinking and the unwary, for the most unworthy purposes.

\* But if any one is suspected of seriously believing the divine authority of the christian revelation, many, who are loudest in their professions of zeal for christianity, will regard him with contempt as a person of mean understanding, and excessive credulity, in giving credit to a fiction which is kept in countenance for no other purpose than to awe the vulgar. If such a person separates from the state religion, for grave and conscientious reasons, he is represented as a weak enthusiast, and is fortunate if he escapes the censure of disaffection and disloyalty. If by diligent study of the scriptures and of the history of the christian church, he has detected some of the corruptions which disgrace the christian religion, and has reformed his creed more nearly to the apostolic standard, an outcry is immediately raised that he is stripping christianity of its most essential doctrines, and that a religion so plain and simple is neither worthy of God to impart, nor of men to accept. But if in addition to this a person discovers any degree of zeal to promote what he seriously believes to be important truths, and to oppose prevailing errors, he immediately becomes the object of general reproach; and it often happens that his luke-warm brethren, from whom a similarity of principles might naturally lead him to expect encouragement and support, are the first to upbraid his intrepidity in the cause of truth.

How great then is the temptation to which we are exposed of being ashamed of Christ and his religion, and of adopting the miserable temporising maxim, *to think with the wise, and to speak with the vulgar*, a maxim readily admitted by those who prefer indolence and ease to the practice of duty, when attended with inconvenience and hazard, but rejected with contempt by every honest, firm, and benevolent mind. And you my friends have not so learned Christ. You have not been taught either by the doctrine or example of your late excellent instructors \* to be ashamed of your christian profession.

This discourse, which is judicious and unaffected, is an excellent supplement to Mr. B.'s former discourse on the *Importance of Truth*. We have pleasure in announcing to the public a work preparing for the press, by the ingenious author of this sermon, entitled, *Lectures on Logic, and the Philosophy of the Human Mind*.

---

\* Dr. Price, and Dr. Priestley: the former of whom closed in peace his virtuous and patriotic career before the storm burst which has involved Europe in calamity and blood, and this country in distress and alarm. The latter, the first of experimental philosophers, metaphysicians, and divines, a man of the most vigorous and comprehensive mind, the most benevolent heart, the gentlest manners, and the most exemplary character, is driven, in the decline of life, by the spirit of the times, at the close of the eighteenth century, to seek a refuge on the shores of America. A fact which enlightened posterity will with difficulty credit, and which every friend of his country, who feels a true concern for its honour, will wish blotted from its annals, when the paroxysm of passion is past, and the season of calm and sober reflection returns.

ART. XIII. *A Sermon, preached at the Visitation, bolden at Skipton, May 12, 1794.* By Samuel Clapham, M.A. Vicar of Bingley. 4to. 21 pages. Price 1s. Leeds, Binns; London, Johnson. 1794.

VERY useful and seasonable advice is in this discourse given to the clergy, in an unassuming tone, and in unaffected language. The author appears to be himself strongly impressed with a conviction of the importance of the clerical character, and desirous of fixing the same conviction upon the minds of his brethren. He distinctly cautions them against dishonouring their profession, and preventing the success of their doctrine, by indulging the dispositions and practising the vices of rancour and revenge, insincerity and hypocrisy, selfishness and avarice, pride and insolence, peevishness and censoriousness; and earnestly exhorts them to distinguish themselves by becoming eminent patterns of piety, humanity, hospitality, and all those amiable virtues which promote the happiness of mankind.

With respect to public instruction, Mr. C. advises his brethren, rather to inculcate the practical truths of religion, than to insist upon subjects of theological controversy; and to be more concerned to deliver interesting and impressive discourses, than to distinguish themselves by the elegance of studied composition. He appears inclined (whether on satisfactory grounds we cannot stop to inquire) to discourage the practice of reading sermons. The discourse is written with a pious and candid spirit, and may be read with pleasure and improvement by religious instructors of all classes.

*Fast Sermon.*

ART. XIV. *The Rise and Fatal Effects of War: A Discourse delivered on March 28, 1794; being the Day appointed for a General Fast.* By Robert Miln, A.M. 8vo. 31 pages. Price 1s. Carlisle, Thompson. 1794.

VERY different is the spirit of this discourse from that of many of those fulminations of divine vengeance against the french nation, which have been poured forth from the pulpit, with what consistency we need not say, by professed ministers of the gospel of charity and peace. The writer traces, chiefly from scripture history, the ancient rise and progress of war, and describes, in detail, the grievous calamities, which war introduces both into public and private life. In conclusion, he expresses in explicit terms his disapprobation of the present war, and declares his decided opinion, that no advantages are to be expected from it, and that we have no right to presume upon success from the vices of our enemies. The discourse is written with considerable strength of thought and fluency of language.—There is so much truth in the picture, which the author draws of the present state of this country, that we shall make no apology for laying it before our readers. P. 26.

‘The voice of distress is daily sounding in our ears. Our commerce is interrupted, and there is a stagnation to our trade. Our manufactories are decreased, and the wonted demands for  
their

their goods are much diminished. Returns for the produce of the country are slow and precarious; owing to this, the merchant can neither do justice to himself nor creditors. Our jails are crowded with the indigent and unfortunate. Thousands of looms are standing still; and numbers of the laborious and most useful part of mankind, no longer able to maintain themselves and families, are obliged to go into a foreign land in quest of food and raiment, or to insist into a service which nothing less than necessity could have compelled them to do. In short, into whatever part of the island we travel, we either see or hear of scenes of accumulated misery and distress.

P. 27. ' There has been for some time past, such a collision of political opinions, as has produced a violent party spirit, which has always been found the great bane of society, by giving scope to the exercise of vindictive power; throwing dangerous temptations in the way of the naughty and unprincipled; and dissolving the ties of friendship and good neighbourhood. On the one hand are the supporters of prerogative and royal power; with whom are united the abettors of the war, and votaries of the present administration. These, by the increase of their influence and power, are the preponderating body in the scale; whilst the only one that can counterbalance them, is now become so light in the scale, that its weight is almost an evanescent quantity.— There is another party, and its number is not small, whose principles and opinions are widely different from the former; and though they are called by the zealous partizans of power, *seditions* and *disloyals* yet they may be more properly denominated *discontented*. Some of this description, for publishing their sentiments with openness and freedom, have been crushed by the iron hand of rigorous law, and are greatly pitied, as victims of a cruel and iniquitous prosecution: while others only murmur, but their murmurs though silent are nevertheless sullen. Doubtless, from what the nation has already suffered, the complaints of the people are increased, and mixed with a peculiar degree of acrimony. They see and feel many grievances, which they wish to have redressed. Their taxes are a heavier yoke than they can well bear: but the payment of them is a less galling consideration, than the ways and means by which they are expended. They consider it a hard load upon the public, that so much of its wealth should be squandered away to people, who neither by talents of body or mind are of any service to their country; but like locusts fatten on the sweat and labour of the useful and industrious. They think it harder still, that the insatiable demands of faithless and ambitious powers to support their own quarrels, should serve as a drain to convey from this island that immense treasure, which if kept at home and properly employed, could make thousands of families comfortable and happy, who at present are struggling not for the comforts, but for the very necessities of life. They are alarmed at the extension of judicial power, and the encroachments now making on that constitutional liberty, which their forefathers purchased at the expence of their blood. They are concerned for the *liberty of the press*, which,

by

by the best and wisest men, has always been considered the great bulwark of civil and religious liberty.'

The grand catholicon, as Mr. M. justly remarks, for all these evils, is a reform of parliament; but how this powerful remedy is to be obtained, is a question which may perplex the wisdom of the most able politician, and alarm the fears of the firmest friends of freedom and their country.

M. D.

#### ARCHITECTURE.

ART. XV. *Designs in Perspective, for Villas in the ancient Castle and Grecian Styles.* By Robert Morison. 6 plates. Plain 10s. 6d. Coloured 15s. 1794.

MR. MORISON, in a short introduction, traces our modern architecture to two grand sources: the ancient grecian, and the ancient castle style, in the latter of which the gothic is sometimes included.

'The foedal system,' says he, 'which pervaded and for many centuries governed all Europe, introduced the castle style of building, as a necessary consequence of its martial spirit, which rendered the habitation of every chief literally a castle, or place of strength, to which his vassals might fly for refuge in times of danger; for this purpose the situation was generally upon some rocky eminence, which by its difficult access, might prevent any sudden attack from the enemy, and by its commanding appearance secure the respect of his adherents: defence being the chief object, towers and battlements (from which they might with safety annoy the assailants) became the principal ornaments of these buildings; exactness of symmetry often gave way to local necessity or convenience, yet the vestiges of rude grandeur still visible in their ruins, afford convincing proof how well they were adapted to the purpose of the proprietor.—So powerful is the impression made by these venerable fragments, even at this day, that many through choice imitate that style, which was the mere consequence of necessity; and where the country is bold and mountainous, a composition of this kind corresponds with the surrounding landscape, and adds greatly to the picturesque effect of the whole.

'But when cultivation had changed the rude neglected plain into a verdant lawn, adorned with all the varied imagery which wood and water can bestow, the mild beauty of the scene, naturally induced the proprietor to leave the bleak summit of the rock, and fix his habitation in the bosom of the smiling plain—a more refined species of architecture was now required to suit the genius of the place, and the delicacy of the grecian orders was called in to embellish and complete the picture. This country is indebted to Inigo Jones for the nearest approach to the antient simplicity, from which many of his successors soon deviated, and giving way to the luxuriance of their fancy, endeavoured to form a new and cumbrous system, by blending the two opposite styles,

from

from which heterogeneous mixture, many large and costly fabrics have done but little honour to the national taste.'

Comparative elevations, in the different styles alluded to in the preface, are formed from the same plan, in order to contrast that rude magnificence which peculiarises the ancient castles, with the delicate simplicity admired in the grecian structure; but the six designs here given are on far too expensive a scale, for any other than men of large, and overgrown incomes, being calculated at from eight to nineteen thousand pounds each. We would recommend it to the artist to confine his views principally to such buildings as are adapted to the middling, and more numerous classes of society.

S.

## NOVELS.

ART. XVI. *Edward de Courcy, an Ancient Fragment.* In two Volumes. 12mo. 364 pages. Price 6s. sewed. Lane. 1794.

For what reason this tale is introduced to the public under the improbable pretence of it's having been drawn up from an ancient manuscript, found in a cavern in the isle of Anglesey, we cannot conjecture. The piece will not, under this disguise, the more easily pass for the genuine adventures of a hermit: or does it need the feeble aid of such a contrivance, to recommend it to public attention. The sentiments which it is designed to illustrate, and the handsome manner in which it is written, are of themselves sufficient recommendations.

It is the writer's professed design, to exhibit such a sketch of the state of this kingdom, with respect to civil and religious liberty in former times, as may furnish a contrast to what he deems their present flourishing condition. The period, at which the supposed events take place, is towards the close of the 14th century, in the reign of Richard II. The fictitious story, which is blended with some of the leading facts of real history, describes Edward de Courcy, nephew of the duke of Norfolk, a youth of rare accomplishments and merit, as meeting with cruel obstructions to the completion of his union with Ethelinde, the daughter of a neighbouring earl, through political jealousy, and priestly intrigue. The incidents are few, but interesting: and excepting, certainly, the idle tale of the duke of Norfolk's prophecy of England's future prosperity—excepting, also, perhaps, some of the romantic circumstances in the story of Ethelinde—they are such as may be easily supposed to have happened. The character of the generous duke of Norfolk is well contrasted with that of the base and cruel earl of Belmont; de Courcy is noble and magnanimous; and Ethelinde has a mind capable of exercising a considerable degree of fortitude, but liable to be overpowered by superstition, or misled by priestcraft. The sentiments are throughout just and liberal; though, perhaps, not exactly such as would have been expressed even by a Wickliffite at so early a period; and the whole piece is correctly and neatly written. The author is evidently a decided enemy to tyranny, both civil and spiritual, but particularly points his reflections against the latter.—The following succinct account of the causes which united to increase the civil power of the church, put into the mouth of a follower of Wickliffite, we shall quote as a specimen of the work. Vol. II. p. 61.

The

‘ The union of church and state under Constantine the great, tended to procure the clergy both wealth and influence. But we are now speaking of the western church exclusively, the commencement of whose grandeur may reasonably be dated at the removal of the seat of empire to the Thracian Bosphorus by the forementioned prince. Rome politically fell when Constantinople rose, and the ecclesiastical influence increased, in proportion as the civil authority was less energetic, yet neither the bishops or pastors of that church had then any other power than that which is founded on virtue or intrigue—they had no civil jurisdiction, much less was the idea of supremacy annexed to the see of Rome; on the contrary, the precedency was claimed by the patriarch of Constantinople. The several disputes in which the church was divided on speculative points of religion, ended at last in a total separation of the greek and latin churches, which circumstance I consider as highly advantageous to the ambition of Rome, who, by means of that schism, became avowedly the head of a distinct church.

‘ It was long after this, however, that any thing like sovereignty was affected by that metropolitan; yet in regard to wealth, the see of Rome seems to have been early an object of envy and competition. “ Make me bishop of Rome, (said a certain pagan, in the fifth century) and I will be a christian.”

‘ The donation of Constantine, and of considerable estates in more than one country, had already enriched it. During the incursions of the goths, vandals, and heruli, the popes were the comforters—the fathers of their distressed people, and if the public desolation added nothing to their temporalities, it unquestionably did to their influence and authority.

‘ But I apprehend the establishment of the lombard kingdom in Italy, was more immediately favourable to the temporal power of Rome. That city was never under the dominion of the lombards, nor could it actually be supposed under that of Constantinople, where scarcely the shadow of the imperial dignity remained.—Here then was the period for the popes to become substantially the sovereigns of their people, even while acknowledging submission to the greek emperors; for an empty homage paid to a distant lord, might very well comport with a real independance, supported by the influence of the sacred office.

‘ At length pope Stephen, by pretending a commission from the apostle Peter, had the art to engage Charlemaign in his interest. That free-booter, and scourge of mankind, passed the Alps, seized on the whole exarchate of Ravenna, then in possession of Astolphus, king of the lombards, and made a present of it to the holy see. From this time the popes became apparently, what they had long been in reality—the sovereigns of a large territory in the finest country of the world. It seems as though this northern conqueror had been raised up on purpose to establish the power and grandeur of the roman hierarchy; as he extended his conquests, he added to her communion, as if employed in subduing nations, only to enlarge her influence. The whole body of the clergy establishing themselves in the several kingdoms of Europe, were gratified by an uncontroled authority, of which Rome was the source. The ignorance of the age, which it was their interest to encourage, daily added to their riches. The keys of St. Peter, lodged in the holy see, could at all times unlock the coffers of the laity; and



it was usual for people, at death, to bequeath estates to the church, the more effectually to secure the repose of their souls. The bishops and abbots were become temporal lords—some have possessed twenty thousand vassals, which they not unfrequently led to battle, in order to depose a prince with whom they were dissatisfied, or to favour the pretensions of one who should be more devoted to their interest. The power of the supreme pontiff to dispose of crowns, is a doctrine which could only be promulgated in the very zenith of mental darkness, nor was it avowed 'till the corruptions of christianity had so completely plunged the world in superstition and credulity, as to render it ready to receive the monstrous tenet, by which the kings of the earth are become merely deputies or viceroys of a priesthood, which, in effect, constitutes the supreme power that directs all human affairs. But I stop here to pause with wonder and amazement, on the train of events which have given birth to a species of despotism, unknown before, and inconceivable by the human intellect, did not facts evince too clearly its existence. Conquerors have subdued men, but the bishop of Rome only has had the address to enslave both body and mind."

ART. XVII. *Lucy: A Novel, in three Volumes.* By Mrs. Parsons. 3 Vols. 12mo. Price 9s. sewed. Lane. 1794.

IF the merit of a novel be measured by its power of exciting surprise, the tale now before us may be entitled to a certain share of commendation. With respect to some of those qualities, which are expected in this class of writings, it can indeed boast no superiour excellence. Its characters are only such as have been exhibited under a thousand different names, in former novels; its moral sentiments are trite, and sparingly interspersed; in scenical description no extraordinary powers of fancy are displayed; and the language, though well enough adapted to the purpose of narrative, possesses no high degree of elegance, and is, in a few instances, deficient even in grammatical propriety.—For example, 'both *him* and *the lady* were dragged out: 'they had just *fall*: Oh! that I could *lay* in the same grave with him.' The story, however, has a sufficient variety of wonderful incidents to fix the reader's attention. The first volume, especially, is abundantly romantic. Lucy, the heroine, an exposed orphan, is brought up in a deserted castle, at a distance from all human intercourse, except that of Mr. and Mrs. Butler, her supposed father and mother. At sixteen years of age, deprived by death of both her protectors, she is left in perfect solitude, without any other support than the milk of her cow and the produce of her garden. The description of the incident which provided her with a new protector will be a favourable specimen.

VOL. I. P. 70.—'Lucy kindled a fire, and eat her solitary dinner; she milked her cow, walked by the sea side, returned to her garden, fetched a book at the grave of her departed friends, and retired to bed. For three or four days she regularly pursued this method of filling up her hours; but at length she grew tired of having no one to speak to, no one to consult; her task became heavy, her mind languid, her walks tiresome, she was disgusted, and unhappy.

'One day, after her morning's employment was finished, seated melancholy at a table, it darted suddenly into her mind, that she would examine those long and dark passages; a new idea was a relief to her thoughts;

thoughts; she started up with alacrity, took her tinder box, some candle, and taking the key, which led to them, hastily opened the door, kindled a light, and walked on for some time, not seeing three yards before her. She felt the cold damp very sensibly, she was chilled, her clothes grew wet, the candle gave but a feeble light, she walked with caution, and felt a kind of terror, to which, till then, she had been a stranger. After walking a considerable time, she seemed to be descending, and presently after a door impeded a further progress. She held her light to it; there were no bolts, no locks, yet still it was a door, and must, she thought, be fastened on the other side. She beat against it, a hollow sound followed, and soon after she thought she heard a kind of rustling noise. She listened, again she heard something move. She stooped forward to the door, and knocked her candle out. Vexed, and a little fluttered, she put her hand in her pocket for her tinder-box: alas! how great was her disappointment! In the hurry with which she lighted her candle, she left it behind her! No words can express her vexation!. She looked around, all was total darkness; directing her eyes accidentally towards the door, she thought there was a gleam of light appearing through a crack on one side; she bent towards it, and, to her utter astonishment, discovered the figure of a man with a long white beard, and a kind of blanket wrapped round him. He stood facing the door with a small lamp in his hand. She involuntarily shuddered; a thousand terrors, with which she had hitherto been unacquainted, darted into her mind; she trembled, and scarcely breathed; she thought of the cruel and wicked men Mr. Butler described, yet what could a wicked man do there? Was he alone, or had he companions? Tormented with doubts and fears, she still kept an eye upon him. He also seemed to listen, and, whilst she was considering whether she should venture to knock, both himself and light suddenly disappeared! Inexpressibly shocked, she in a moment recollected Mr. Butler had been told the castle was inhabited by evil spirits. Who, or what are these evil spirits, thought she, wicked men? If so, certainly this is one, and I had best return. A kind of chill horror crept through her veins as she sought to retrace her steps in the dark; she had no clue to guide her, but believed it to be a straight passage. She walked on with care; she grew very tired, but supposed that arose from not seeing her way, and going so slowly. As she advanced, with extended hands, she found the passage grew narrow, and, in a few moments after, her head struck against something that impeded her from walking upright. She was now sensible she was in a wrong direction, and stood for a moment irresolute, whether to return or go on. Not acquainted with any artificial fears, nor accustomed to hear any stories, that inspired terror from supernatural causes, her only apprehensions arose from a supposition that she might go on wrong till she could not recover her way back; still curiosity suggested, that this passage might lead to another part of the castle, and that she must soon see the light. Young minds easily flatter themselves with believing, that what they wish for must be a reality, and therefore Lucy absolutely crept on her knees for many yards, until by her hand she felt greater height, and very soon was able again to stand erect. She heard the gushing of waters, and began to fear she might suddenly tumble into them; but in a few moments her fears were done away, a glimmering day-light appeared, the cave or passage again,

Again grew so very low, that once more, upon her knees, she followed the light; and, after creeping for about ten minutes, to her infinite joy and surprise, she came through a small opening, under a little projecting hill, to the sea-side, which were the waters she had heard. It may easily be conceived that, after travelling so long in darkness, she was delighted with a view of the light, and knowing she was not at any great distance from the castle; but she was so excessively fatigued, that, by the time she arrived there, she was extremely glad to throw herself on the bed for the remainder of the day.

§. 77.—The following morning her impatience carried her early to the passage, taking care to secure her tinder-box, that she might not again be subject to the inconvenience of being in the dark, and resolved within herself to knock loudly at the door; but should the old man make no reply, nor give her entrance, she would then search the wood.—Better acquainted with her way, she went on boldly until she came to the door. Here she paused for a moment, minutely examined it, but could discover no appearance of hinges, or any signs that it ever was opened, the cobwebs hanging thick upon every part. She listened, but all was silent. She then gathered courage to knock smartly against it. No answer was returned. She looked through the crevice, all was dark; vexed and disconcerted, she repeated the noise, but to no purpose, for neither could she hear or see any thing, though she remained near half an hour at the door. How mortifying to her curiosity! She turned at length reluctantly from it; but in turning discovered two openings, one below the door which inclined to the right; and the other to the left, higher up, which latter was the one she had, in mistaking the way, gone through the preceding morning. Pleased at this discovery, she walked boldly on along the passage to the right; it had several windings and turnings, and was in some places so very narrow, that, slender as she was, it gave her no little difficulty to press through them; but what will not inclination and perseverance accomplish! As she advanced, in a very narrow part, the walls quite wet and dripping, the bottom had so much water running, that in some places she found her haste impeded, by being compelled to step very carefully to avoid the wet.—Nothing, however, repressed her curiosity; her light was the only thing that gave her concern, for the damp and closeness of the place occasioned it to burn very feebly, and was indeed of very little use to her. As she was proceeding on she thought a kind of murmur struck her ear; she stopped, and was convinced it must be a distant voice reading. She went on, the sound was imperfect, she returned a few yards back, and heard it more distinctly to the right. There was no appearance of any door; she tried repeatedly, going forwards and then returning, and found that only in one spot she could distinguish sounds. Without consideration of consequences, she immediately, in a loud voice, said, "Whoever you are, or wherever you are, help an unfortunate young woman."

Almost instantly, in a very hollow tone, were these words: "Nothing but misery dwells here."

"O then," replied she, "I beseech you come to me, I am miserable also; alone, and without a friend on earth."

The voice answered, "Go back to the wood, there are the ruins of a grotto, wait there, you cannot proceed, there is no passage."

' This direction at first puzzled her. " Go back to the wood." After a moment's pause, " Surely," said she, " this path I am in leads to the wood ; it would be madness to go back to the castle." Pursuing this idea she walked on, and at length saw a faint appearance of light. She now ascended a rising ground for some time, and so close were the walls, that she began to fear she had mistaken the advice, and should not get through. It is most certain, a person less delicate than herself could not have done it ; however, a mind determined is not easily baffled, and therefore, after a good deal of up-hill labour, she came out through a narrow and low hole, into a part of the wood she had never seen before. Standing some minutes to recover herself, she looked round, but saw no ruins, no appearance of any building. She walked slowly on, and the under-wood being thick was rather troublesome, for she saw no path. At length, to her infinite joy, she discovered a rude parcel of stones and turf upon a rising ground ; thither she speeded, and found this place commanded a view of the sea and the turrets of the castle at a great distance.—Being extremely tired she seated herself on a stone, anxiously expecting the old man, who in a moment was at her side, without her observing his approach. His venerable appearance struck her with reverence. She arose, but before she could speak, " My good child," said he, in the voice of kindness, " what adverse fate has thrown you into a situation so deplorable ? From whence do you come, or how have you lost your way ?"

" Ah, father !" answered she, involuntarily, " I live here—I came from yonder castle—my best, my only friends, are dead—I belong to nobody—I am a stranger to the world, and know not where to go."

" Poor young creature !" exclaimed he, " so early acquainted with sorrow, so soon deserted and exposed to misery ! Come, my child, trust yourself with me, a man of sorrows also ; but I may yet have the power to serve you."

In the sequel Lucy is discovered by a neighbouring youth, who, being enamoured of her charms, entices her from her cell, and lays a plan for her ruin.—The history of her escape from this snare, and from other plots against her innocence, and of a subsequent virtuous attachment, which, as usual, after many difficulties and embarrassments, terminates in a happy marriage, forms the main business of the tale.

Other subordinate adventures are introduced, but all in connection with the leading story. The novel, if not deeply affecting, may afford a few hours agreeable amusement, without leaving any injurious impression upon the mind of the reader.

ART. XVIII. *The Necromancer: or the Tale of the black Forest. Founded on Facts. Translated from the German of Lawrence Flammenberg, By Peter Tenthold. In two Volumes. 8vo. Price 6s. sewed. Lane. 1794.*

To those who are pleased with tales that ' freeze the blood,' and harrow up the soul, the Necromancer will afford a delightful treat. It tells of haunted towers, and gloomy cells, where nocturnal noises are heard, and nocturnal sights are seen ; of ' goblins damn'd', that at the midnight hour revisit the abodes of men ; and of phantoms of the dead and the living, called forth by the necromantic art, before the wondering eyes of mortals, chilling their souls with horror. With such

dreadful tales does this work abound; and they are related with such variety and minuteness of horrid description, that to readers of delicate nerves the perusal might be too hazardous, did we not out of pure humanity perform towards them the charitable office of honest Bottom in the play, and 'for more better assurance, and to put them out of fear,' tell them that the ghost is not a ghost, but true and real flesh and blood. The wonderful stories told in the first volume, which have every appearance of supernatural interposition, are in the second explained to be nothing more than the ingenious devices of artful villains, who have employed the timidity and credulity of honest but ignorant people, as instruments in executing their plans of robbery and plunder. The strange mysterious events, here related, are said to be founded on facts, the authenticity of which can be warranted by the translator. If the subject should be thought sufficiently interesting and amusing, the public is promised the speedy publication of a still more intricate and wonderful story, exhibiting a long series of similar frauds, perpetrated under the mysterious veil of pretended supernatural aid. The translation, though not without some of those inaccuracies, into which foreigners commonly fall in speaking or writing the english language, is sufficiently correct to be read with pleasure. o. s.

# C H E M I S T R Y.

ART. XIX. *A Translation of the Table of Chemical Nomenclature, proposed by de Guyton, formerly de Morveau, Lavoisier, Bertholet, and de Fourcroy; with Additions and Alterations: to which are prefixed an Explanation of the Terms, and some Observations on the new System of Chemistry.* 4to. 56 pages. 4 whole sheet tables. Price 6s. in boards. Johnson, 1794.

THE introduction of a new systematical nomenclature has formed an epoch in the history of chemistry, and has tended perhaps more than any thing to propagate the doctrines of the system on which it was founded. Unquestionably the scheme of designating things by adequate words expressive of their very natures, instead of arbitrary or fortuitous combinations of unmeaning sounds, was in itself grand and truly philosophical: but it may be doubted, whether the science of chemistry, yet in it's childhood, be by any means sufficiently advanced for such a nomenclature. It has been urged, that the new system is now embraced by far the greater part of the chemists living: but the true philosopher determines not on the validity of an opinion by counting noses; and we may be permitted to observe, without pretending to decide on it's merits, that there are yet men, we will not say of great name, but of great abilities, who hold it highly apocryphal.

Mr. de la Metherie has justly remarked, that the new system, aided by the new nomenclature, may be taught with considerable facility: and, as it pretends to account for every thing, and does indeed account for almost every thing, in at least a plausible manner; the fallacy of which, when it is more specious than solid, the pupil is unable to detect; no wonder many chemical teachers have been induced to embrace it, as it saves them trouble, and prevents their appearing deficient in knowledge on any point, before those whom they undertake

to instruct; the fear of which has undoubtedly great hold on the human mind, though few perhaps are sufficiently conscious of it, even when obeying its dictates. Indeed it has been assisted by every auxiliary, that could be called in to its aid: it has been instilled by gentle insinuation, it has been inculcated with dogmatical authority, it has been adorned with all the charms of eloquence, it has been supported by apparently strong facts. Still to the scrutinizing view of the keen observer it has its weak parts; and by some it is believed, that with its certain incontrovertible facts are impossible to be reconciled. Whilst then it remains *sub judice*, it would be prudent, as far as truth is the object of pursuit, to avoid whatever may tend to foster prejudice; and it is much to be feared, that the tiro, who is now introduced to an acquaintance with chemistry through the new nomenclature, will with it imbibe prejudices in favour of the new system, which will not easily be eradicated, should the farther progress of knowledge hereafter prove many of its principles fallacious. The absurdity of several of the old chemical appellations indeed must be confessed: it must be admitted, too, that many were calculated to convey erroneous notions concerning the nature of the things designated by them: but perhaps true knowledge would have been more substantially promoted by a gradual alteration and improvement of these, in proportion as the arcana of nature were unveiled by patient research, than by a precipitate attempt at a radical and thorough reform, whilst the science is incontestibly in a progressive state. Indeed the new nomenclature, introduced in 1787, has already undergone many variations; different persons have proposed different schemes for its construction; and even the learned gentleman, whose work gave rise to these reflections, has taken the liberty of altering the nomenclature he professes to translate.

But this tract is not merely a translation of the new french chemical terms, with explanations of them, and a brief attempt to defend them against the strictures of Mr. Keir, in the preface to his translation of Macquer's Dictionary: beside occasional observations in support of the antiphlogistic system of chemistry, interspersed throughout the work, we have a polemical postscript, in which the author, Dr. Pearson, attacks Dr. Priestley's pamphlet on the Generation of Air from Water\*. The experiment of Dr. Priestley was curious, and reiterated till he was convinced, that the whole of the water might have been converted into permanent air: but, unfortunately, he did not think it necessary to mention what quantity of water changed was sufficient to convince him; and hence his experiment is liable to the objection, that no more air was produced, than the water might have contained as air. Averse as we are to pin our faith on the sleeve of any one, we should not be extremely ready to suppose, that very unsatisfactory proofs could carry conviction to the mind of Dr. Priestley: though we could wish, that the Dr. had specified the quantity of water employed, the quantity remaining, and the quantity of air produced, as it unquestionably would have given more satisfaction to his readers. At the same time, we cannot avoid observing, that Dr. Pearson, as he was dissatisfied with Dr. Priestley's experiment,

---

\* See Analyt. Rev. Vol. xviii, p. 46.

might have repeated it himself; and thus have overturned the opinion of Dr. Priestley, if it were ill founded, by fact, instead of attempting to undermine it by supposition. Till this be done, whatever may be our conjectures on the subject, our opinions must be founded merely on belief, instead of resting, as they ought, on the certainty of knowledge.

3.

#### NATURAL PHILOSOPHY.

ART. XX. *A meteorological Journal of the Year 1793. Kept in London.* By William Bent. To which are added, Observations on the Diseases of each Month in the City and Suburbs. 8vo. Price 1s. 6d. Bent. 1794.

THIS journal was kept on the south side of Pater-noster-row, London, and contains the height of the barometer, temperature of the air, in the open air, and also within doors, the degrees of De Luc's hydrometer, estimated degrees of cloudiness, the direction and force of the wind, and general medical remarks annexed to each month. It is impossible to give any useful account of a register of this kind. The meteorologist must have recourse to the work itself. An instrument to measure the quantities of rain, it may be observed, is essential to the completion of a journal of the weather.

x.

#### MEDICINE. ANIMAL ELECTRICITY.

ART. XXI. *A Treatise upon Gravel and upon Gout, in which their Sources and Connection are ascertained; with an Examination of Dr. Austin's Theory of Stone, and other critical Remarks. A Dissertation on the Bile, and its Concretions, and an Enquiry into the Operation of Solvents.* By Murray Forbes, Member of the Surgeons' Company. 8vo. 270 pages. Price 5s. in boards. Cadell. 1793.

In the preface to this work we are informed, that the chief part of the matter which it contains was given to the public some years ago, under a somewhat different title, and without the author's name. At present, however, the author steps forward in *propria persona*, to vindicate his claim to principles, which, as he tells us, 'others, taking advantage of his remaining in the dark, seemed inclined to appropriate to themselves.'

p. viii. 'The author is not endeavouring to pass a plausible fiction on the public. He aims not at the undecorous fame of promulgating a splendid hypothesis, which shall seem well connected in all its parts; while the basis is visionary. His endeavours have been directed to the investigation of truth, which he has studied to sustain by chemical deduction. Reasoning upon established chemical facts comes as near to perfection as any argument that does not rest upon mathematical evidence. The conclusions to which his enquiry leads, are of the first importance, and demand consideration. It is of consequence that they should be confuted or confirmed. His desire is to afford illustration of diseases which were before unexplained, and he does not shrink from a minute discussion of his endeavour. He is earnest to solicit the strictest scrutiny of candid criticism, that he may recede from his

errors if they can be made evident, or be furnished with opportunities of replying to objections that may proceed from the mistakes or misconceptions of his readers. He does not deprecate, but courts a close examination of the argument, and will acknowledge himself obliged by every comment.

The principal object, which this writer seems to have in view, is to establish by a kind of experimental evidence the means by which the gravel and gout are produced. An intimate connexion has long been suspected to exist between the two diseases, and the author thinks, that we shall soon be satisfied, that the conjecture has had its foundation in truth. They are affections, in his opinion, of which the sources are the same, and the differences of which depend 'upon peculiarities in the structure and functions of the parts concerned.'

With respect to the nature of the matter of urinary concretions, we receive not much new information from the labours of our author, who has done little more than relate the experiments of Bergmann and Scheele, with which, however, he does not appear to be perfectly satisfied. We find him indeed in the second section attempting the precipitation of the concreting matter from urine, by means of a stronger acid.

P. 19. 'I collected a considerable quantity of this matter, by filling, every morning, a quart bottle with recent urine, to which was added a drachm or two of muriatic acid. On the succeeding day, when the chrySTALLIZATION was complete, I caused the fluid to be poured off, with care that none of the chrySTALS were lost. The bottle was then filled as before, and the process continued until the inner surface had acquired a thick crust of the adhering matter. By violent agitation with a few ounces of cold water, a great number of the chrySTALS were detached from the glass, and fell to the bottom. The others were separated by means of a feather, and the whole was poured upon a strainer of fine linen, in which, after the water had passed through, there remained about two drachms of a matter in appearance like red sand. This matter, when chemically examined, turned out to be of the nature of urinary concretions. Like the calculus, it was soluble with the assistance of heat in concentrated vitriolic acid. Like the calculus, it united with diluted nitrous acid into a yellow solution, which possessed the properties of communicating red spots to the skin, and of leaving on evaporation a rose-coloured spongy mass. Like the calculus, it was capable of being combined with caustic alkalis, both fixed and volatile, with lime, with magnesia, and with the pure earth of alum; from all which it was precipitated by every other acid. Like the calculus, it was dissolved by pure boiling water, and in like manner it was deposited in cooling. It would have been difficult for the most accurate chemist to distinguish between the matter of these chrySTALS and that of a real concretion from the kidneys or bladder. The chrySTALS are the specific matter of calculi; the pure concreting acid which forms the basis of urinary concretions. For investigating the properties of that acid, they are to be preferred to the calculus itself, because it is probable, that to a stone in the body, a little of any adventitious matter happening to be contained in the urine may frequently adhere.'

Into the causes of the preternatural separation of the concreting matter, the author next inquires. He here seems to be of opinion, that,

when



when there is from any cause a superabundance of acidity in the system, the particles of the lithic, or as he calls it, lithific acid, cohere in the body, and form gravel and calculi.

In the third section Mr. F. examines the opinions of the late doctor Austin, respecting calculous concretions. It is well known, that it was the opinion of that physician, that these concretions were formed chiefly from the mucus of the sides of the different cavities through which the urine passed. This supposition, we had occasion to observe in our review of the doctor's work, Vol. xi. p. 416, stood in need of further proof and illustration; and the author of the treatise before us appears by no means satisfied with such a conclusion.

P. 43. 'I have been at pains to prove that the urinary calculus is not mucus, but matter of a very different kind, and the experiments appear fully adequate to that intent. The lithific acid, in its simple properties, or in any of its combinations, does not evince the least resemblance to mucus. In all the phenomena from the application of acids and alkalis, there is not a circumstance that can bring mucus to the recollection. The effect of boiling water is strong evidence in regard to the difference. It is not altered in texture by coagulation in a certain degree of heat, not does it in the end give the consistence of glue, like every kind of animal mucilage. The water receiving from it only a very slight impregnation, is not rendered gelatinous, but remains as thin as before, and even the little that was taken up is deposited in the cold. The solution is incapable of running into the putrefactive fermentation, after the manner of mucilaginous solutions of animal matter. The experiments with magnesia and other earths are equally decisive. Mucus must be admitted to be incapable of combining with magnesia, which, with the assistance of water and heat, is a ready solvent for the calculus.'

The author's farther observations on the doctrine which implies the formation of calculous concretions from mucus, as well as those on the sediments of the urine, have strong claims to notice.

In concluding this subject Mr. F. thinks it unnecessary to adduce farther evidence of the concreting matter being deposited principally from the urine, since a few drops of diluted vitriolic acid, or a few drams of vinegar, added to a little morning urine, will afford satisfactory proof of the presence of lithic matter in it.

In the fourth section we come to the investigation of the causes of the gout; and here also the author attempts to apply his reasoning respecting the lithic acid, but in a much less satisfactory manner. He contends, that, in consequence of the concreting acid becoming redundant in the system, a deposition takes place, which is the cause of the disease in question.

P. 111. 'Gout is a disease proceeding from a redundancy of acid in the system, and that redundancy is connected with the introduction of foreign acids, or the generation of acid in the alimentary canal. It does not follow, however, that acids, employed with much freedom, or produced in the stomach by frequent fermentation, should occasion gout in every instance: the effect will have relation to the natural proportion of lithific matter, to the condition of the emunctories, to particular states of habit that may favour or resist deposition and its consequences, and to pre-dispositions to other diseases which may prevail over that of gout. The redundancy of acid may sometimes

times be expended in promoting specific morbid affections of a different kind, to which the constitution is inclined. But there remains to be considered a faculty within the animal œconomy of counteracting acidity, and of obviating or diminishing the injury that might arise from it.

In the fifth section, the author very *kindly* endeavours to set us right with respect to the nature of biliary calculi, and the peculiar uses and composition of the hepatic fluid. After attempting a sort of analysis of the bile, and labouring hard to prove the existence of an alkali in it; the author brings us to the consideration of the particular purposes, which it serves in the animal economy. Here, his opinion is, that it not only corrects acidity, but that it's principal use is the 'maintaining a passage through the intestines.' 'When we reflect,' says he, p. 125, 'upon the great length of the canal, its narrowness in particular parts, and cellular conformation in others, the redundancy of its inner membrane, and the villous nature of its surface; the contortions and convolutions which as often require the contents to be carried forward in opposition to gravity, as with the aid of it, we shall see the necessity for some lubricating fluid capable of mingling uniformly with the various matters that pass along, so as to give harmony and greater solubility to the whole, that the particles may be prevented from adhering and accumulating. Such a fluid is the bile, which with the properties of a soap, combines into one smooth and uniform mixture the different kinds of matter with which it becomes blended, and by rendering the surface easy and glib, forwards their descent and expulsion.' Having slightly observed on some other purposes which the bile may serve, Mr. F. comes to the nature of *calculi* formed in the liver and gall-bladder. We here, however, recognize nothing that can be entitled to particular attention, or considered of much importance to the medical inquirer. We see an attempt to re-establish a doctrine, which has been disproved by the satisfactory evidence of actual experiment: but we know it is easy to bring forward something like argument in support of any opinion, however extravagant; and here the author is determined to defend his favourite doctrine of acidity at all hazards. 'The bile,' says he, p. 147, 'by its alkaline principle becomes a guard upon acidity, and as the quantity secreted may vary with circumstances, the effects from acids will likewise be different. Biliary concretions proceed from the same sources as gravel and gout, but these diseases are not of necessity always present in the same habit. Towards the production of every disease there are circumstances of particular pre-disposition and peculiar fitness, which co-operate with the prime cause.' Thus, if we understand the author, a prevalence of acidity is the immediate cause of gout, by inducing precipitation of lithic matter, but something else not explained operates as the remote one.

The sixth section contains our author's means of prevention and cure, which, in conformity to his hypothesis, are such as tend to guard against acidity, and counteract or diminish the power of acids when present.

The author concludes with some very general observations on the powers of solvents. In this part of the work we have remarked little of importance; our author appears merely to have gone over the old ground, without suggesting much useful improvement; the field was, however, sufficiently extensive, and required the industry of an inquisitive labourer.

ART. XXII. *An Inquiry into the Nature and Properties of Opium; wherein it's component Principles, Mode of Operation, and Use or Abuse in particular Diseases, are experimentally investigated; and the Opinions of former Authors on these Points impartially examined.* By Samuel Crumpe, M. D., Member of the Royal Irish Academy. 8vo. 304 pages. Price in boards. Robinsons. 1793.

We are introduced to Dr. Crumpe's observations on the properties of opium, by some judicious reflections on the propriety and necessity of a freedom of inquiry in the prosecution of medical science. It is undoubtedly of importance, to have a proper investigation into the nature and mode of operation of a remedy, the use of which is so very frequent and essential in the removal of a variety of disorders. With respect to opium, though it has been so constantly called to the aid of the physician, there is probably no remedy, which has afforded greater diversity of opinion, or the nature of which has been less understood. This incongruity of opinion, respecting a medicine of such importance, seems first to have led our author to scrutinize and examine the sentiments and notions of the different writers, who have inquired concerning it's effects; the result of which was a suspicion, or distrust, that required to be removed by the decision of actual experiment.

In pursuing this useful inquiry, the author begins by a short account of the natural history of the medicine; from which he proceeds to the enumeration of it's effects when applied to living systems; the analysis of it's component principles; the various theories which have prevailed respecting it's mode of action; the refutation of the opinions of those, who have attributed it's effects to changes induced in the fluids; the discussion of other opinions on the subject; and a detail of that which the author has attempted to establish. The whole is concluded with practical observations on it's pharmaceutical treatment, and use or abuse in particular diseases.

In the first part of the work we remark nothing new as to our author's account of the method of preparing opium. His history of the drug is concise and accurate, and little more could be expected. In the common opium of the shops, Dr. C. thinks *one part and a half* out of *twelve* are the full amount of any extraneous addition. That opium has the power of diminishing the sensibility of parts to which it is applied, has been pretty generally believed; but that the diminution of sensibility was preceded by any inflammatory or stimulant action, has not only been doubted, but even denied, by many physicians. The experiments of our author are, however, directly in proof of a state of action taking place previous to the state of diminished sensibility.

The effects of opium on the state of the pulse are well described, and rendered pretty certain by the variety of experiments, which have been instituted by the author. P. 36.

These experiments, and the authorities above quoted, seem sufficiently to evince, that the primary effect of opium on the pulse is to accelerate and render it fuller; and we can only account for the mistake of those who maintain a contrary opinion, by supposing that they neglected to examine the state of the pulse *shortly* after the opium had been taken, attending only to the *ultimate* changes it underwent; and this supposition will receive further confirmation from considering, that the only favourer of this opinion, who, as far as I know, has given

given a particular detail of any experiments in its support, has totally omitted any account of the state of the pulse during the first half hour\*; although, as sufficiently appears from those above related, its frequency is, during that period, more augmented than during any other, and indeed in a shorter time than has been generally imagined. After this increased frequency of pulse has continued for some time, it again becomes slower; and this change, as may be observed in the eighth experiment above stated, and as I have remarked in many others of a similar nature, is frequently *very sudden*. The number of pulsations, in a given time after this change has once taken place, continue to diminish, and at length, if the dose has been any way considerable, fall far short of the natural standard of health; the difference in this respect being generally proportioned to the quantity of the medicine which has been taken, and the consequent increase of quickness occasioned by it in the heart's pulsations. If the dose has been so great as to induce death, intermissions in the pulse have been generally remarked before that event took place.

‘ With the increased frequency of pulse, the heat of the body is, as abovementioned, somewhat augmented, at least in all my experiments I found this to be the case, if I could judge by my own feelings, and it was sometimes attended with flushings of the face. I could perceive little alteration in the respiration, except the dose had been considerable; by such it was in the end rendered somewhat laborious. Those who have had an opportunity of remarking the symptoms which preceded death from an over-dose, have observed it slow, stertorous, and laborious.’

The natural functions also are much affected by opium. From large, or frequently repeated doses of this medicine, the appetite and digestion are impaired, and vomiting not unfrequently produced. The intestinal discharges are either diminished or suppressed. Secretion and excretion are also impeded in all parts of the system except the skin, from which there is evidently an increased discharge.

In inquiring into the component principles of opium, our author has strictly avoided any analysis by means of fire; the products obtained in this way, in his opinion, having no similarity to the principles naturally constituting vegetable substances. The method which he has followed is that by distillation with water, and the application of different suitable menstrua. After drawing nearly the same conclusion with Dr. Alston respecting the gummy, resinous, and indissoluble matters of different specimens of opium, which is, that in *twelve parts of opium officinarum*, there are *five* of gum, *four* of resin, and *three* of earthy feculencies; the following positions are laid down. P. 85.

‘ 1. Opium is composed of a gum, a resin, an essential salt, and of earthy indissoluble impurities.

‘ 2. The quantity of gum and resin is nearly equal; the proportion of the salt very inconsiderable; the earthy impurities amount to *three* parts out of *twelve*.

‘ 3. The gum, when *perfectly* separated from the resin, is divested of the peculiar properties of opium, possesses no degree of astringency, but retains the whole of the bitterness of the medicine.

---

\* \* Bard. Dissertatio Inauguralis de Opio, Edinburgi edit. an. 1763.

4. The resin is of two kinds, one more fluid, fixed in the heat of boiling spirit of wine, but capable of being volatilized in that of boiling water, especially if it be continued for a considerable length of time; the other portion is more fixed, and not capable of being elevated by any continuation of boiling water heat. The resinous matter is void of bitterness, but possesses as well the whole of the astringency of the medicine; as of the peculiar and narcotic properties for which it is celebrated. The activity of the resinous matter seems to be destroyed by the heat necessary to its elevation, as the distilled water of opium is perfectly inert.

5. The small portion of essential salt which opium contains, is analogous to that of other vegetable substances, and possessed of no peculiar properties.

6. Whether it be occasioned by the presence of the saline matter, or by the attraction between the gum and resin, the union of both is so strong, that the resin cannot be perfectly separated from the gum by the action of different menstrua.

7. Any such separation of the component parts of the medicine, is of no use whatever in medical practice.

In our author's view of the different opinions of writers respecting the manner in which opium operates, he appears to have confined himself to a short detail of their sentiments, and arranges them in three classes: 1. they who suppose it's effects dependent on the changes induced on the blood; 2. they who imagine it to act upon the living principle as a sedative, or sedative and stimulant conjointly; 3. they who attribute to it the properties of a stimulant only. The first of these positions is combated with great strength of reasoning and perspicuity of argument, and it's falsity demonstrated by a series of well conducted experiments. Afterwards the Dr. examines the other suppositions respecting the action of this drug, and ultimately refers it's operation to the living solids alone. The arguments used by our author in proof of the nature of the vital solids of animals, as well as the action of stimulants on them, are probably just, but by no means new. They are to be met with in some of the writings of Dr. Cullen, though often vaguely employed, but of the brunonian doctrine they form the basis and chief pillars of support. These valuable materials have been laid hold of by our author, with the utmost fairness and propriety, in order to pave the way to an explanation of the *modus operandi* of opium. From the analysis that has been made, it evidently appears, that opium cannot be separated into any two principles possessing the opposite qualities of stimulant and sedative. The question therefore to be determined is, which of these properties opium possesses. In support of it's effects originating solely from a stimulant property, the author's reasoning is strong, and deserving of attention.

P. 169.

Whether opium is possessed of stimulant properties, can only be determined by considering the effects it produces when applied to the living system; and that it really does exert such a power upon the body in a state of health, will be evident from the enumeration of its effects in the second chapter. It will there be found, that, applied to the tongue, its taste is pungent and heating; dissolved in water, and poured into the eye, it induces pain, heat, inflammation, and increased secretion from its glands; applied to excoriated and inflamed parts,

it

it proves painful and irritating; dropped on the hearts of animals, it accelerates their motions, or rouses them into action if they have previously ceased to vibrate; and taken internally, it quickens and strengthens the contractions of the heart and arteries, increases the heat of the body in general, augments perspiration or induces sweat, excites a disposition to venery, and gives temporary vigour to body and mind. Such are the *primary* effects resulting from its partial or general operation on the body in a state of health, and such can be the consequences of stimulant power alone. That it shews manifest signs of the same property when operating upon the system in a diseased state is equally evident. In the latter stage of typhus fever, attended with delirium, *subultus tendinum*, and other systems arising at that period from the great debility of the system, like wine, the volatile aromatic spirits, and other stimulants either alone or in conjunction with them, opium has the most salutary effects. Of this the most respectable authors and practitioners have described and witnessed a variety of instances. In intermittent fevers it has frequently prevented the recurrence of a paroxysm, when given before its expected approach; or even when exhibited after its commencement, it moderates its violence, and brings it to a speedy and easy termination; in these effects resembling the volatile and ammoniacal salts, aromatics, and many other stimuli, which have so frequently been prescribed with similar intentions and event. In the confluent small pox, where a weak and quick pulse, flat and watery pustules, pallid skin, and other similar symptoms, denote a considerable degree of debility present, like wine and other cordials it is strongly indicated, and frequently produces most desirable consequences; and in a variety of spasmodic affections it is, as well as other stimulants, a remedy of acknowledged efficacy.

In further aid of this opinion, not only the testimony of the sagacious and accurate Sydenham is adduced, who has said, *et præstantissimum sit remedium, cardiacum unicum pene dixerim*; but likewise proofs from the writings of Cullen, Haller, Huxham, Wall, and Campbell, stand forth in support of the fact, and add considerable weight to the reasonings of the author.

What has been called the sedative effect of this remedy, Dr. C. explains on the principle of it's inducing a state of insensibility, or indirect debility, in the system. On this subject we must observe, that the author's language is somewhat ambiguous, and probably liable to objection, when he talks of the 'stimulant power being suddenly exhausted;' it is evidently the capability of receiving action in the system, or excitability, that is exhausted.

On the method of purifying this remedy, the author's observations are judicious, and deserve the consideration of the apothecary. The general remarks on the administration of opium seem also equally just, and prove Dr. C. to have thought upon the subject. In the author's reflections on the use and abuse of opium in particular diseases, we have observed nothing new, or that has escaped the notice of other physicians. There appears in this part of the work a mistake, which the author has probably fallen into by quoting from memory. In speaking of the uses of opium in pneumonic inflammation, he mentions the recommendation of it by De Haen, Huxham, and a Dr. Hamilton of Ipswich. It was however a physician of the same name at

at Lynn Regis, who, in a paper in the ninth volume of Medical Commentaries, advised the use of opium in conjunction with mercury, after bleeding, in cases of an inflammatory nature. It is our duty also to inform Dr. C., that he was a physician of reputation, and whose name might have been quoted without the *diminutive particle*, which has been placed before it.

We shall take our leave of Dr. C. with recommending his work as a publication containing much useful information, many judicious observations, and a series of well conducted experiments.

ART. XXIII. *Experiments on the nervous System, with Opium and metalline Substances; made chiefly with the View of determining the Nature and Effects of Animal Electricity.* By Alexander Monro, M. D. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh, &c. 4to. 43 pages. Price 3s. Edinburgh, Bell and Co.; London, Johnson. 1793.

THOUGH much has already been done by different, able, and ingenious experimentalists, with a view to determine the peculiar nature of animal electricity, and to ascertain the laws by which it's very extraordinary effects are regulated and brought forth; a great deal still remains to be accomplished, by the industry and assiduity of the physiologist.—Of this kind, therefore, is the nature of the investigation, which the learned professor has undertaken in the work now before us. He informs us, in the introduction, that some time since he had made experiments on the subject, but not sufficiently numerous to afford satisfactory conclusions. The inquiry has been still further prosecuted, and we have here a summary of the chief circumstances, which have been observed by the author, with his remarks and comments upon them.

It has been the unfortunate lot of frogs, in this as in many other instances, to become the chief victims of our experiments, which is certainly a circumstance much to be regretted, but cannot probably be obviated; for if animals of this, or some other class, were not to be subjected to experiment, it would be impossible in many instances to improve our knowledge of the laws of animal life, and that important branch of science must for ever remain involved in obscurity.

The professor begins his inquiry by examining into the nature of the circulating and nervous systems of frogs; an account of which, as they may not be understood by the generality of readers, we shall subjoin. p. 6.

Their heart consists of one auricle and one ventricle only, their aorta supplying their air vesicles or lungs, as well as all their other organs; and, of course, their venæ cavæ return the blood from all parts to the heart. The ventricle of their heart contracts about sixty times in a minute; and the purple colour of the blood which is seen within it, disappears after each contraction, or the blood is entirely expelled by its contraction. For upwards of an hour after cutting out its heart, a frog can crawl, or jump; and, for upwards of half an hour longer it contracts its legs when the toes are hurt, though not with sufficient force to move its body from the place where it is laid.

• Their

‘ Their encephalon consists of brain and cerebellum, each of which, on its upper part, is divided into two hemispheres; and, below, they are conjoined by thick crura, which form the medulla oblongata and spinal marrow, both of which are proportionally larger than in man, and more evidently consist of two cords. There are nine true vertebræ; and at the sixth of these, the spinal marrow terminates in the cauda equina. The sciatic nerves are formed by three pairs of nerves, sent out below the seventh, eighth, and ninth vertebræ, and by one pair from the os sacrum. A nerve, resembling our great sympathetic nerve, passes downwards from the abdomen into the pelvis.’

It is generally known, that in warm blooded animals, if the nerves which terminate in muscles be irritated after the amputation of a limb, convulsions of the muscles are for some time produced; and that this power is retained still longer in cold blooded animals. It has also been supposed, that, after the nerve has been irritated for some length of time, the effect ceases; something contained in the nerve having been exhausted by the repeated explosions. ‘ Instead of this,’ says the author, ‘ I have found that the time the nerves preserve their power is the same, whether we irritate them or not; or that their energy is not exhausted by irritation, unless the irritation be such as sensibly alters their texture.’ After a few experiments made with opium, the professor draws some important physiological conclusions, many of which he contends are directly in support of opinions, that have been maintained by him long ago, viz. ‘ that the nerves do not receive their energy wholly from the head and spinal marrow, but that the texture of every branch of a nerve is such as to furnish it, or that the structure of each nerve is similar to that of the brain.’ ‘ That opium and other poisons, even after they are mixed with the mass of blood, produce their fatal effects, chiefly and almost solely, by acting on the nerves of the heart and vascular system; and through these affecting the whole of the nervous system, &c.’

The professor, after these observations, proceeds to relate the different circumstances which tend to throw additional light on the nature and cause of animal electricity. He begins this, which is the most important part of the work, by a general detail of the results of various well conceived and judiciously executed experiments, and concludes with a statement of the particular facts which they tend to establish. This part of the tract is managed with ingenuity and address, but in the matter we have not met with much that can be considered as new. Indeed, the ground had been pre-occupied by other experimenters, deficient neither in industry nor abilities. The inquiry is, however, extensive, and will probably demand the united efforts of various labourers.

The resemblance of the fluid put in motion by the application of metalline substances to one another, and to animal bodies or water, agrees with that of the electrical fluid, according to our author, in the following respects. p. 38. ‘ It communicates the sense of pungency to the tongue. It is conveyed readily by water, blood, the bodies of animals, the metals; and is arrested in its course by glass, sealing-wax, &c. It passes, with similar rapidity, through the bodies of animals. It excites the activity of the vessels of a living



a living animal, as the pain it gives, and hemorrhagy it produces seem to prove. It excites convulsions of the muscles, in the same manner, and with the same effects, as electricity. When the metals and animal are kept steadily in contact with each other, the convulsions cease, or an equilibrium seems to be produced, as after discharging a Leyden phial.'

That the nervous fluid or energy is, however, the same with the electrical, or with that set in motion by the application of metalline substances, the professor thinks evidently disproved by a variety of circumstances, many of which he mentions in this part of his inquiry.

His conclusions on the subject are these: P. 42.

'1. That the fluid, which, on the application of metalline bodies to animals, occasions convulsions of their muscles, is electrical, or resembles greatly the electrical fluid.

'2. That this fluid does not operate directly on the muscular fibres, but merely by the medium of their nerves.

'3. That this fluid and the nervous fluid or energy are not the same, but differ essentially in their nature.

'4. That this fluid acts merely as a stimulus to the nervous fluid or energy.

'5. That these experiments have merely shown a new mode of exciting the nervous fluid or energy, without throwing any farther or direct light on the nature of this fluid or energy.'

# NAUTICS.

ART. XXIV. *Captain Pakenham's Invention of a Substitute for a lost Rudder, and to prevent its being lost; also a Method of restoring the Masts of Ships when wounded, or otherwise injured.* 8vo. 59 pages. Price 1s. 6d. Jordan. 1794.

THIS author's contrivance to supply the place of a rudder is of great value to the seafaring world. It's efficacy has been shown by experience, and though it is difficult to give a clear account, without the engraving, we shall nevertheless state the particulars explicitly enough, for any seaman to avail himself of it in case of necessity.

A top-mast is inverted. The fid-hole serves to ship the tiller in, which is secured with hoops from the anchor stocks; the heel forming the head of the rudder. Against the lower part of the mast, so inverted, are placed first the inner half of a jib-boom, next the outer half of a jib-boom, and last of all, a fish, or in a merchantman, her ruff-tree. These being well bolted together with planking on each side, or, if there be none on board, the ship's gang boards, form the tail of the rudder. A pair of anchor stocks, made to fit the top-mast as partners, and secured to the deck, supply the place of the upper gudgeon, or in a merchant ship, the clamps of her windlass; and the lower part of the shaft is made to pass through the round hole of a cap, the square hole of which being cut out, will fit the stern post, where it is to be firmly secured by hawfers, leading from the bolts of the cap under the ship's bottom into

the hawse holes, and hove well tort. This last appendage supplies the place of lower gudgeons. Pigs of ballast are secured to the lower part of the rudder, in order that it may sink properly into it's birth; and the head of the rudder may be made to pass through as many decks as may be desired.

The plan for preventing a rudder from being lost, consists in having a coaming fitted round the rudder hole, and well secured to the deck, and a square fid bolted through the rudder head above the coaming. This, it is expected, will not only save the rudder in case of the iron work being carried away, but serve as an upper gudgeon, by resting on the coaming. This fid will also be of service in keeping a rudder quiet if the tiller be carried away, or for shifting a tiller, or easing it of strain in lying too. For if there be holes bored in the coaming, to receive bolts, or palls, of between two and four inches in diameter, and about fifteen inches in length, according to the size of the ship, these bolts being placed on each side of the fid, when occasion requires, will confine the helm in any position.

Capt. P.'s plan for restoring the lower masts of ships, when wounded, or otherwise injured, is founded on the consideration, that a large part of them is buried beneath the upper deck, and that the greater number of wounds in battle are received in the superiour part; he therefore proposes, that the heels of all such masts should be so formed, as to become their heads, by inverting them. The inverted mast, with the wounded part below the upper deck, may be secured to any extent by fisting or casing, not to mention the security afforded by the wedges on each deck.

We can only add our share of approbation, to the honourable testimonies exhibited in this pamphlet. The great utility of these inventions is obvious, and their simplicity, as well as their effectual advantages, are such as display the enlightened observation and ability of capt. P.

v.

## TRADE. ARTS.

ART. XXV. *A general View of the Fishery of Great Britain, drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large.* By the Rev. John Lanne Buchanan. 8vo. 253 pages. Price 5s. in boards. Kay. 1794.

MR. BUCHANAN, without referring to any authority whatever, assures us, 'that trade and commerce were carried on by the old pclasgians, and after them by the ancient phœnicians, and grecians, with the natives of the Hebrides.' He observes, that as far back as the eighth and ninth centuries the scots traded with different countries, 'by exchanging fish and other commodities from Perth, Montrose, Dundee, and St. Andrew's, for other necessary articles of consumption, [which they received] from them in return.' He asserts also, that the five western Hebrides were the 'fortunate isles' of the ancients. On these subjects the  
antiquaries

antiquaries may perhaps demand more satisfactory proofs than he can readily produce; but we are sorry to be obliged to acknowledge, that his observations on the ignorance that prevails relative to a country 'twice larger than Holland,' and the neglect of the great advantages to be drawn from this extensive maritime territory, are but too well founded.

The work itself consists of an historical account of the origin of former fishing companies, and the causes of their declension; remarks on the advantages derived to Holland from her fisheries; an abstract of the act for incorporating the british society; observations on the errors committed by the present adventurers; a 'modest inquiry' into the expenditure of the public money; and a postscript containing a 'respectful reply to the directors of the royal bounty.'

Mr. B. endeavours to prove, that the new company have been grossly deceived, and misled, by the ignorance of those to whom they have entrusted the management of their affairs. 'He in particular asserts, that the 'best stations' have not been chosen, and that the means of obtaining the 'best fish' have been entirely overlooked. He terms the Long island 'the true seat of the best fishing upon earth,' and maintains, that the lakes in the Hebrides 'are constantly almost like boiling pots, bubbling with fish.'

'The only probable hopes of recovering the company's affairs from total ruin,' says he, 'is to follow the example of all former undertakers, and immediately turn their attention to the Long isle; and if any part of their capital remains, let it be employed either at the old celebrated station on the side of loch Maddy, in the north west, and at Tarbet in Harris; both these places are equally fitted for the east, and west fishing; loch Maddy and the east loch of Tarbet, command the whole range of the channel and coasts of Scotland, when the herring casts up there; and west loch Tarbet, and loch Maddy can send their vessels in three or four hours to loch Rogue, when the large herrings are drove in, even if a storm blew: besides one vessel from each village might ride out about St. Kilda with a mile long of nets dragging after them; and take 25 lasts of great herrings at every draught, in imitation of the industrious dutch. Loch Einord, in south Uist, is an excellent station for a rich company; but it is too far south from the sound of Harris, the only passage to the west side. Whereas loch Maddy is just at the entrance of it; and at the same time convenient for all the lochs of Barray, isle of Erika, loch Boisdale, loch Einord, loch Skipport, on the south side, and east Tarbet no less so; for loch Roudle, loch Finbay, loch Stockinish, loch Greos Bha, loch Schad Bha, loch Miavag on the south; and loch Seaforth and loch Shell, which encompass a country of twenty miles called the Park, and meet within two miles at both extremities, (a proof of their great extent and safety,) and loch Stornaway, all on the north; and some one or another of these lakes are seldom without herring.

'On the west of Tarbet, are loch Bun Avhon Eder, loch Miavag, loch Leos Bha, a very safe one, loch Reafort, loch Rogue,

and loch Carlu Bha; all these open to the large herrings. With these advantages it is morally impossible but the undertakers must succeed, particularly as the great proprietors and people are quite ripe for the undertaking.

‘Independent of the herrings; we have seen many other different sorts of fish, and more than might be mentioned did time permit, that are to be found on the coasts of Long island in the greatest perfection. And as a further inducement, we remark that the article of viviers [provision] is more reasonable here than in other parts of Great Britain. Beef and mutton are plenty and cheap to supply the fishers; 2s. 6d. for a sheep, and beef in proportion may be had; and 3s. for the largest and best are reckoned a great price, and the extensive countries of Uist, and Liewis, raise more grain than the present inhabitants can consume. All that is required to make the fishing flourish is, only to make the people free from petty tyranny, and supply them with fishing tackle and boats to work with. Under these circumstances, their little huts would be to them palaces, which they would gradually enlarge and make convenient.’

The author maintains, that those who frequent the Greenland seas might be able to harpoon whales on the west side of the Long island, ‘where they are so extremely numerous, and are seen erected above the surface in pairs, coupling; continuing in that attitude for several minutes, fastened together by their fins, which supply the place of hands.’

‘Even with a hatchet and sword,’ adds he, ‘Mr. Campbell of Scalpay killed a large one, who had followed the shoal of herrings too far into a narrow creek, where the monster had no room to turn out cleverly on either side; this he told the author in his own house, and the poor tenantry of Bunavonedar, about two miles from Tarbet, inveigled a large one in their loch, and so confounded the creature that the people took a boat load of blubber off its back, when left by the ebb on a sand bank; but for want of harpoons were obliged to let it out in that mangled manner, and the large wound in its back, made it very conspicuous among the rest, who were frisking through the large fields of sea, where the body of herring failed.’

According to Mr. B.’s calculation, solan geese, which inhabit St. Kilda, supposing them to amount to no more than 100,000, to reside about seven months in the year in that island, and to devour only five each in one day, destroy no less than one hundred thousand millions of herrings annually! It is also remarked by the natives, that the smoke of the kelp has greatly diminished the number of fish on those shores, where it is frequently burnt.

Perhaps some readers may suspect the reverend author of exaggeration, when speaking of the fertility of the seas that surround the Hebrides, he affirms, that ‘the sailing of a small boat’ is sometimes retarded ‘by the grating of the sharp quills on the backs of the prickly dog fish, upon the keels of a vessel as it sails across them.’ The picture he exhibits of the misery and oppression of the natives is hideous in the extreme; we lament however, that he perpetually disgusts us in the present, as well as in

in a former publication [see *Analyt. Rev.* Vol. xviii, pa. 515], by intermingling his own petty resentments, and disputes, with affairs of national importance. He affects much to despise 'the drudgery of the press,' but there has been scarcely a single author in the course of the present century, who has stood so much in need of a little of that very attention, which he ridiculously and presumptuously affects to undervalue.

ART. XXVI. *Letter addressed to Sir John Sinclair, Bart. President of the Board of Agriculture and Internal Improvement. Respecting the important Discovery lately made in Sweden, of a Method to extinguish Fire, with an Account of the Process adopted for that Purpose; and Hints of Means for preserving Timber used either in Houses, or in Ship Building, from that destructive Element.* By Mr. William Knox, Merchant in Gothenburg. 8vo. 32 pages. Price 1s. 6d. Edinburgh, Creech; London, Debrett. 1793.

MR. KNOX, who sometime ago presented Sir John Sinclair with a drawing, 'representing the method of shocking corn in the open field, so as to be defended against the effects of bad weather in the worst of harvests,' now points out a safe, easy, and cheap mode of preventing magazines, stores, and private houses from being consumed by fire, either by stopping the progress of the flames, or employing an efficacious preventive against them.

The first intelligence of this very important discovery was given to the public by Mr. Von Aken of Orebro, who proved the efficacy of his fire-extinguishing solutions, by an experiment at Stockholm, on the 27th of October 1792.

The treatise, of which the present pamphlet is a translation, consists of a dissertation 'on the constituent principles of various simple and compound solutions for extinguishing of fire, sent to the Royal Society of Arts and Sciences at Stockholm, 13th December 1792. By Nils Nyström, apothecary in Norrköping.' A conflagration, which happened in the place of his residence, induced Mr. Nyström to renew his experiments for extinguishing fires, which had been interrupted on the successful discoveries of Mr. assessor Von Aken, who seems to have been the original inventor, and who had demonstrated the efficacy of his method, by experiments on a large scale. Perceiving however, that this 'fortunate, and important invention,' had not been communicated to the public, 'but that one town had been allowed to burn down after another with a careless indifference,' our author was induced to favour the world with a result of his own discoveries.

We shall here present the reader with one or two extracts; previously observing however, that the Swedish *kan*, alluded to hereafter, is equal to three English quarts: p. 8.

'As almost all incombustible materials which can be dissolved in, and mixed with water, are serviceable for the purpose of extinguishing fire; hence the idea naturally occurred to me, of trying experiments for that purpose, with such as are least costly, and can be obtained in every situation:—And I have

found buildings naturally susceptible of fire, if fortified with solutions made from such incombustible ingredients, to resist its depredations: Farther, when the water thrown by engines is mixed with such a solution, I have known it to extinguish fires, which broke out in buildings, of the most combustible nature.

‘ Of such solutions, the following are the proportions, to mix with the water, which is thrown from engines for the extinction of fires.

*I. The simple solutions are,*

‘ 1. 12 kans of the strongest solution of wood ashes, to 100 kans of water.

‘ 2. 8 kans of the finest beat pot ashes, to 100 kans of water.

‘ 3. 10 kans of well dried and fine beat kitchen or common salt, to 100 kans of water.

‘ 4. 10 kans of well dried and fine beat green vitriol or copperas, to 100 kans of water.

‘ 5. 15 kans of the strongest herring pickle, to 100 kans of water.

‘ 6. 12 kans of fine beat alum, to 100 kans of water.

‘ 7. 20 kans of well dried, fine beat, and well sifted clay, to 100 kans of water.

*II. The compound solutions are,*

‘ 1. 10 kans of a compound of clay, vitriol, and common salt, say  $3\frac{1}{3}$  kans of each, to 100 kans of water.

‘ 2. 12 kans of the strongest solution of wood ashes, and fine clay reduced to a powder, say 6 kans of each, to 100 kans of water.

‘ 3. 10 kans of a compound of red ochre, or the residuum of aquafortis, and common salt, say 5 kans of each to 100 kans of water.

‘ 4. 10 kans of a compound of the strongest herring pickle, and red ochre, or the residuum of aquafortis, say 5 kans of each, to 100 kans of water.

*General remarks.*

‘ The clay and salts ought to be well dried, so that they can be reduced to a fine powder, and in this manner, be immediately mixed with cold water, so as to be dissolved therein. Because to have such solutions continually at hand dissolved in water, requires both very large and tight vessels or reservoirs; which are apt, in length of time, to fail; by which means the solutions are lost.

‘ All these solutions in the above proportions, are equally efficacious for the extinction of fire; nevertheless we are of opinion that the compounds are the surest and most powerful for that purpose.

‘ The efficacy of the solutions prepared as above mentioned, for the extinction of fire, have been proved in the following manner.

‘ 1. If they are mixed with water in the different proportions above stated, and if materials of the most combustible nature are set on fire; such as burning coal, resin, hemp, or tow, chips or deal shavings, oil of turpentine, &c. &c. I have found by many

many repeated experiments, that such solutions mixed with water in the foregoing proportions, thrown only by a hand engine, are sufficiently powerful to extinguish fires of the most inflammable nature.

‘ 2. In order to be satisfied that materials of the most combustible quality, could be prepared and fortified so as, without the intervention of water, to resist the effects of fire, and not be permitted to kindle; I made the following experiment. I dissolved in boiling water some of my anticomcombustible ingredients, and made the solution as strong as it was possible to impregnate the water with; I then laid in this solution a piece of burning charcoal, which after allowing to remain therein a few minutes, I took out and dried properly; afterwards I exposed it to the effect of a flame thrown by means of a blow pipe upon it, and I even allowed this flame to act until I fused therein a piece of bismuth: But strong as the flame was, it had not the smallest effect in rekindling the coal; and when I gave over blowing, the small glowing point I had by constant blowing, impressed or indented in the coal, became instantly invisible.

‘ 3. I laid cartridge paper in this solution, which after being dried, I found impossible again to set fire to, even though held in the flames.

‘ 4. I melted resin, and mixed therewith equal proportions of pulverized incombustible ingredients, which I afterwards exposed to the flames: but found this composition very backward in taking fire, and that when removed from the flame, any fire therein immediately became extinct.

*Observations.*

‘ Water alone is in some measure an element which possesses the property of extinguishing fire: but as this element is not altogether fire proof, so water is very soon dissipated by the violent action of fire, and converted into smoke or steam.

‘ Hence the great necessity of such ingredients being mixed with it as are found capable of resisting fire: Because these not only pierce through and shut the fire brand pores, but even exclude the action, and obstruct the circulation of the air, and in this manner not only extinguish fire, but also prevent its rekindling or breaking out afresh.

‘ If any one, as occasion requires, finds it needful, to increase or diminish the strength of the above described fire-extinguishing ingredients, the spouting therewith from the water engine, can be managed equally well, and the solution be made of whatever proportional strength is most agreeable; namely, so strong as equal parts: that is to say, one kan of the anticomcombustible solution, to one kan of water, which mixture can without any obstacle or inconvenience, be thrown out by the fire engine. Further, such solutions can be mixed with the pulverized ingredients, before and after mentioned, and experiments with such mixtures tried.

‘ Again, should any one find that the powdered ingredients clot, or clod, when mixed with too great a quantity of water; this inconvenience can be easily removed by mixing them in a

separate vessel; first, only with so small a quantity of water, as to bring the whole mass to the consistence of paste; after which, by gradually adding more water, one may dilute, and reduce this mass to a proper consistence or thinness, so as to pass through the engine and leather pipes, and that without any danger of choaking or obstructing the action of either.

The author tells us in an appendix, that the *thickness*, and the consequent weight of the solutions, are highly advantageous, not only in it's power of extinguishing the flames, but also in the facility with which, during windy weather, it may be directed towards the object.

On the 30th of september 1793, he made a public experiment in the neighbourhood of Norrköping, upon a house built of old and well dried timber, filled with faggots, and tarred both inside and out. This building was set on fire at the four corners, at one and the same time, and in a few minutes, the whole was completely in flames; the process for extinguishing the conflagration, was commenced with a small fire engine, which in the space of six minutes produced the desired effect. About 28 *kans* (84 english gallons) was the exact quantity of solution expended.

To 'fortify wooden houses against fire' Mr. N. recommends a mixture of equal parts of common kitchen salt, and green vitriol; or equal parts of common kitchen salt and red ochre, or the residuum of aquafortis. With these materials, mingled together by means of boiling water, the walls are to be daubed, the solution being rubbed into the pores of the wood by means of a red hot stone or brick. The same mode, it is thought, may be adopted in respect to ships of war, merchantmen, &c.

The translator observes, that kelp, pulverised chalk, and bittern, which can be produced in this country at a very low price, are admirably adapted to experiments of this kind.

ART. XXVII. *Every Man his own Brewer, a small Treatise, explaining the Art and Mystery of brewing Porter, Ale, Twopenny, and Table Beer, recommending and proving the Ease and Possibility of every Man's brewing his own Beer, in any Quantity, from one Peck to a hundred Quarters of Malt. Calculated, by exposing the Deception in Brewing, to reduce the Expence of a Family, and lessen the destructive Practice of Public-house tipling.* By Samuel Child, Brewer. 8vo. 19 p. Price 6d. Symonds. 1794.

It is the avowed purpose of the present little tract, 'to serve the labouring part of mankind, and to render their situations more comfortable, by a considerable reduction of their domestic expences.' We are told, that a family, which consumes nine barrells of porter in one year, may save no less than 2l. 10s. by brewing this popular beverage at home; ale, twopenny, and small beer, if produced in the same manner, will prove equally advantageous.



We shall here transcribe the receipt for making porter :

	£.	s.	d.		£.	s.	d.
One quarter malt,	2	2	0	Lime 4 oz. slacked and			
8 lb hops, —	0	9	4	the water after having			
6 lb treacle, —	0	1	6	received the spirit or			
8 lb liquorice root,	0	5	4	the lime poured into			
8 lb essentia bina,	0	4	8	the essentia bina or			
8 lb colour, —	0	4	8	colour in the making,	0	0	8
Capficum $\frac{1}{2}$ oz. —	0	0	2	Linseed 1 oz. —	0	1	$\frac{1}{2}$
Spanish liquorice 2 oz.	0	0	1	Cinnamon 2 3. —	0	0	1 $\frac{1}{2}$
Cocculus Indicus	0	0	2	Coals, — —	0	2	6
Salt of tartar 2 3.	0	0	1				
Heading $\frac{1}{2}$ oz. —	0	0	1	Total,	3	11	1
Ginger 3 oz. —		9	0				

'It must naturally happen,' says the author, 'that the foregoing statement, will surprize many unacquainted with the mysteries of porter brewing; but some articles demand particular attention. First the essentia bina, which is composed of 8 lb of moist sugar, boiled in an iron vessel, for no copper one could withstand the heat sufficiently, till it comes to a thick syrupy consistence, perfectly black and extremely bitter. Secondly colour, composed of 8 lb of moist sugar, boiled till it obtains a middle state between bitter and sweet, and which gives to porter that fine mellow colour, usually so much admired in good porter. These ingredients thus prepared, are added to the first wort, and boiled together with it; this is the basis of porter, a truth sufficiently apparent, by reflecting that 6 lb of sugar may generally be had for 3s. 6d. a bushel of malt is seldom so low as 5s. 6d. upon sugar therefore, variously prepared, does porter depend for strength, spirit and body.

'The heading is a mixture of half allum, and half copperas, ground to a fine powder, and is so called from giving to porter that beautiful head or froth, which constitutes one of the peculiar properties of porter, and which landlords are so anxious to raise to gratify their customers. The linseed, ginger, limewater, cinnamon, and several other small articles, may be added or withheld according to the taste, custom, or practice of the brewer, being merely optional, and used solely to give a flavor to the beer; hence it is that so many flavors are distinguishable in porter, and so very few brewers are found to resemble each other in their produce. Of the other articles it is sufficient to observe, however much they may surprize, however pernicious or disagreeable they may appear, the author has always found them requisites in brewing of porter, and thinks they must invariably be used by those, who wish to continue the taste, flavor and appearance which they have been accustomed to. For the benefit of those who live in lodgings, I shall add a calculation for one peck of malt; many persons have not the convenience of a copper, though doubtless were my plan to become general, most landlords would find it their interest to provide one for the accommodation of their lodgers, who would be better enabled to pay their rent, and not have recourse to those evasive tricks, which are now so commonly practised upon small housekeepers by the lower class of lodgers. All persons must have a kettle or large vessel to boil their cloaths, which may be supposed to contain two gallons and a half. Here then is a sufficient substitute for a copper; every

every family must have a pail, which will serve as a mash tub, and a washing tub will prove an excellent vessel for the liquor to work in: here then are vessels ready prepared for every family.—It is but boring a small hole at the bottom of the pail for the liquor to run through, and your mash tub is complete; though it would be more advisable to purchase a small tub on purpose, a pail being somewhat the smallest.—Here follows the receipt:

	£.	s.	d.		£.	s.	d.
One peck of malt,	0	1	6	Colour,	—	0	0
$\frac{1}{2}$ lb of liquorice root,	0	0	2	Treacle,	—	0	0
Spanish liquorice, —	0	0	0 $\frac{1}{2}$	Capficum and ginger,	—	0	0
Essentia, —	0	0	2	Coals,	—	0	0

This will produce six gallons of good beer, which bought is

Leaves clear gain,	—	—	0	3	11
Receipt for a barrel of ale.	—	—	0	7	0

	£.	s.	d.		£.	s.	d.
Malt, 2 $\frac{1}{2}$ bushels, —	0	15	0	Coculus Indicus 1d.	—	—	—
Hops, 2 $\frac{1}{2}$ lb. —	0	3	0	Salt, 1d. —	0	0	3
Sugar just boiled up, allowing for fire and trouble in preparing, 3 lb. —	—	—	0	2	6	—	—
Capficum 1d. coriander seeds 1d. —	—	0	0	2	—	1	0

The small beer, after your ale is brewed, is supposed an equivalent for coals.

A barrel of ale, 128 quarts, at 5d. per quart, bought at a publican's,

Do. brewed at home,

Clear gain,

In addition to the money saved, many advantages would be reaped by the poor; were they accustomed to brew their own beer, as they would of course abstain from the ale-house, that bane to the morals of our working people, and live much more comfortably and happily with their families at home.

## L A W.

ART. XXVIII. *The whole Proceedings on the Trial of an Indictment against Thomas Walker of Manchester, Merchant, William Paul, Samuel Jackson, James Cheetham, Oliver Pearfall, Benjamin Booth, and Joseph Collier; for a Conspiracy to overthrow the Constitution and Government, and to aid and assist the French, (being the King's Enemies) in case they should invade this Kingdom. Tried at the Assizes at Lancaster, April 2, 1794, before the Hon. Mr. Justice Heath, one of the Judges of his Majesty's Court of Common Pleas. Taken in Short-hand by Joseph Gurney. 8vo. 135 pages. Price 2s. 6d. Manchester, Boden; London, Johnson. 1794.*

THIS trial has already excited the attention of the public, and deserves to be considered as one of the most extraordinary, that the present

present unhappy times have produced. Never was a more foul conspiracy against the character, and it may be fairly added, the lives of several of our fellow-citizens, recorded in the history of this country; in the degree of profligacy, it equals any thing to be found in the infamous reign of Charles II, and happily too, in point of detection, it stands second to nothing that has occurred since that disgraceful period.

The defendants, in the first indictment, were charged with ‘inciting and encouraging divers disaffected and ill disposed subjects to the jurors unknown, to learn and practise, and to be instructed in the use of fire-arms and military exercises, for the purpose of assisting his majesty’s enemies, against his said majesty, &c.’ and conspiring, combining, and confederating ‘to overthrow by force of arms, the constitution and government of this kingdom, as by law established.’ In the second indictment, Mr. Walker was charged with contriving and intending to move and incite the liege subjects of our lord the king, to hatred and dislike of our said lord the king, by maliciously and seditiously uttering, publishing, and declaring the words following, of and concerning our said lord the king, that is to say: “What are kings? damn the king, (meaning our said lord the now king) what is he (meaning our said lord the king) to us? If I (meaning the said Thomas Walker) had him (meaning our said lord the king) in my power, I (meaning the said Thomas Walker) would as soon take his (meaning our said lord the king’s) head off, as I (meaning the said Thomas Walker) would tear this paper:” he the said Thomas Walker, then and there, tearing in pieces a piece of paper which he then and there had in his hand, to the great scandal of our said lord the king, &c.’

The indictment was opened by Mr. James; after which Mr. Law addressed the jury in a long speech, in which he endeavoured (as of late has been but too customary) to couple the proceedings in France with some recent occurrences, that had taken place in this country.

Thomas Dunn, who stated himself to be a weaver in Manchester, was then called, and examined by Mr. Wood. This man, who is a native of Ireland, and who, on a former occasion, swore that he had never been ‘christened,’ and now acknowledged in court that he could neither ‘read nor write,’ deposed, that he had seen a number of men in Mr. Walker’s house, ‘going through the manual exercise,’ and that Mr. W. had said in his presence, ‘we will overthrow the constitution by and by.’ Thomas Kinnaston, the deputy constable of Salford, who was employed to watch about the house of Mr. Walker, swore that he saw several people approach it, who after giving a *gentle tap*, were let in. On being reminded that he was ‘rather hard of hearing,’ he replied that he was ‘not *deaf* then.’ Here the evidence for the prosecution closed.

Mr. Erskine rose in behalf of the defendants, and stated, ‘that this serious process had no foundation either in fact or probability, and that it stood upon the single evidence of a common soldier, or rather a common vagabond, discharged as unfit to be a soldier. A wretch lost to every sense of God and religion, who avows that he has none for either, and who is incapable of observing common decency as a witness in the court.’ He then asserted, that the arms said to have been collected in Mr. Walker’s house, for treasonable purposes,

purposes, were brought there for the defence of the owner's life, from the fury of a mob.

'I was shewn last week, (continued he) into this house of conspiracy, treason, and death, and saw exposed to view the mighty armoury which was to level the beautiful fabrick of our constitution, and to destroy the lives and properties of seven millions of people; it consisted first of six little swivels, purchased two years ago, at the sale of Livezey, Hargrave, and Co. (of whom we have all heard so much) by Mr. Jackson, a gentleman of Manchester, who is also one of the defendants, and who gave them to master Walker; a boy about ten years of age; swivels, you know, are guns so called, because they turn upon a pivot; but these were taken off their props, were painted, and put upon blocks resembling carriages of heavy cannon, and in that shape may be fairly called childrens toys; you frequently see them in the neighbourhood of London adorning the houses of sober citizens, who, strangers to Mr. Brown and his improvements, and preferring grandeur to taste, place them on their ramparts at Mile-end or Islington: having been, like Mr. Dunn, (I hope I resemble him in nothing else) having like him served his majesty as a soldier (and I am ready to serve him again if my country's safety should require) I took a closer view of what I saw, and observing that the muzzle of one of them was broke off, I was curious to know how far this famous conspiracy had proceeded, and whether they had come into action, when I found the accident had happened on firing a *feu de joie* upon his majesty's happy recovery, and that they had been afterwards fired upon the prince of Wales's birth-day. These are the only times that in the hands of these conspirators, these cannon, big with destruction, had opened their little mouths; once to commemorate the indulgent and benign favour of providence in the recovery of the sovereign, and once as a congratulation to the heir apparent of the crown, on the anniversary of his birth.'

After he had ended, a variety of respectable witnesses were called to prove, that the arms alluded to, had been collected for the purposes already described, that the apartments, in which men were said to have been frequently exercised, were totally unfit for that purpose, as a musket with a skrewed bayonet, fixed on the muzzle, could not be *shouldered*, in any of them, on account of the lowness of the ciellings; and finally, that Dunn had acknowledged, in the presence of several persons, that he had been *bribed*, to swear against the defendants, and that he was unable to sleep, on account of his perjury against Mr. Walker, whose pardon he had asked on his knees.

This wretch being again called into court, acknowledged that he was *drunk*, having gone out of court, and dined with two of the *witnesses for the crown*.

The defendants were of course acquitted, and Dunn committed for perjury.

It is lamentable to reflect, that Benjamin Booth, one of the defendants, had been sentenced to twelve months imprisonment, on the *sole* oath of this same ruffian, but a short time before.

We cannot take leave of this article, without observing, that the custom of arresting our fellow subjects by means of warrants for high-treason, in consequence of which bail is precluded, and a rigorous,  
and

and often cruel imprisonment ensues, and afterwards trying them for a bailable offence, is contrary to every idea of judicial precision, and distributive justice. The example afforded by this trial, we trust, will deter all magistrates from fostering informers, and make them more cautious of disturbing the repose, and endangering the health, the fortunes, and the happiness of their fellow creatures, by means of vague, idle, and unfounded charges, often suggested by needy profligacy, and sometimes encouraged and perhaps prompted by guilty suspicion.

As Mr. Walker is in possession of some facts relative to the secret movers of this prosecution, he is bound, by duty to himself, and the community, to expose the infamous and nefarious arts that have been practised against him, to the scorn and detestation of an indignant public.

POLITICS. POLITICAL ECONOMY.

ART. XXIX. *Rapport sur les Mouvements qui ont eu lieu sur l'Escadre de la République, commandée par le Vice-Amiral Morard-de Galles, & sur sa Rentrée à Brest, fait aux Représentans du Peuple auprès de l'Armée Navale par Jean Bon Saint-André:—Report delivered to the Representatives of the People along with the Fleet, relative to the Commotions which took place on Board the Squadron of the Republic, commanded by Vice-Admiral Morard-de Galles, and the Cause of it's Return to Brest; by Jean Bon Saint-André. 8vo. 130 pages. Brest. 1794.*

As a maritime nation, we are naturally interested in every thing that concerns the navy of France, and as one of the *coalesced powers* embarked in the present unhappy war, we are of course inclined to learn why her fleets remained in a state of inactivity and insignificance during the whole of the last summer. The public curiosity will be abundantly gratified, in respect to these circumstances, by the pamphlet now before us; and in it too perhaps may be traced the cause of the brilliant, but unproductive bravery, evinced by the enemy during the late action, and that marked and decisive superiority, in point of naval tactics, so conspicuously displayed by our own squadron.

Jean Bon Saint-André prefaces his report by asserting, 'that, previously to the surrender of Toulon to the english, France was the most formidable maritime power in all Europe.

'Eighteen first rates, ready to cruize in the Mediterranean, twelve building, or refitting, added to a great number of frigates,' says he, 'might have enabled us to have disputed the empire of that sea, with the united forces of England and Spain. On the ocean, twenty two sail of the line, composing the finest fleet in the universe, and the immense resources in the ports of Brest, Rochefort, and L'Orient, were so many objects of terror and jealousy to the english without, and the aristocrats and federalists within the republic. It was necessary, at any rate, to destroy, to annihilate, to deliver up to our most cruel enemies, this bulwark of our safety; to keep up a communication with the rebels of *la Vendée*; to add to their resources; to furnish the partisans of Roland and Brissot with an occasion, and a pretext, to reunite themselves with the revolted fanatics, and to act in concert with them for the overthrow of the commonwealth. Toulon had indeed been sold,

but

but the activity and the courage of Cartaux had preserved *Marseilles* to France, and nothing remained with the counter-revolutionary merchants of that city, but the shame and the opprobrium of having been baffled in their attempt to barter the freedom of the people for gold!

‘The southern departments, indignant at the idea of having been betrayed, were eager to abjure their errors: they rose in arms, and marched towards Toulon; the heights which surround that city were seized on, and the enemy were prevented from penetrating into the territory of liberty.

‘The projects of Pitt,’ adds he, ‘and his accomplices, must have been disconcerted, if our marine establishment on the ocean could but preserve it’s superiority. It was not easy to corrupt the brave republicans who composed the crews of that fleet. Every possible art was employed, in order to deceive them.

‘The principal agents of such perfidious plots appear to have been those very deputies, who, chased too late from the bosom of the convention, had carried along with them into the departments that rage against the republic with which they were consumed, joined to the most ardent wish, to overturn every thing, provided they could be but revenged on the brave republicans, who had the courage to unmask them. Some of them belonged to the departments forming the *ci devant* Brittany. Their lying and calumniating correspondence had for some time before prepared the minds of many to second their criminal intentions. Kervé-*légan*, *Blad*, and *Gosnaire*, had alarmed *Finistère* relative to the fate of the convention; they affirmed, that the members were not free; that they deliberated under the hatchets of assassins; and they added, that by the time their friends had received their letters, in all human probability, they themselves should be no more. It was thus that *Gensonné* expressed himself to those connected with him at *Bordeaux*; the tone and expression of the conspirators was every where the same.

‘The principal commercial towns greedily sucked in the poison so liberally distributed by these corrupters. *Rennes*, *L’Orient*, *Vannes*, *St. Malo*, *Nantes*, and *Quimper*, *federalised*. Of the patriots, some of whom were deceived, and some persecuted, no one dared to utter a single word. The counter-revolution was thus commenced on land; what was wanting for it’s accomplishment at sea?

‘*Brest* was the principal object, to which the chiefs of the faction directed all their attention; they had in vain endeavoured to be received at *St. Malo*. Their propositions were received there with horror. Sure of *Marseilles*, and *Toulon*, and reckoning on the success of their accomplices at *Bordeaux*, they also aspired to get possession of the first sea port belonging to the republic. How was it possible for *Brest* to forget her ancient glory? One of the most firm supporters of the revolution of 1789, she had contributed powerfully in 1792 to the overthrow of the throne; she had demanded with energy the punishment of the tyrant, and the establishment of the republic. *Brest* was the city of freemen, and the restoration of the ancient government, under whatever form or colour it might present itself, ought to have wounded her pride, and alarmed her patriotism. It is but too true, however, that *Brest* was led astray. An armed force marched from her walls, to protect the fugitive deputies, who had retired into *Calvados*; and you have full proof, in the hand-writing of one of those traitors, that they were intriguing in order to produce an insurrection there,

and that they even hoped to find an asylum in that city, against the national vengeance.

This was not, however, the crime of the people, always good, always just, always desirous of peace and happiness, but who can find neither the one nor the other, except in the maintenance of public order. But at Brest, as elsewhere, there were men to whom the revolution was rather an object of speculation, than of patriotism; and who had only consented to adopt the principles of liberty, under the tacit condition, that it should be to their own profit and advantage, and that they should assume the place of the *privileged class*, whom they hated, not from a sentiment of justice and humanity, but from pride and self interest. These men were in some measure the leaders and the orators of the popular society, and they made use of all their influence, in order to support the dangerous system projected by the enemies of the republic. They led the people, by degrees, to conspire against the people. They did more; they openly declared themselves the supporters and the protectors of the persecuted deputies; they favoured the escape of the factious, furnished them with a vessel for Bourdeaux, and accompanied them during the night to the place of embarkation. The constituted authorities at Brest, the district, the municipality, the tribunals either prepared, or gave into the snare. To what a degree then must the influence of error have operated on the fleet, when the constituted authorities of the principal sea port thus became their seducers?

The national commissioner after this proceeds to state, that the *federalists* and *aristocrats* had united their endeavours, to ruin the fleets of the Mediterranean and the ocean. The choice made of the officers, he says, could be attributed only to the most perfidious malevolence. The *ci-devant* nobles, those who boasted of having been bred up in what they termed the *marine royale*, men suspected of emigration, and even of participating in the revolt of *la Vendée*, had been elevated 'to the honourable situation of conducting republicans to battle.' Clothed in the ancient uniform, or wearing the buttons and distinctions of the old, on the new, they openly braved the national authority on board the ships of the nation, and infringed the law at the very moment when they invoked the passive obedience of their crew, in the name of that very authority which they themselves had outraged. Careless and inactive, they became the authors of those evils which they did not prevent, and were but little desirous to acquire confidence by means of that firm and courageous conduct which maintains discipline, by means of the virtue and the patriotism of the commanders.

In addition to all these sinister circumstances, great errors had been committed by the government. Quiberon, the station assigned to the fleet, was bad, in every respect; 'politically so, because the adjacent waste was peopled with fanatics, because they there publicly recruited for the army of the rebels, and because the *metal money* of the republic, was deemed inferior to that which bore the effigy of the tyrant.' It was also an improper place of rendezvous in a military point of view, because, independently of the considerations of leaving our own sailors unemployed, and the merchant ships of the enemy unmolested, it was possible for the english navy to attack, and oblige the french to burn their own fleet, in order to prevent it from falling into the hands of the enemy.

It appears also from a variety of proofs, that propositions had been made to the mariners, for the destruction of the fleet, during it's cruize on the coast of Quiberon. They had been offered gold on condition of cutting the cables; they had a variety of seductions thrown out, to allure them, provided they would prove but unfaithful to their oaths.

Nothing particular, however, occurred until the 6th of august. On the evening of that day, a horrid crime was committed on board the Northumberland, commanded by citizen Thomas. Some of the crew, led astray no doubt, by counter revolutionary suggestions, attacked the property of the nation. Much of the running rigging of the mizen and main top gallant masts was cut and destroyed in several places. The damage done was considerable, and if the safety of the vessel were not endangered, the good of the service was assuredly affected; for if the fleet, which was then anchored off Belle-isle, had been ordered to get under way, it is certain that the Northumberland could not have obeyed the signal. A sailor, suspected to have been engaged in this plot, was imprisoned during four days for *incivie expressions*.

The object of the fleet, which hovered between Belle-isle and Quiberon, was to prevent a descent on the part of the english, in the departments occupied by the insurgents; but notwithstanding this, the passage by the isle of Noirmoutier was not blocked up, and the emigrants and rebels easily effected a junction by the way of St. Martin. Vessels, which pretended to belong either to the Americans or to neutral powers, under pretence of loading with salt, 'vomited forth the counter-revolutionists on the coast near Luçon,' and by these means reinforced the army of the fanatics, and supplied them with ammunition. Instead of a fleet, a few armed cruisers ought to have been stationed along this coast, for as things were contrived, our naval force remained in the most impolitic inaction, without preventing any of those private but frequent disembarkations, which augmented the army of *la Vendée*.

It is also to be observed, that the sailors had but little confidence in their officers, and the officers, on the other hand, entertained for each other but little respect. The officers of the *ancient system*, and those brought up in the merchant service, were irritated and jealous of each other; intrigues took place on board the vessels; the crews at length appeared in a state of insurrection, and tumultuously demanded to return to Brest. A division of the naval force, in consequence of an order from the committee of public safety, by which five sail were ordered to intercept a convoy of Dutch merchantmen, increased the distrust of the fleet; and the project itself was rendered abortive by the folly of the admiral, who, instead of sending sealed instructions to the captains, to be opened in a certain latitude, confided the purport of the cruize to them, and the design was thus betrayed to the enemy.

In the mean time, 'the disastrous news of the infamous treason at Toulon' became public. There was but one opinion throughout the fleet, relative to the cowards, 'who had consented to become slaves to the english;'—confidence was now at an end.

It was then that the utmost efforts were made by malevolence, in order to induce the fleet to return; it was reported to them, that 44 sail of the line had been discovered in the channel, and that this could be nothing else than the combined fleet of England and Russia!



Instead of obeying an order for the sailing of the whole fleet, a council was held on board the admiral's ship, consisting of delegates from each of the vessels, in consequence of which two deputies were sent, one to the convention, and another to the national commissioner at Brest, requesting permission to return; this hopeful scheme is said to have originated on board the *Côte d'Or*, which had but recently joined the squadron, and is supposed to have brought along with it the seeds of the revolt. Captain Dupleffis Grenedan the commander, not being able to obtain a proper certificate of *civisme* from his municipality, had produced a forged one; in addition to this he was also suspected of having served along with the insurgents. His officers were not more to be relied on than himself; as to the sailors; many of them were from Dieppe, and notorious for their fanaticism, for they often told their messmates, 'that they would be damned to all eternity if ever they fought against the priests.'

No sooner were these events known, than the citizen Trehouart, a representative of the people, repaired on board the fleet; but, after calling a council of war, he was obliged to accord to the nearly unanimous wish of the naval officers, and desire the vice admiral to return to Brest, where the squadron accordingly anchored on the 29th of september.

It appears, that many of the ships had loosened their topmasts, as a signal for departure, previous to this event, and that private signals were frequently made from one ship to another, more especially on board the *Côte-d'Or* and the *Terrible*.

In a summary, under the head of 'general result,' it is stated, 1. that the mixture of *ci devant nobles*, the officers of the *ancien regime*, and those brought up in the merchant service, is highly hurtful to the republic; 2. that vice admiral Morard-de-Galles, had the prejudices of his (noble) birth and the suspicions of the sailors against him; 3. that the civism of rear admiral le Large was doubtful, and that rear admiral Kervelegan possessed sentiments incompatible with republican principles; 4. that rear admiral Landais was a patriot, and a severe lover of liberty, but suspicious, and incapable of conciliating the affections of his men; 5. that captain Bois-Sauveur, commander of la *Superbe*, had given a ball at Quiberon on the day succeeding that in which the news had arrived of the treachery of the toulonese; 6. that captain Thomas, of the *Northumberland*, had pretended to justify his crew when they loosened their topmasts, by saying, that they were not in *insurrection*, but in a *revolutionary state*; 7. that Larichiere, a *ci-devant noble*, is accused of having emigrated; 8. that captain Koetnampren, of le *Jean Bart*, is a counter revolutionary hypocrite, under the feigned character of a patriot.

In consequence of this report, vice admiral Morard-de-Galles was dismissed the service, and ordered to repair to Paris; the rear admirals Kervelegan and le Large were also cashiered, and ordered to leave Brest within 24 hours; the captains Bois-Sauveur, Thomas, and lieutenant Villon, experienced the same treatment; Dupleffis Grenedan, commander of la *Côte-d'Or*, and captain Koetnampren of the *Jean Bart*, together with three inferior officers of the *Tourville*, were arrested, and delivered over to the revolutionary tribunal; the captains Bonnefous and Larichery were put under arrest; the resignation of rear admiral Landais was accepted; and captain Villaret, who was *provisionally* de-

clared rear admiral of the fleets of the republic, received orders to hoist his flag on board la Côte d'Or, which was henceforth to be known by the name of la Montagne.

It appears evidently from the report now before us, that the Brissotine party had been extremely neglectful of the fleet, and that the safety of our merchantmen, during the last summer, is intirely to be attributed to the spirit of disaffection and disunion that reigned on board the enemy's ships. Perhaps, too, while the bravery displayed during the late memorable action may have arisen from the republican zeal of the new officers, the acknowledged want of seamanship, that preceded it, may be fairly traced to the inexperience of men, who have not yet had either time or opportunity, to attain skill and proficiency in naval tactics.

**ART. XXX.** *A Prospect of the political Relations which subsist between the French Republic and the Helvetic Body.* By Colonel Weits, Member of the sovereign Council of Berne. Originally published in French, Feb. 20, 1793. Translated by Weedon Butler, B.A. of Sidney Sussex College, Cambridge. 8vo. 56 pages. Pr. 1s. 6d., Debrett. 1794.

THE author of this little pamphlet possesses considerable power and great influence in his native country, and, greatly to his honour, he has constantly exerted these for the best purposes.

The colonel here acknowledges the justice, and even the necessity, of the french revolution, and thinks, that the appropriation of the superfluities of the clergy to the purposes of the state, can be termed 'sacrilege' only by ignorant monks.

The advantages resulting to France from a peace with Switzerland are detailed at full length, and the consequence of an aggression on the part of the former pointed out in bold and masculine terms: 'Our preparations are all ready, every thing is foreseen, every thing is calculated, all, even to the last man, commanded. At the first discharge of cannon our beacons will be lighted up, the *landsturm* will be sounded, all will rush forward, all will be aroused to animation;—and swear in the presence of that God, in whom we are happy to believe, that we will either conquer or die!'

The following short passage evinces the author's opinion of what was likely to occur, had France been subjugated by the coalition of kings armed against her:

'Yours, moreover, is the cause of humanity; for it is almost come to such a pass, that you must either conquer, or be conquered. In the latter case, we shall return to pristine barbarity, princes will enter into a confederacy, and knowledge will insensibly contract itself; people will attribute to philosophy even the very dereliction of its principles, and readily consider as its consequence, what is only the effect of existing circumstances. A rod of iron will be extended over all Europe; ignorance, fanaticism, and the terrors of the inquisition, will again spring into existence; and thus our ill-fated descendants will groan under the effects of a revolution which should have constituted their felicity.' We could have wished, that the translator had not encumbered the text with his own notes, as they are in no one instance necessary.

**ART.**

*Defence of the political Conduct of the Rt. Hon. Ed. Burke.* 83

ART. XXXI. *Considerations on the Structure of the House of Commons; and on the Plans of parliamentary Reform agitated on the present Day.* By the Rev. D. M. Peacock, M. A. 8vo. 93 pages. Price 2s. Debrett. 1794.

THE author of this tract is averse to every plan of parliamentary reform hitherto offered to the public; he is, in short, the warm panegyrist of the british constitution as it *now stands*, and indeed seems to be most in love with it's deformities; while he shudders at the very idea of *corruption*, he is every where a professed apologist, and even a warm advocate for influence.

It is most feelingly lamented by him, that the inhabitants of this island have been taught 'to divest themselves, not only of all superstitious reverence, but of all sober and rational respect for names and authorities;' that they are instructed to believe, 'that the people are the sole residence of majesty, and the only source of all legitimate power;' and that 'all public transactions are canvassed and scrutinized with the most jealous severity.' These are very extraordinary and alarming complaints indeed!

ART. XXXII. *A Defence of the political and parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. 35 pages. Price 1s. Eaton. 1794.

IN defending the character of Mr. Burke, this writer does not attempt to deny the inconsistencies of his conduct, but to account for them. Have he been guilty of apostacy in forsaking his old friends; it was occasioned by the dreadful horrors of alarm.—Did he promulgate doctrines on french affairs, contrary to those which he professed and acted upon, in the american war; he has since discovered the bad tendency of those principles, and thought it wise and prudent to put on the armour of despotism. Were he an adviser of the measure of going to war with France; he had discovered the necessity of disposing the country of it's redundant wealth.—Did he pursue vigorously judicious measures of public economy, and afterwards abandon them; the moment he had gotten possession of the pay-office, he discovered the impracticability of economy, and saw that theory and practice were two things. Did he oppose in 1794 a measure he adopted in 1780; there are times and seasons for all things. In the same vein of ironical defence does this writer follow Mr. Burke through the coalition, and the impeachment of Mr. Hastings. The unprecedented length of Mr. Hastings's trial is thus pleasantly vindicated.

P. 31. 'It has been said, that the unprecedented length of the impeachment was a disgrace to the jurisprudence of the country, and an intolerable grievance to Mr. Hastings. That it has been attended with some *slight* inconvenience to that gentleman I am ready to admit: but is the inconvenience of an individual to be regarded, when so much *pleasure* and *satisfaction* arise to the whole nation, from its curiosity being gratified in beholding the novel and superb spectacle occasioned by the trial of Warren Hastings? If it were considered only in the light of an experiment, purposely continued to ascertain the utmost patience and sensibility of a british subject, I think the measure *defensible*. As a plan of public entertainment, it beggars every thing heretofore

tofore designed by the ingenuity of man.—If the gay and volatile wish for a treat in the comic line, they may go to Westminster hall, to hear the wit and pleasantry of Mr. Sheridan. If the fretful and melancholy desire to be present at the rehearsal of deep tragedy, they may repair to the trial, and bedew their cheeks with grief, by listening to the doleful harangue of Mr. Burke. If those of a grave inquisitive turn long to hear a speech of animated eloquence, and much solid argument built upon hypothesis, they need only repair to the hall, and observe the performance of messrs. Fox and Grey. If there are any who delight to puzzle themselves in the explanation of riddles, let them hasten to the high court of impeachment, and contemplate the logic of Mr. Windham! And if the dull and stupid part of his majesty's liege subjects wish to improve their intellects, they have nothing more to do, after providing an antidote against falling asleep, than to procure a ticket of admission, and listen to the *stereotyped, animating* oration of John Anstruther, esq. the welch judge!

Some *ignorant* persons have imprudently declared, that the salutary injunction laid upon a common jury, which forbids them eating or drinking till they have returned their verdict, ought to be observed by the peers when they try an impeachment. Good heaven! what would have been the condition of the high court of parliament six years ago, if this regulation had prevailed in the trial of Warren Hastings! why every noble juror must have been absolutely starved to death! and the proud aristocracy of England to be found only in the court calendar! Nor would the mischief end here, for the defendant having lost both judge and jury, might very reasonably take it for granted, that his trial had terminated in his favour, and thus elude the pursuit of justice.'

ART. XXXIII. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Esq. 8vo. 36 pages. Price 6d. Eaton. 1794.

THE principal purport of this letter is, not to admonish the clergy either of the church of Scotland or of England, but to support the cry of reform; and the writer, notwithstanding the disrepute into which the question has fallen, has the boldness to maintain, that political reform is not a frightful phantom, but an important object of pursuit; and must continue so till government has attained every improvement of which it is capable. The mischievous consequences of the *funding system* in this country are particularly insisted upon.

This system, says the writer, (p. 15.) 'has heaped on our heads two hundred and eighty millions of debt, and the nation is burthened with an annual taxation of about eighteen millions to pay the interest thereof, and defray the expences of government, which have kept pace with the increase of this debt. This is our peace expenditure, from which no reduction is said to be feasible; for the funding system contrives that the expences of war are not felt by the people during the continuance, any more than in peace, except by the scarcity of money which the influx into the treasury occasions, and which is a gulph that devours the substance of the nation.'

It is now above a century since William opened this box of Pandora, which has set us at enmity with the world; and in this time we have, at an average, spent upwards of three millions annually above  
our

our revenue. Will any impartial person say that this prodigality, so big with ultimate ruin, has not its source in a defect, when it has produced such constantly malignant effects for a century ?

To the funding system this writer imputes the destructive wars in which the nation has been involved ; and he foresees from this cause a rapidly accumulating burthen of taxes, paid by labour to idleness, which must inevitably be destructive of our national prosperity. The only remedy for the threatening evils he thinks to be, a speedy termination of the present war, for which he can find no just ground, and in which he sees no prospect of success, and the adoption of such plans of political melioration as may check the rising spirit of discontent. The author reasons forcibly upon plain facts, and deserves attention. He concludes by ironically conjuring the clergy to anathematize the accursed plant called reason, because, though they have given it many fatal blows, the hydra requires to have it's head lopt off anew.

ART. XXXIV. *Outline of a Commentary on Revelations XI.* 1—14.

8vo. 27 pages. Price 9d. Johnson. 1794.

THIS writer adopts Mr. Evanston's opinion, that the apostacy from the pure religion of Jesus Christ, predicted in the New Testament, took it's rise at the time when, under the emperor Constantine, christianity became connected with the civil power ; that it was continually increasing from the year 325, when the first council of Nice was held, to the year 1585, when the dutch asserted their religious and civil independence against the monarchy of Spain ; and that, ' since that time [325], at the regular interval of 1260 years, from every encroachment upon religious liberty, corresponding instances of emancipation have taken place.' Upon this ground, he undertakes to explain that part of the book of Revelation referred to in the title. The commentary will [by most, perhaps, be thought more ingenious than satisfactory ; but it is made the vehicle of general observations, which will be read with pleasure, by such as wish for the speedy correction of those evils, which civil and ecclesiastical tyranny have introduced. In the following extract the sentiments of freedom are clearly and forcibly expressed. P. 10.

' Ver. 7. *And when they shall have finished, compleated, their testimony, the wild beast that ascendeth out of the bottomless pit, the sea, shall make war against them, and shall overcome them, and kill them.* When the principles of liberty, which have hitherto been confined to the speculations of men, who retired from the world to avoid persecution, shall be compleatly understood as a science, and sufficiently promulgated among mankind ; when they shall have arrived at such a state as to be reducible to practice, and incorporated in an actual code, the combined powers of the european western empire, under its last and pollarchical description, shall with the fury of a savage beast wage war against them \*.

The

\* ' Instant death to rebels taken in arms—decapitation, and confiscation, to the members of the departments, districts, and municipalities—military execution to the members of the national

The confederates of Pilnitz have combated 'to put a stop to attacks made on the throne and the altar;' that is, to relieve despotism and superstition; and consequently extirpate every trace of liberty \*. For a time they have succeeded. Have they not silenced the voice of reason and religion throughout their several dominions; and counteracted every principle of good government and the gospel to carry on this war? More particularly with respect to France itself, have they not been the original cause, and the convention and French people their organ, for preventing the constitution, framed and accepted in that country, from producing its genuine effects, or being more than a dead letter? In theory, that constitution is founded on the rights of man; breathes liberty, equality, and security to the person and property of every citizen, whatever be his religious tenets; and tends to the production of universal peace. In practice, the nation is under an absolute military despotism, *for the present*; every thing is in a state of requisition; they are at war; they are plunderers; their confiscations are innumerable; murder is familiar with their armies, and their revolutionary tribunal; massacre with their populace. In regard to worship, deism is the order of the day; every approach to the profession of christianity would be treated as fanatical, disaffected, and counter-revolutionary. In every other country the cry of the multitude against jacobinism is nothing but a savage war-hoop against freedom: a principle which may at this moment be said to be dead throughout the empire.' M. D.

onal assembly, magistrates, and all the inhabitants of Paris; and total destruction to their guilty city. All places and towns whatsoever—shall incur the same punishments as those inflicted on the inhabitants of Paris; their route shall be marked with a series of exemplary punishments justly due to the authors and abettors of crimes, for which there is no remission.' *Brunswick's Manifesto*. 'If ever a foreign prince enters into France, he must enter it, as into a country of assassins. The mode of civilized war will not be practised, nor are the French, who act upon the present system, entitled to expect it—The hell-hounds of war on all sides will be uncoupled and unmuzzled.' *Burke's Letter to a member of the national assembly*. Another project was to starve the French; to exterminate them in any way, as *natural enemies* of the human race. And yet some complain of the sanguinary decrees of the convention!!! The removal of the royal family from Paris, or the omission of stopping such a proceeding, was to be punished as a crime *for which there is no remission*. The martyrdom of the blessed king Charles I. 'nothing but the blood of the son of God can expiate.' *Form of prayer for 30th of January*.

\* The committee of legislature of Massachusetts, 'one might almost imagine, were expounding this passage of St. John, when they said, 'We consider the present war of Europe as a war of principles; a combination of kings, and nobles temporal and spiritual, against the equal rights of men, civil and religious.' Answer to the governor's speech, June 7. *Star*, July 26.'

ART. XXXV. *Tithes politically, judicially, and justly considered. Addressed to the Clergy of the University of Cambridge; with Structures upon the Farnham Hop-Bill, in which the Necessity of a general Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out, such as may meet the public Will. By a Plurality. 8vo. 190 pages. Price 4s. sewed. Marfom. 1794.*

ONE might be tempted to suppose, from the perusal of this little tract, that the clergy of the church of England were feebly struggling against oppression, and on the eve of that period, when, like their predecessors in the christian vineyard, they will have little beside their own private virtues, and personal industry, to look to for support.

It is thus, that the author delivers his sentiments to his brethren, in what he terms his 'proemial address.'

'Our ecclesiastical establishment is the most prominent feature in the british constitution. Most acknowledge the fact;—few are attentive to its immediate deduction. Would we preserve the one in health, vigor, and beauty, the other must not be suffered to drop into decay, or to acquire deformity. The clergy are the immediate servants of the crown. Polity alone forbids that poverty should subject them to the contempt of the people. Time, inadvertency, and tyranny, have conspired to divest you of your rights. The humanity of the age, the prudence of the state, and your own exertions, may, if they procure you not a full compensation, at least restore to you reconciliation and peace with your respective parishes.

'As servants of the state—diverting the order of its sacred dignity—you have a right occasionally with its other servants, to expect a provision proportioned to your rank and service. But is this the case at present? Are not your stipends most unreasonably less in proportion, than those received by the most fertile appendages of government? Is not that little frequently withheld by the greedy grasp of avarice, aided by the irresistible power of combination? Is it not when paid, embittered by the contempt of the rich, and the insult of the vulgar? Are not some of you, through the love of peace—others through the pressure of poverty—daily relaxing in your rights? Does not *modus* rise upon *modus*, exemption upon exemption, and one claim of immunity only exist, till another is raised sufficient to cover it, with something still more injurious? May you not then rationally expect, that the time will shortly arrive, when the hand of prescription shall have completely erased every record of your due, and left one universal blank against your demand?

'Amidst this general injustice,—if you apply to a jury, your task is to combat invincible prejudice; if you appeal to equity, what is it but pursuing subterfuge and evasion through all the mazes of sophistry and litigation, at a ruinous expence? The one oppresses you with every wrong; the other denies you every right or relief. It is in vain to depend on *oaths* in the first instance, and on *justice* in the latter. Such is the general abhorrence of tithes, that both are equally regardless of their solemn engagements.

ments. Jurors forget the evidence of facts, and courts of equity forego the inference of reason, whenever the claims of the church are the cause of complaint.'

After lamenting the hardships experienced in consequence of the acts in favour of the cultivation of hemp, flax, and madder; on which occasions, 'because the growing of these articles was thought to be beneficial to the country at large, the honour of God was set at nought, and the interests of his ministers sacrificed without mercy;' the reverend author endeavours to alarm the consciences of those laymen, 'who possess church lands in England, for which their ancestors gave no just consideration.' He then examines the origin and nature of moduses, points out the hardships experienced by the clergy, during the prosecution of their claims in the courts of justice, and seems to insinuate, that even the judges are averse to them. He very properly laments the disagreements which take place between the pastors and their parishioners relative to tithes, and concludes by enforcing the necessity of a commutation. This he thinks might be accomplished by bestowing land in lieu of tithes, and thus enabling the clergy to become exemplary farmers; or if this should be objected to, he proposes, that government should take the church revenue into its own possession, and pay certain stipends out of the exchequer in the place of it; nay, he goes so far as to suggest, that all deaneries, prebends, and sinecures, may be suffered to drop into oblivion, and that the sums arising from them be divided among the parochial clergy.

The author, who is sensible, that 'the vulgar' are fond 'of talking of *fat* rectories, overgrown bishoprics, commendams, pluralities, &c.' seems very desirous to refute such popular notions.

ART. XXXVI. *Ecclesiastical Establishments detrimental to a State.* Written in England. 8vo. 24 pages. Price 6d. Philadelphia printed. Sold in London by J. Johnson. 1793.

A DIRECT and serious attack is here made upon all ecclesiastical establishments. The writer sets out upon the general principle, that supporting any body of men by a settled provision, for the promotion of any science, renders their efforts feeble and inefficient, by taking away the first motive to exertion; whilst, on the other side, they, who by compulsion contribute to this provision, interest themselves little in the success of the design, and little connexion is formed between those who pay and those who receive.

With respect to religion, it is suggested, that there are peculiar reasons why it should not be patronized by the state. Such patronage creates a suspicion, that it is not able to support itself by its own intrinsic merit. In the endless variety of religious opinions which prevails, to put one set of men above another on this account, is a solecism in politics, that will for ever disgrace the wisdom of our ancestors. The old practice of establishing only one mode, and obliging persons who may not approve of it to give their support to it, and leaving them to support any other which they



they may prefer, is barbarous and mischievous indeed: it is worthy only of the dark ages, and it is one of the darkest parts of them. It is not for a moment to be supposed, that such a plan would seriously enter into the contemplation of enlightened legislators; unless it were from submission to the ascendancy of priestcraft, or in compliance with the prejudices of the people.—*Establishments*, it is further urged, tend to make those who belong to them, both clergy and laity, ignorant, arrogant, and intolerant, through a consciousness of independence, countenance, and authority. The clergy are, in general, enemies to those changes, which time renders necessary in all human institutions; they are more tenacious of the institutions on which they depend for their support, than any other kind of placemen; for they have seldom much knowledge, or practice, in any other way of life, to which they could betake themselves. Other placemen might be made useful to the state in some business or employment, but black will take no other colour.

Without inquiring into the truth or falshood of the doctrine of any individual church, this writer objects to establishments as such, from the persuasion, that their necessary tendency is, to spread corruption among their adherents, to increase the number of the discontented, and to bring oppression and persecution upon the most upright and intelligent part of mankind. He adds in conclusion, P. 20.

‘ If this then be the tendency of a perfect establishment, what must be the tendency of an establishment that could be devised by any one assembly at any one time. It *must* partake of the imperfections of the age: and when improvements are daily making in the whole circle of the sciences, is there to be no room left for improvements in theology? Have we received all the light that a better knowledge of the ancient languages and customs—that enquiry free and unfettered by superstition and priestcraft, can give? If improvements are made, is the public to be deprived of them, are they to be concealed because some locust would be deprived of its prey—some hireling of the perquisites of office? Away with such notions to the regions of darkness from whence they came. Let enquiry be free as air. Let virtue and ingenuity be discovered. Let those who are disposed to study and to teach religion teach it, and they will meet with encouragement according to their merit. Then shall we know whether christianity, unadulterated and continually receiving additional elucidations, be worth preserving. Then, and not till then, will men be free to act entirely according to their conviction, without injuring their character and prospects as men or as citizens. Of the virtue and happiness that would arise, to individuals, and to the state from such a constitution, we can now form no idea. Like the ærostatic adventurer who saw the clouds rolling away beneath his feet; the sky without any medium, and the sun gilding his whole horizon, we may look round in surprise, and melt at the prospect; but we cannot judge of the situation and proportions of the objects.

‘ The bigotted and the interested will alone be startled at the proposal of putting all religious opinions and persons exactly upon a footing. Civil government has no more to do with them, than with the dispute about the length of a degree at the equator and at the poles. Let them settle matters as they please. When state emoluments are out of their view, when imaginary honour or false shame arise from no party, they will soon grow calm. “ If the opinion be of men, it will come to nought, and if it be of God, ye cannot fight against it,” America has set a great example. Her enlightened legislators went perhaps as far as could be expected, at her first emancipation. But, with deference to their judgment, the example is still imperfect. This is the case in some of the New England states. Enacting a law that all persons shall contribute to the support of religion in some form, is only like enacting, that they shall feed and clothe themselves. The strong and universal sense of religion in the human mind may be safely trusted. It will always impel men to devise such forms and modes of worship as are suitable to the times and circumstances; and common prudence will (as in all other affairs) direct both the minister and the people to support them in a becoming manner. The interference of governments can do no good; it may excite suspicion, and it may create a hardship. If a man can persuade himself that there is no God, it is persecution to oblige him to contribute to the worship of any. While he demeans himself as a good citizen, he has a right to all the privileges and immunities of complete liberty and equality, without any other consideration. His followers will never be numerous. He will do no more harm than the man who is reported to have been able to stand on his head upon the spire of a church; and by completely exempting him from all contributions to religion, he will be deprived of an opportunity of complaint, and of the means of exciting the public attention.’

We give the preceding extracts from this pamphlet without any comment, leaving every reader to form his own judgment upon them, according to his preconceptions, habits, and connections.

M. D.

#### IRISH AFFAIRS.

ART. XXXVII. *Political Essays relative to the Affairs of Ireland, in 1791, 1792, and 1793; with Remarks on the present State of that Country.* By Theobald M’Kenna, Esq. 8vo. 289 pages. Price 5s in boards. Debrett. 1794.

THE late act of the legislature, which communicated political existence to the roman catholics of Ireland, and thereby added thirty thousand electors to the constituent body of that kingdom, was certainly dictated by wise and liberal policy. The editor of these papers considers it as the most ample concession, which, in the entire extent of the british territory, has been made to the subject since the grant of Magna Charta; and as forming, together with other political regulations, which have taken place in Ireland since the commencement of the present reign, an extensive revolution, the most salutary which the world

world has for a long time witnessed. When it is recollected, how much yet remains to be done, this may perhaps appear an exaggerated eulogy. Every acquisition in favour of freedom is, however, important; and the history of any successful struggle for liberty must be worth preserving. In this view, the papers here collected are valuable. The volume contains several essays published during the course of this controversy, for the purpose of explaining the condition of the Irish Catholics, and applying in their favour the principles of civil liberty. The pieces republished are, *The Constitutional Interests of Ireland with respect to the Roman Catholics*, originally published at Dublin, January 1791.—*Declaration of the Catholic Society of Dublin*, published in October 1791.—*Preface to the second edition of Constitutional Interests, &c.*, published in May 1792.—*A Declaration of Political Sentiments published by the Roman Catholics of the City and Vicinity of Waterford*, in answer to the Resolutions entered into by the dissenting Grand Juries at the Summer Assizes, 1792.—*Address to the Roman Catholics of Ireland, relative to the Proceedings during the Summer of 1792, and on the Means and Practicability of a tranquil Emancipation*, published in October 1792.—*Declaration at a General Meeting of the Roman Catholics of the County and City of Cork, convened by public advertisement, and held at the Cork Tavern, 15th October, 1792*.—*Thoughts on the present Politics of Ireland, in a Letter to Robert Simms, Esq., Secretary to the Society of United Irishmen of Belfast*, published in February 1792. An Essay on parliamentary Reform, and on the Evils likely to ensue from a republican Constitution in Ireland, published in February 1793.—*Substance of the arguments offered to the General Meeting of Roman Catholics, April 22, 1793, on the question whether the Meeting should then be dissolved.*

To these pieces are prefixed the author's remarks on the present state of Ireland, the principal object of which appears to be, to justify the measures of administration, and to silence the murmurs of dissatisfaction. Mr. K. vindicates the steps lately taken to suppress political assemblies, in a manner which shows, that he is so perfectly satisfied with the privileges which have been granted to the Roman Catholics, as to see no necessity for any further reformation. On this subject he writes as follows. P. lx.

'The act to prevent conventions is represented by the writer before me, Mr. Plowden, as the outrageous expedient of an unaccommodating government to crush the expression of well founded murmurs. Whether originally justifiable, or otherwise, every dispassionate man in the nation must allow, that these assemblies had now fallen into abuse. There appeared a manifest design to render such meetings habitual; and they were likely to become the engine of every petty demagogue, and the resource of every petty dissatisfaction. Indeed, the convention which was held at Dungannon in 1793, appears to have been already of this description. The real grievance of Ireland is the want of sufficient occupation for her hands; the cause of that inconvenience is her want of capital. It was clearly the interest of the kingdom to invite confidence, by presenting to the world a government, strong, as well by the correction of abuses, as by vigour and vigilance in preventing intemperance. If these schools of disaffection were to be suppressed, it was more merciful to denounce to the unwary the sense of the

the legislature, and to reclaim them, than to permit the evil and punish it.

But is the avenue of parliament closed to the subject by this law? No. The right of petitioning is regulated and re-enacted. It is strictly forbidden to convene as delegates, because the parliament is supposed to possess that character, and because that mode of collecting the public sentiment has no advantage to counterbalance the mischief of inflaming the nation, and diverting the people from their necessary occupations which were known to have arisen from it. The Irish Convention bill resembles that act of Charles the second, which prohibits more than a certain number to present a petition to parliament. That law has never interrupted the exercise of the subject's right to approach the legislature. The privilege of petitioning is rather secured by it than interrupted. By the political hurricane which Ireland felt in the year 1792, the lower order of the people was vehemently agitated; from the month of may, in that year, to the ensuing january, there were some injudicious proceedings of roman catholics in Dublin\*; there were many, by the partisans of reform; and one very general, and by no means the least inflammatory, adopted by the greater part of the grand juries throughout the kingdom. By all these provocations, a considerable degree of ferment had been excited through the nation; and it extended to a peasantry, whose situation already too much prepared it to be unquiet. There were persons in the kingdom who mistook for patriotism their reluctance to obey, or their expectations of acquiring weight from democratic innovation. The good to be derived to the lower class from the concession of the legislature was remote, and eluded their sagacity; the incitements to outrage were urgent and immediate. It would not have been difficult to have misled the people, ere yet they had been rendered sensible of their improved condition. If, because some conventions had acquired celebrity, corporations of licensed conspiracy had been permitted to form under the same appellation; and if, by the protection of an applauded name (that of the volunteers) arms had been suffered to fall into the hands of men, without restraint or selection, these persons must afterwards inevitably have governed the country; the conventional assemblies would have presented a rallying point; the armed bodies would have proved the instruments of the disaffected. By the convention bill, the former danger was prevented: the latter attempt was wisely and fortunately defeated by the judicious interference of the executive power. Without these laudable and well-timed exertions, Ireland was lost to the crown, or at least to peace, to industry, and to private happiness†.

O.

---

\* I allude to the gentlemen who were called the sub-committee of the catholics.

† I have omitted to detail the proofs of insidious design in the gentlemen who were active in promoting the last convention held at Dungannon, and which they appeared desirous to propagate through the nation, by means of similar meetings, because this duty has been very ably and faithfully discharged by a sensible and honest man, who was a member of the assembly, and witness to their proceedings. See *Letters to the Inhabitants of the Town and Lordship of Newry, by Joseph Pollock, Esq.*

PLATONIC PHILOSOPHY.

ART. XXXVIII. *Two Orations of the Emperor Julian; one to the Sovereign Sun, and the other to the Mother of the Gods; translated from the Greek. With Notes, and a copious Introduction, in which some of the greatest Arcana of the Grecian Theology are unfolded.* 8vo. 273 pages. Jeffrey. 1793.

IN the introduction, the translator, agreeably to his belief in the doctrine of the metempsychosis, observes as follows. Introd. p. v.

The emperor Julian, the author of the two following orations, is well known in the character of a sovereign and an apostate which he once sustained, but very few are acquainted with him in the character of a theologist and philosopher, which he displays through the whole of his works, in a manner by no means contemptible or weak. It is true, indeed, that his philosophical and theological attainments are not to be compared with those of Pythagoras, Plato, and Proclus, who appear to have arrived at the summit of human piety and wisdom, or with those of many of the platonists prior and posterior to Proclus; but, at the same time, they were certainly far superior to those which many celebrated antients possessed, or which even fell to the share of such a man as the biographer Plutarch.

Indeed it is impossible that a man burthened with the weight of a corrupt empire, such as that of Rome, or that the governor of any community except a republic, like that of Plato, should be able to philosophise in the most exquisite degree, and leave monuments behind him of perfect erudition and science. Julian, however, appears to have possessed as much of the philosophical genius as could possibly be the portion of an emperor of Rome, and was doubtless as much superior to any other emperor, either prior or posterior to him, as the philosophy and theology which he zealously professed transcend all others in dignity and worth. Hence, in the ensuing orations, he has happily blended the majestic diction of a roman emperor with the gravity of sentiment peculiar to a platonic philosopher, and with that scientific and manly piety which is so conspicuous in the writings of antient theologists. His language is, indeed, highly magnificent, and in every respect becoming the exalted rank which he sustained, and the great importance of the subjects of his discourse: in short, the grandeur of his soul is so visible in his composition, that we may safely credit what he asserted of himself, that he was formerly Alexander the great. And if we consider the actions of Alexander and Julian, we shall easily be induced to believe, that it was one and the same person who, in different periods, induced the indians, bactrians, and inhabitants of Caucasus, to worship the grecian deities: took down the contemptible ensign of his predecessor, and raised in its stead the majestic roman eagles.

Many of our readers probably will smile at this passage; the doctrine, however, on which it is grounded, was very seriously believed by some of the ancient philosophers, and is also, it should seem, seriously believed by the translator of this work.

These two orations were very hasty productions. At the end of the oration to the mother of the gods, Julian says, 'he composed this oration without any respite, in a short part of one night, without any previous

previous reading or meditation on the subject, and without even intending to discourse on these particulars, till he call'd for these notebooks in order to commit them to writing. The goddess herself is a witness of the truth of my assertion.' The comprehensive view however that he takes of the subject which he handles, and the easy flow of his language, are evident proofs, that he possessed very superior talents. We shall produce a quotation from each oration, that more immediately exhibits it's peculiar character. p. 8.

• Let us then, to the best of our ability, celebrate his festival, which the royal city renders illustrious by its annual sacrifices and solemn rites. But I am well aware how difficult it is to conceive the nature of the unapparent sun, if we may conjecture from the excellence of the apparent god; and to declare this to others, can perhaps be accomplished by no one without derogating from the dignity of the subject; for I am fully convinced that no one can attain to the dignity of his nature: however, to possess a mediocrity in celebrating his majesty appears to be the summit of human attainments. But may Mercury, the ruling deity of discourse, together with the muses, and their leader, Apollo, be present in this undertaking; for this oration pertains to Apollo; and may they enable me so to speak of the immortal gods, that the credibility of my narration may be grateful and acceptable to their divinities. What mode of celebration then shall we adopt? Shall we, if we speak of his nature and origin, of his power and energies, as well manifest as occult, and besides this, of the communication of good which he largely distributes to every world, shall we, I say, by this means frame an encomium, not perfectly abhorrent from the god? Let us therefore begin our oration from hence.

That divine and all-beautiful world, then, which, from the supreme arch of the heavens, to the extremity of the earth, is contained by the immutable providence of the deity, existed from eternity without any generation, and will be eternal through all the following periods of time; nor is it guarded by any other substance, than by the proximate investiture of the fifth body, the summit of which is the solar ray, situated, as it were, in the second degree from the intelligible world; but it is more antiently comprehended by the king and moderator of all things, about whom the universe subsists. This cause therefore, whether it is lawful to call him that which is superior to intellect; or the idea of the things which are, (but whom I should call the intelligible whole;) or *the one*, since *the one* appears to be the most antient of all things; or that which Plato is accustomed to denominate *the good*; this uniform cause, then, of the universe, who is to all beings the administrator of beauty, perfection, union, and immeasurable power, according to a primary nature abiding in himself, produced from himself as a medium between the middle intellectual and demiurgic causes, that mighty divinity the sun perfectly similar to himself. And this was the opinion of the divine Plato, when he says: "This is what I called the son of the good, which the good generated analogous to itself: that as *this* in the intelligible place is to intellect, and the objects of intelligence, so is *that* in the visible place to sight and the objects of sight."

In the oration to the mother of the gods, Julian observes as follows. p. 118

• As soon as the romans had received the oracle of Apollo, the inhabitants of Rome, the friend of divinity, sent an ambassador to the kings

kings of Pergamus, who then reigned in Phrygia, and ordered him to request of the phrygians the most holy image of the goddess: but the ambassador receiving the sacred burthen, placed it in a good sailing vessel, and which was in every respect well adapted to swim over such a length of sea. The ship therefore, having passed over the *Ægean* and *Ionian*, and sailed about the *Sicilian* and *Tyrrhene* sea, drove at length to the mouth of the *Tyber*. But then the common people of *Rome*, together with the senate, poured forth to the spectacle: and the priests and priestesses in particular were far more eager on this occasion than the rest; all of whom, invested with becoming ornaments, and such as were agreeable to the custom of their country, attentively fixed their eyes on the ship sailing with a prosperous course, and on the impetuosity of the parted billows as they dashed about the keel. But afterwards, when the ship drove into the port, each person adored the statue at a distance from the place where he happened to stand. But the goddess, as if willing to convince the roman people that they had not led from *Phrygia* an inanimate image, but something endued with a greater and more divine power than ordinary, stopped the vessel as soon as it reached the *Tyber*, and suddenly rooted it, as it were, in the stream. Hence, on the people endeavouring to draw it against the tide, it resisted their efforts, and remained fixed; nor did it in the least yield to their attempts of thrusting it forward; and though every artifice was employed for this purpose, yet it still remained immoveable. In consequence of this, a dire and unjust suspicion arose against the all-sacred priesthood of the consecrated virgin; and *Clodia* (for this was the name of the venerable virgin) was accused as one not perfectly pure, and who had not preserved herself inviolate to the goddess; and hence it was said, the divinity gave evident tokens of indignation and wrath: for it now appeared to every one that the image was something more divine than usual.

The translator subjoins a long note to this passage relative to the worship paid to the *statues of the gods*, which he vindicates, presenting his reader with quotations from *Sallust*, *Jamblichus*, and *Proclus*. Whether his unphilosophic readers will be apt to distinguish between the *scientific worship* of the ancients, and the *filthy piety* of the catholics, we will not determine. These orations, as illustrations of the platonic doctrine, may afford entertainment to the curious; the translation is in pure and easy language; and the translator's addresses to *Apollo* and the sun, and to the ancient platonic philosophers, flow in very pleasing numbers. No translator's name is prefixed; but by the references in the notes to former translations by the same hand, we are taught to look to *Mr. Taylor*, the translator of *Proclus*, *Plato*, &c., as the author of the present translation.

A.Y.

---

#### ECCLESIASTICAL HISTORY.

ART. XXXIX. *The Memoirs of Gregorio Panzani; giving an Account of his Agency in England, in the Years 1634, 1635, 1636. Translated from the Italian Original, and now First published. To which are added, an Introduction and a Supplement, exhibiting the State of the English Catholic Church, and the Conduct of Parties, before and after that*

*that Period, to the present Times.* By the Rev. Joseph Berington. 8vo. 473 pages. Price 7s in boards. Birmingham, Swinney, and Co. London, Robinsons. 1793.

PANZANI was an italian clergyman sent into England, by pope Urban VIII, in the year 1634, to compose certain differences that had long divided the catholics. These memoirs are drawn up by Mr. B. from manuscripts, of which he gives the following account :

Preface p. 6.—‘ The original *memoirs* were written in italian and never published ; of which, by means of “ an eminent prelate of singular candour and scrupulosity,” then residing at Rome, our historian Dodd, some years ago, procured an accurate translation. The italian ms. he observes, was not in above one or two hands. Of the translation Dodd published only some *extracts*, from motives of a benevolent tendency, fearing lest the publication of the whole memoirs might prejudice the evil disposed, as he says, still more against the memory of the unfortunate Charles, and from a delicate forbearance towards some societies of his own communion. The first consideration, the reader from the refusal will find, bears no weight ; and to the second, at this time, he will not give a thought. Mr. Dodd, however, was extremely desirous of publishing these memoirs, in which he saw, he thought, many things that were interesting, and which would throw light on a dark and misrepresented period. He therefore brought the principal materials together under a new title, meaning to publish them as the *memoirs of Windbank*, the secretary of state, who was much engaged in the transaction. I am in possession of his ms. in this form, as also under the original title, of which I avail myself, subjoining to the text a few notes where the subject may seem to want illustration.’

Mr. Dodd, to whom Mr. B. refers, wrote a *Church history of England* in three volumes folio, from 1500 to 1688, *chiefly with regard to the catholics*.

The history before us comprehends a period of 234 years, from the beginning of the reign of Elizabeth to the present times, of which the part translated from Panzani only extends from the year 1624 to the year 1366. The portions preceding and subsequent are written by Mr. B. The troubles and dissensions of the papists, or more properly catholics, are exhibited. The controversies of the secular clergy, with the monastic orders, are particularly detailed ; and through the whole, the historian takes part with the former, and censures the latter, particularly the jesuits. The main objects of the work appear to be, to expose the mischievous effects of that *esprit du corps*, which has actuated the ecclesiastical body, to condemn the worldly policy by which the see of Rome has always been governed, and to recommend to the present catholic body, to assert their right of establishing a form of ecclesiastical government, independent of apostolic vicars, acting by powers delegated from the roman pontiff.

It will not be expected, that we should follow Mr. B. through the details of internal broils between the catholic clergy in England, amidst the hardships and troubles to which the general body was subject. The narrative, though enlivened by Mr. B.’s energetic manner, would not be thought generally interesting. The state of the catholics under the british government being essentially altered by the late statute in their favour, it may be acceptable to our readers to learn the opinion of



one of the most intelligent of their clergy, concerning the manner in which they ought, in the present circumstances, to conduct themselves. We shall therefore copy some of Mr. B.'s concluding observations—After expressing his disapprobation of the roman catholic practice of sending their children abroad for education, Mr. B. proposes to his brethren, to bring into this country whatever property can be withdrawn from their foreign establishments, to concentrate all their strength, and to establish at home one or more places of education on the broadest basis, and most enlightened plan. 'Thus,' says he, 'will a foundation be laid, on which may be secured the interests of religion, education prepared for our youth, the seeds planted that shall improve our general character, and finally, good be derived from evil, unanimity from discord, strength from divided weakness.—A second measure which Mr. B. proposes, is the reformation of church government. The dependence of the english catholic church on the court of Rome he considers as indecorous in itself, and inconsistent with the free spirit of christian discipline. He enumerates several inconveniencies and evils, which arise from the government of apostolic vicars, namely, subjection to the arbitrary control of Rome, and to the *placita curie romane*, as the sole rule of their conduct; an arbitrary mode of governing, without the ordinary rules of discipline; the want of subordination, or of a metropolitan head, and a tribunal of appeal, to which recourse may be had for the redress of grievances; and the election of the vicars, without the consent of the clergy they are sent to govern. The plan of reform is thus sketched: P. 469.

'Convinced then that the present circumstances are as adapted to the reform we meditate, as the most sanguine mind could have wished, what remains to be done? The vicars, we may be assured, will never confess the time is proper; or, should they be prevailed on to carry a supplication to the foot of the pontiff, so hesitating would its language be, so courtly, so unimpressive, that the sacred congregation also would be induced to "fear that the measure was not practicable under" the present circumstances."

'The clergy, who feel the grievance most, are most adequate to its reform. They are versed in the history of other ages: they know what their discipline was, what abuses deformed that discipline, and what means the sages of better days would have used in the correction of those abuses. From them they will have learned a manly firmness, unabashed by the obstacles of frowns or menaces, tempered by mildness and the forbearances of an untired patience. Were I to speak to them of violence, they would condemn me; of secret combinations, they would not listen; of artifice, they would repel the insidious proposal. They shall undertake the reform then in their own way, and, if my advice can prevail, they shall accomplish it.

'I advise that, in each district, a few meet, impressed as I am with the importance and expedience of the measure; that they discuss the subject in an accurate and comprehensive manner, taking in all its views, its relations, and its various bearings; that they commit to writing a sketch of their thoughts; and that the vicar apostolic be immediately waited on.

'To him they will communicate those thoughts, entering more at large on the subject; and having listened to his questions, his objections, his difficulties, and replied to them, they will entreat his co-

operation and support, stating that they earnestly wish for both, as the best aids to their plan, and the vouchers of their moderation and unambitious views. I will not suppose that the vicars can decline this honourable call on their ministry and their professions of attachment to ecclesiastical discipline.

‘ The same sketch of thoughts must then, by letter, be communicated to each clergyman in the district, with an intimation of what has been done, and of the vicar’s wishes to co-operate. It would be well, therefore, that his signature, or some unequivocal expression of his intentions, accompanied these letters.

‘ The sentiments of the body being collected from their answers, it will only remain to prepare the form of a *supplication* to be presented to his holiness; and this form must also be previously submitted to public inspection, and particularly to the examination of the vicar, if he has not himself been the principal author of it. The form, when approved, or returned with such criticisms as may add to its accuracy and complete the whole, will be ready to receive such signatures as may be judged most proper to establish its validity, and make it speak the universal voice of the district.

‘ The *supplication*, without the circumlocution of empty phrases, shall state, what from the time of its sacred institution, is and has been, in regard to episcopal government, the discipline of the church; when and how it happened, that a government so well adapted to the exigencies of a christian people, was suspended in the kingdom of England; how unceasing, for many years, were the efforts of the clergy to bring back the salutary institution; that Rome, ever deaf to their prayers, finally forced on them vicars apostolic, contrary to the express desires and the known reclamation of the same clergy; what are the evils of a vicarious government; that the clergy, notwithstanding these evils, from motives of a laudable submission, had acquiesced in the arrangement; that now we are no longer the oppressed people that we were, and that our altered state calls for a more regular and independent establishment; that a government by vicars apostolic is no longer agreeable to us, and that we pray for its suppression, and the restoration of an ordinary episcopal hierarchy.

‘ Rome will listen to this *supplication*, and grant its prayer: The childish objections from want of fees will be removed: The vicars apostolic, by an easy transmutation, will be raised into bishops of districts, unless they prefer their Asiatic appellations, and the care of imaginary flocks: Chapters will be erected in each district: Our church will be reorganized: And with it will return the blessings of a renovated christian society.

‘ The directions I presumed to suggest to one district, must be understood to belong to all. They will correspond by an easy communication of opinions; the same plan will be established; and one *supplication* formed upon a decided and unequivocal enunciation of sentiments.

‘ I have proposed the free expression of my thoughts; and in this I have done my duty. My brethren will weigh them in their wisdom, and approve or reject of them what portion they may please. I have pointed out the evils in our foreign education and in our domestic economy; and I have attempted to shew by what means those evils may be surmounted, and their sources converted into sources of improvement and felicity. Establishments or modes of life that were  
once,

once, perhaps, not so unadapted to our circumstances, at present, when those circumstances are altered, should no longer be retained. This I wished to impress, and with it the important lesson, that there is a flow in human events, on an active attention to which our own success depends, and the progress of future generations.'

This manly spirit of reform, in a minister of the catholic church, is entitled to the highest praise; and cannot fail of diffusing among the members of that ancient society a desire of independence, which will soon supersede the necessity of any supplication to the see of Rome for deliverance from the government of vicars apostolic.

ART. XL. *Remarks on a Book entitled Memoirs of Gregorio Panzani.* By the Rev. Charles Plowden, preceded by an Address to the Rev. Joseph Berington. 8vo. 383 pages. Price 5s in boards. Coghlan. 1794.

It was not probable, that such a free spirit of improvement, as Mr. Berington has discovered in his memoirs of Panzani, as well as in his other writings, should pass without severe animadversion from his fraternity. In this publication he is attacked with great acrimony. He is charged with the corruption of ecclesiastical history, and particularly with a deliberate attempt to disfigure, in every feature, the history of the english catholic church: he is accused of causing a division in the priesthood, and forming a party against the bishops. The writer does not profess to give the history of english catholics, but merely to expose Mr. Berington's errors and misrepresentations. Without entering into the merits of the dispute, it is easy to perceive an adequate cause for the keenness of this reply, independent of the defects of Mr. B.'s history. Mr. B., according to this writer, is 'a daring innovator, who has insulted spiritual authority, especially in its source the head of the church; who has reviled the jesuits; and who has been guided by the demon of independence, and run wild with the lust of singularity'—offences, which, to a zealous and bigotted papist, must appear heinous beyond the reach even of papal forgiveness. A letter from the reverend Mr. Milner to the author of these remarks is annexed, in which further attempts are made to convict Mr. B. of inconsistency and contradiction. From the contempt with which Mr. B. treats these antagonists, in his preface to the work of which we gave an account in the preceding article, we conclude, that he will not think their strictures deserving of a serious reply. Nor do we find ourselves bound to take further notice of them, than merely to announce the publication to our readers.

ART. XLI. *A Letter to Francis Plowden, Esq. Comptroller, of the Middle Temple, on his Work, entitled Jura Anglorum.* By a Roman Catholic Clergyman. 8vo. 230 pages. Price 2s. 6d. Coghlan.

MR. PLOWDEN is charged by the author of this letter, with having in his *Jura Anglorum* distorted and contradicted the true principles of the roman catholics. The two leading tenets which this writer controverts, as inconsistent with the fundamental doctrine of the church of Rome, are, that every individual has a right to choose his own religion, and that every community has a right to support, with its civil laws and sanction, what-

ever religion is adopted by the majority of the state. Both these rights are here maintained to be inconsistent with that subjection, which, in matters of religion, all christians owe to the church. As roman catholics profess their firm belief of being in the sole possession of the genuine doctrine of christianity, they cannot, it is asserted, consistently with their principles, approve of any measures, which tend, even indirectly, to establish and inculcate a different faith from their own. Hence the writer condemns Mr. P. for holding, that the civil regulations of a temporal government are objects of the conscientious obedience of a christian, even when they are ordained to inculcate a religion not revealed by Jesus Christ. He, on the same ground, disapproves of the fundamental principle of the revolution in 1688, which banished the catholic religion for ever from this realm; and laments, that the claims of religion should ever have been employed as an instrument in the hands of a foreign prince, to dethrone a lawful sovereign. He, moreover, pretty strongly intimates his approbation of the doctrine, that the pope has a right to determine judicially, when the faithful may, and when they may not, when they ought, and when they ought not, to oppose an heretical sovereign.—What security a papist, who thus commits his conscience to the keeping of the roman pontiff, can give for his quiet submission to a protestant prince, it may not be easy to say. o. s.

## MISCELLANEOUS.

ART. XLII. *Letters to a Wife, by the Author of Cardiphonia. In Two Volumes. 12mo. 567 p. Price 5s. sewed. Johnson. 1793.*

FROM evidence, both external and internal, these two volumes of 'letters to a wife' appear to proceed from the pen of the rev. Mr. Newton, the well known author of letters entitled 'Cardiphonia,' of sermons, of Olney hymns, and 'a Review of Ecclesiastical History.' He is one of those who rank themselves among what they emphatically term 'the enlightened clergy,' and discovers in this, as well as in his former publications, undoubted marks of distinguished piety.

The subject of the present volumes, which he has presented to the public, is somewhat unusual, especially in the present day of fashionable inconstancy and dissipation. It exhibits, in a number of letters, the strongest affection to a beloved wife, and the warmest solicitude for her spiritual welfare. The first volume consists of letters written during the course of three voyages to Africa, whilst Mr. N. was captain of a slave-ship; the second contains letters to the same unwearied object of his delight, whilst resident at Liverpool, in the official situation of tide-surveyor of the customs; in these we have an account of the repeated unavailing attempts, which he made to obtain orders in the established church. Success, through the recommendation of a noble lord, having at length crowned his solicitations, the remainder of the volume consists of letters to his wife, whilst curate of Olney, and afterwards in his present station of rector of St. Mary Woolnoth, London.

These

These changes of life are related in the course of this correspondence, and form, what may be termed, the amusing part of it. Exclusive of this, we meet with but little variety in these letters.—How indeed was it possible, when we learn that Mr. N.'s invariable custom, during the course of his long voyages, and traffic on the coast of Africa, and in the West Indies, was to write two, three, or four letters a week, to the darling of his heart, by which method, whole packets of letters used to be transmitted home at once; and when he staid in England, letters, he tells us, were exchanged by every post. Though it must be admitted, that many of the epistles now before us are of too limited and uninteresting a nature to be laid before the public, yet Mr. N.'s goodness of intention may, with the candid reader, plead his excuse; and it is not improbable, that the idea of publishing letters to his wife may have been suggested to his mind, from reading Cicero's letters to Terentia, or those of Pliny to Calphurnia.

However trivial many of these letters may appear, as presented to the public, they will doubtless be a gratification to Mr. N.'s admirers, and particularly to those who were in habits of friendship and intimacy with the deceased.

We find Mr. N. entering on such minutiae as these. 'When you write next, (which I beg may always be by return of post) let me know at what hours you usually rise, breakfast, dine, sup, and go to bed, that I may keep time with you, or, at least, attend you with my thoughts, if I should be otherwise engaged.'

Mr. N. discovers throughout the feelings of a fond and affectionate lover; and we have no doubt but the object was deserving of his regard. His fondness for letter-writing, particularly to a wife highly endeared to him, hurries him on; and though it would seem, that he were in a manner exhausted for want of fresh matter, yet he indulges this *cacoethes scribendi*, till he swells the whole into a publication of two volumes; at the same time that, by his own acknowledgement, he is left by his better part in full possession of 'tautologies, perplexities, and repetitions.' Hence we find him confessing, (vol. i. p. 15.) 'though I always take pleasure in writing, I begin to be ashamed of sending you little more than repetitions. I have expressed my affection (as far as my knowledge of words can express) in so many different forms and phrases, that I am quite at a loss for new ones. I must either write but little, as you do, or to little purpose, unless I begin again, as from the first: and, in that case, I believe my second round of letters would be very similar to the former, because I write from my feelings. My heart dictates every line.'—Still, however, he proceeds with unwearied diligence, and with arithmetical accuracy; hence, in a letter dated 6th February, 1754, he writes, 'I have calculated, that, if all the letters I have sent you, since our first parting in May, 1750, were transcribed in order, they would fill one hundred and twenty such sheets as this on all sides.'

Read this, ye cold and fashionable husbands of the present day; and think how far ye fall short, according to this standard, of the duties ye owe to your absent wives!

Through-

Throughout the whole of this correspondence, Mr. N. rings the changes of love and religion, religion and love. Thus he writes, in a letter dated from sea; 'Last post-day I finished a large sheet, and did not leave room to write my name, for I had crowded 181 lines into it. Should this come first to hand, you may wonder where I could find subject matter. Nothing (necessary business excepted) seems deserving my attention but religion and love; the one, my constant support; the other, my constant solace.' And again, 'most of my letters to you remind me of Æliop's feast, which, though consisting of several dishes, were all tongues, only dressed in different ways. Thus, whether I write in a grave or jocular strain, the subject is still love, love, which is as inseparable from my idea of you, as heat from that of fire.—I have rung so many changes upon love and gratitude, upon the pains of separation, and the over-balancing pleasures of meeting, that though I cannot be weary of the subjects, I begin to be weary of my way of treating them. But then, where shall I find other subjects worthy either of your attention or my own?'

We find the epistolary husband praising his wife, for the superior excellence of her letters. Hence we are naturally led to infer, that, if *his* letters were deserving of publication, much has been lost to the world, by his withholding the epistolary returns which she sent him. This could not arise from a paucity of materials, for we find him lavish in his commendations of her imitation of his constant correspondence, and copiousness, at least to the extent, in one letter, of 120 lines. We may suppose, that Mrs. N.'s admiring friends would at least have been equally gratified, with being favoured with a few specimens of her affectionate answers; or it, instead of two volumes filled up with the exclusive correspondence of *one* party, one volume had been allotted to the letters of each; and thus the friends and admirers of this fond and happy couple might have been doubly entertained and pleased.

In reading this correspondence, we cannot help recalling to mind the loves of some recorded in ancient story. The ardour of affection, the glow of colouring, the warmth of expression, and the unabating, or rather increasing strength of regard, realize whatever the poets have informed us of the love of Orpheus to Eurydice:—so he writes: 'It is my frequent custom to vent my thoughts aloud, when I am sure that no one is within hearing. I have had many a tender soliloquy in that grove concerning you, and in the height of my enthusiasm, have often repeated your dear name, merely to hear it repeated by the echo—and that, not only when a desponding lover, but when a happy one.' Thus the poet:

Te, dulcis conjux, te solo in litore secum,  
Te, veniente die, te decedente canebat.

Yet ev'n in death Eurydice he sung,  
Eurydice still trembled on his tongue,  
Eurydice the woods,  
Eurydice the floods,  
Eurydice the rocks and hollow mountains rung.

The happiness and advantages attending the marriage-state are here strongly recommended, and particularly in fixing the pursuits; promoting the proper application, and maintaining the exertion of the mental faculties; and, on this account, we would particularly advise a perusal of these volumes to those, who, from habit, apathy, or prejudice, are in danger of degenerating into the rank of old bachelors. Mr. N. shall, himself, speak to this subject: He says thus to his wife: 'A desire of rendering myself agreeable to you has long been a motive of my conduct. This I may well style my *ruling passion*. I was changeable as the weather, till my regard for you fixed me, and collected all my aims to the single point of gaining you. Then, my faculties, which before were remiss, were roused, and indolence gave way to application.—It has been observed, that those who have wearied themselves in vainly searching after the philosopher's stone, have often found out useful things, which they had no thought of seeking. So I, in the pursuit of the methods by which I hoped to influence you, obtained unawares advantages of another kind. The desire of pleasing you, insensibly made me more acceptable to others. In one essential respect, the comparison happily fails. These philosophers were poorly rewarded for their trouble, by their petty discoveries, while their principal object was still unattained. Whereas I not only found the *means* leading to my chief desire pleasant and profitable, but in due time completely gained my *end*. I long for the opportunity of thanking you again and again.'

Here and there are interspersed some amusing descriptions of the africans, with whom Mr. N. had repeated transactions, when master of a vessel trading for slaves. In one of his letters, he thus describes their situation and character: 'The three greatest blessings of which human nature is capable, are, undoubtedly, religion, liberty, and love. In each of these, how highly has God distinguished me! But here are whole nations around me, whose languages are entirely different from each other, yet I believe they all agree in this, that they have no words among them, expressive of these engaging ideas: from whence I infer, that the ideas themselves have no place in their minds. And as there is no medium between light and darkness, these poor creatures are not only strangers to the advantages which I enjoy, but are plunged in all the contrary evils. Instead of the present blessings, and bright future prospects of christianity, they are deceived and harassed by necromancy, magic, and all the train of superstitions, that fear, combined with ignorance, can produce in the human mind. The only liberty of which they have any notion, is an exemption from being sold; and even from this, very few are perfectly secure, that it shall not, some time or other, be their lot; for it often happens, that the man, who sells another, on board a ship, is himself bought and sold, in the same manner, and perhaps in the same vessel, before the week is ended. As for love, there may be some softer souls among them, than I have met with, but for the most part, when I have tried to explain this delightful word, I have seldom been in the least under-

understood, and when I have spoken of its effects, I have never been believed. To tell them of the inexpressible and peculiar attraction between kindred minds, the pains of absence, the pleasures of a re-meeting (if I may make a word), and all the other endearments, (were it lawful, or possible to name them), which I owe to you, would be labour lost; like describing the rainbow, to a man born blind. What needs all this ado, they have said, Will not one woman cut wood and fetch water, as well as another? Their passions are strong, but few, indeed, have any notion of what I mean by tenderness.\*

It may seem strange and inconsistent, that a mind capable of forming such reflections as these should have pursued, with little or no remorse, the vile traffic of buying and selling slaves.

Mr. N. seems aware of this remark, and therefore apologizes for himself, in a note, by pleading, that 'custom, example, and interest, had blinded his eyes;' and it is but justice to add, that the author of these letters now explicitly condemns his former conduct, and has even stood forward, during the late discussions on the subject, to expose the cruelty and immorality attending this odious traffic\*.

Upon the whole, these letters may be read with pleasure, on account of that vein of piety and ardour of conjugal affection, which appear throughout; at the same time, we must add, that the ground on which he treads is so delicate, as may expose him, in the opinion of many reflecting minds, to the censure of egotism and vanity. Such may be led to wish, that the present had rather been a posthumous publication, and that Mr. N.'s praise for being a faithful and affectionate husband had been proclaimed to the world by another, rather than by himself.

S. T.

ART. XLIII. *Amantus and Elmira: or, Ingratitude. Exemplified in the Character of Ingratus.* By George Hutton. 8vo. 174 p. Price 3s. sewed. Crosby. 1794.

THE moral design of this publication, however laudable, cannot atone for its literary faults. Ingratitude is certainly a heinous crime; but we cannot suppose that it will, in any instance, be prevented or corrected, by the unnatural and absurd representation of it here given. The character of Ingratus is drawn with a degree of extravagance, which renders it rather an object of ridicule than of indignation; the incidents by which he is removed from Belgrade to Syria—to Sumatra—to Aleppo—to Corsica—to Persia—are improbable in the extreme; and the story is written in a style, which, to say the least, will not recommend it to the attention of readers of taste. The best advice we can give to this young author, who entreats indulgence for his first publication, is not to suffer himself to be seduced by the importunity of friends into a second attempt, till study and reflection have rendered him better qualified to instruct or entertain the public.

D. M.

---

\* In a pamphlet entitled, 'Thoughts on the African Slave Trade.'



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. ELECTORAL GERMAN LITERARY SOCIETY, AT MANNHEIM.

June 30. Only one critical history of german dramatic poetry having been sent, and that not satisfactory, the subject is proposed anew for next year, and the prize doubled [see our Rev. Vol. xvi, p. 473].

For the same time the following biographies are proposed, as continuations of the 'Lives and Portraits of celebrated Germans,' *Leben und Bildnisse grosser Deutschen*: 1. of the poet S. Geßner: the prize 25 duc. [111. 5s.]: 2. of marshal Maurice of Saxony: the prize the same: 3. of marshal von Löwendal: the prize 20 d. [91.]: 4. of Charles v: the prize 30 d. [131. 10s.]: 5. of Charles the great: the prize the same. These prizes are given by privy counsellor von Klein. The memoirs must be sent, as the preceding, before the 1st of april.

## THEOLOGY.

ART. II. Vienna. *Anleitung zur gründlichen Erkenntniß der christlichen Religion*, &c. An Introduction to a fundamental Knowledge of the Christian Religion, for the Use of the Schools of the Members of the Augsburg Confession in the hereditary Dominions of the Emperor. Composed by Command: by J. G. Fock, of the supreme Consistory, and first Preacher to the Community at Vienna. 8vo. 262 p. 1794.

The author assures us, in his preface, that he has endeavoured to deliver the doctrines of Jesus in their natural purity and simplicity, without any arbitrary additions or interpretations: and this, in our judgement, he has performed. To give but one instance out of many, the ecclesiastical doctrine of the trinity is wholly passed by. Of the person of Jesus Mr. F. says: 'He was indeed a man, like all other men, but exalted above all creatures by his intimate union with the deity; and therefore called the only begotten son of god in a sense applicable to no other.' Of the holy spirit: 'God is the author of all good. Our amendment is his gift, which he imparts to us by his spirit.' The formula of baptism he explains as follows. 'Baptise into the religion of the father, the son, and the holy spirit, that is, into the religion which teaches us to know god as the father of all men, made known to us by Jesus the son of god, and confirmed and propagated by the holy spirit.'

This performance is in many respects superiour to the celebrated hanoverian catechism; and we think the aphoristic form chosen by the author preferable to the catechetical. Of the labours of Rosenmüller and Schmid Mr. F. has evidently availed himself.

*Gen. Allg. Lit. Zeit.*

ART. III. *Halle*. A second edition of Dathe's version of the Pentateuch with notes [see our Rev. Vol. VII, p. 466] has been published here, with corrections by the late author.

ART. IV. *Helmstadt*. Prof. Bruns has announced an edition of some sermons by Luther, never before published, which were preserved in manuscript in the library of the university of Helmstadt. They were preached in the year 1538, and are on seven chapters of Matthew, namely, from the 18th to the 24th inclusive. They will make one quarto volume of thirty or forty sheets.

ART. V. *Amsterdam*. *Retzog der waare en eenwige Godheid van onzen Heere J. C. &c.* Defence of the true and eternal Divinity of our Lord Jesus Christ against modern Attacks: by Dionysius van de Wynperse, S. S. Th. D. Phil. Math. and Astron. Prof. at Leyden. 8vo. 216 p. 1794.

A few years ago the faculty of divinity at Gottingen offered a prize for the best proof of the divinity of Jesus, by the express command of the king of Great Britain. A number of essays were sent; but the faculty, though the orthodoxy of their faith on this subject is unquestionable, could not find amongst them one answering the purpose sufficiently to merit the prize. The society for defending christianity, at the Hague, soon after proposed the same subject [see our Rev. Vol. VIII, p. 348], and to the essay before us we understand the prize was awarded. We opened the book therefore with considerable expectations; but they were disappointed: and, after the most deliberate perusal, we cannot hesitate to pronounce on it the sentence of the faculty of Gottingen.

*Jen. Allg. Lit. Zeit.*

#### M E D I C I N E.

ART. VI. *Paris*. *Observations sur la Nature & sur le Traitement de la Phthisie pulmonaire, &c.* Observations on the Nature and Treatment of the Consumption of the Lungs: by Ant. Portal, Prof. of Phys. Anat. and Surg. and Member of several Academies. 8vo. 667 p. 1792.

Of this work, equally interesting to the natural philosopher and the physician, we cannot give a better account, than that delivered to the academy of sciences by messrs. Sabatier and de Fourcroy, appointed as a committee to examine it.

The author, say they, appears to have had three objects principally in view. First, carefully to distinguish the several species of phthisis, too frequently confounded together: secondly, to ascertain the different mode of treatment adapted to each: thirdly, to elucidate the effects of each kind of the disease, by the appearances on dissection, and the alterations the organ of respiration has undergone. The work itself consists of two parts. In the first, divided into thirteen sections, prof. P. considers the various kinds of consumption; not describing them in the abstract, but giving particular histories of fatal and successful cases, with the treatment employed; and terminating each section with general remarks on the symptoms, nature, and cure of the species under consideration. The second part is dedicated to general observations on the disease. In the first section, which is

one of the most complete and interesting in the volume, prof. P. treats on the various symptoms of consumption. The second relates to it's duration. The third exhibits many useful remarks on the state of the blood in hectic patients, both with regard to it's quantity and quality. The signs of plethora, our author observes, seldom arise from an overfullness of the sanguineous system in general, but commonly from a partial repletion, owing to the difficulty with which the blood traverses the lungs. For the most part the blood is deficient in quantity, and in a dissolved state. Certain experiments have led prof. P. to believe, that this dissolution is owing to the commixture of pus with the blood: but we think they are neither sufficiently exact and numerous, nor so applicable to what passes in the living body, as to warrant this conclusion; particularly as the morbid state of the blood may be reasonably ascribed to the defective action of the lungs. In the fourth section we have the results of the various dissections, exhibiting the changes of which the organs of respiration are susceptible in consequence of the disease. In the fifth the author's object is to show, that very different modes of treatment are demanded in the different species of consumption: at least till the last stage; when the palliative method only can be employed with advantage. In the sixth and last section the Dr. treats of some ways of communication between the lungs and the arms, or the external parts of the thorax; and places in a favourable light the use of epispastic or other applications to those parts in affections of the lungs.

*Journal de Physique.*

ART. VII. Riga. Dr. G. H. Jawandts, *Sc.* *Beobachtung einer Rubrepidemie, Sc.* Observations on an epidemic Dysentery, that prevailed in the Neighbourhood of Meiningen, in September and October 1791: by Dr. G. H. Jawandt. With Observations on the Weather. 8vo. 186 p. 1794.

This dysentery, which of 500 inhabitants of the village of Juchsen attacked upwards of 200, was very obstinate and fatal. Dr. J. attributes it to cold suddenly following excessively hot weather. In September, when it began, the days were very hot, the nights very cold. The medical topography of the place is prefixed; and some remarks on popular prejudices, connected with the subject, are appended, taken chiefly from Zimmermann.

*Jen. Allg. Lit. Zeit.*

#### PHARMACY.

ART. VIII. Leipzig. *Samuel Hahnemanns—Apothekerlexicon.* The Apothecary's Dictionary: by S. Hahnemann; M. D. &c. Vol. I. Part I. A to E. 8vo. 287 p. 1793.

This dictionary is copious, and upon the whole well executed. Omissions it has not many, mistakes it has few, and of useful instruction it has much. Many obsolete remedies, and drugs of little virtue, are noticed in few words; as the author thought it might not be superfluous to point out to some readers their insignificance.

*Jen. Allg. Lit. Zeit.*

#### NATURAL HISTORY.

ART. IX. *Observations sur le Cerveau ossifié d'un Bœuf, Sc.* Observations on the ossified Brain of an Ox, read at the Society of Natural History; by Citizen Pinel.

*Journal de Physique.*

On the 17th of december, 1751, an ox was killed at Paris, of which the brain was found to be ossified. Part of this brain was presented to the academy of sciences by Mr. Baron, as appears in the Memoirs of the Academy for 1753; but Mr. B. gives no account of the particulars respecting it, referring to a similar instance published by Mr. Duverney in the same Memoirs for 1703. Citizen Deyeux inherited from one of his relations a large portion of this ossified brain, and with it the following account. The ox was apparently in health, when led to the slaughter-house; but it was found very difficult to kill him, and he was violently convulsed after having been bled. The butcher's journeyman, though a very strong robust man, was obliged to give him at least a dozen strokes with the axe, which was above two feet long and weighed at least eight or nine pounds, notwithstanding he lifted it as high as the ceiling, and let it fall on the head of the ox with all his might. The portion of the brain in the possession of Mr. D. appears to be the posterior half of it. The two hemispheres, one of which is less than the other, are easily distinguished, separated down to the corpus callosum by the dura mater, which is itself ossified. This portion of the dura mater, which extends between the two hemispheres to the depth of about an inch and a quarter, is not straight as usual, but has several flexures, as if pushed out of its place by the ossific matter, as it formed. The internal part, answering to the medullary substance of the brain, is of an uniform whiteness: the external appears to consist of three layers, the outermost white, the innermost approaching nearest to an asbcolour. The figure of this ossified brain, though it must have nearly filled the cavity of the cranium, differs considerably from that of a brain in its natural state. Its surface is rugged and uneven; and on one side of it, in the lower part, there is an irregular depression, with some holes towards the centre, as if some small portion of the medullary substance had preserved its pulpy consistence when the ox was killed.

A small part of this brain was analysed, and at the same time, by way of comparison, a piece of ivory, the extremities of some teeth of animals, the little horns of the stag, and the squamous portion of a temporal bone, were treated in the same manner. These substances were chosen as somewhat resembling the ossified brain with respect to hardness. The products of all of them were so nearly alike, as not to indicate any specific difference; but the black coal of the ossified brain was heavier than that of either of the others, the weight of the coals of which appeared to be in proportion to the hardness of the substances from which they were obtained; and the white powder procured from the brain by calcination weighed more than that obtained from either of the other substances.

**ART. X. Pavia.** We are informed, that ab. Spallanzani has discovered bats to possess a sixth sense, which enables them to avoid objects they do not see. Ab. Vassalli of Turin, and prof. Rossi of Pisa, have repeated his experiments, and confirm the truth of the discovery. This is all we know of the matter at present, but we hope soon to have farther information on this curious subject.

The abbe is publishing a mineralogical tour, entitled *Viaggi alle due Sicilie, &c.*, 'Travels in the Two Sicilies, and in some Parts of the Apennines.' Four volumes have already left the press, and the last two

are promised in the course of the present year. They relate chiefly to volcanoes, and volcanic productions; and contain many interesting observations on disputed subjects in mineralogy and geology.

*Jen. Allg. Lit. Zeit.*

ART. XI. *Erlangen.* Dr. J. D. Schöpf published last year two more fasciculi of his History of Tortoises [see our Rev. Vol. xv, p. 356]; and the fifth fasciculus has just left the press.

## GEOGRAPHY.

ART. XII. *Leipfic.* J. Ernst Fabri, *Prof. d. Phil., Geographie für alle Stände, &c.* Geography for People of all Ranks: by J. E. Fabri, Phil. Prof. Part I. Vol. I. Large 8vo. 1247 p. 1786. Vol. II. 1074 p. Vol. III. 1248 p. 1791. Vol. IV. 944 p. 1793.

We have no general work on geography equally copious with this of prof. F., whose uncommon industry has neglected no source of information. We understand the sixth volume is gone to the press, but we are not informed whether even that will finish the description of Germany, with which the work commences. *Jen. Allg. Lit. Zeit.*

ART. XIII. *Kiel.* *Ueber die wahre Lage des alten Ostgrönlandes, &c.* On the true Situation of the ancient East Greenland: by H. P. von Eggers. 8vo. 116 p. 2 maps. 1794.

This translation of an essay that obtained a prize from the danish economical society throws much light on the ancient geography of the north. Mr. E. shows, that the seat of the old colony in Greenland was on the southwest coast, not on the east, as has generally been supposed, since Arngrim Jonson placed it there in his account of the discovery of that country, *Specimen Islandie*, 1643. Long before that period, ancient islandic annals prove, that the eastern coast of Greenland was inaccessible on account of the ice, which was very dangerous to shipping. In this tract Mr. E. also illustrates the voyage to the north made by the two Zenos of Venice in 1380.

## POLITICAL OECONOMY.

ART. XIV. *Hamburg.* *Rettung der Ehre Adolphi, Freyherrn Knigge, &c.* Defence of the Honour of Adolphus Baron Knigge, whom aulic Councillor the Chevalier von Zimmermann of Hanover has attempted to represent as a german Democrat and Preacher up of Revolution. 8vo. 46 p. 1792.

Baron K. published in 1792 a fine piece of irony under the title of posthumous papers of privy councillor Muttonhead, with an account of the order of knights of the brush [see our Rev. Vol. xviii, p. 357, note]. In these papers the privy councillor was feigned to oppose the growing inclination to confide in deceitful reason; to endeavour at restoring the lost credit of a faith supported by tradition and authority; to combat the laborious and restless spirit of inquiry; to bring down by all means those who imagine themselves wiser than their brethren, that the golden state of mediocrity might prevail amongst men; and to root out the horrible vice of tolerance, and the damnable sin of openness, and freedom of thinking, speaking, and writing.

The

The history of the order relates the most striking acts which folly and wickedness have perpetrated in the world. Speaking of England the brethren say: 'with the downfal of the house of Stewart we received a great shock: still there are hopes, that, if luxury, the influence of gold in elections, thirst of titles, the spirit of schism, and propensity to mysticism, proceed as they have of late in Great Britain, we shall establish a new empire there.' This passage the chev. von Zimmermann denounced in a periodical paper printed at Vienna; and he afterwards bestowed on the baron a whole pamphlet [see as above]. This baron K. has here fully answered, and, considering the case, with much moderation. The prefixed remarks on the romish informers, and their successful acts, deserve attention in these times; as men are by no means wanting, who would willingly inspire governments with suspicion, the grand vice of rulers, and the true sin against the holy spirit of politics, which renders the amendment of all other faults impossible. The pamphlet indeed would not have deserved an answer, had it been merely a private affair; but it concerns the whole german public, whose attention cannot be too forcibly called to this first instance of the romish system of delation, that they may unite to oppose with the utmost contempt and abhorrence the introduction of an evil, equally incompatible with the german character and the constitution of the empire.

*Jen. Allg. Lit. Zeit.*

#### NATURAL PHILOSOPHY.

ART. xv. Halle. *Katechismus der natürlichen Religion, &c.* The Catechism of Natural Religion, designed as the Basis of general Instruction in Religion and Morality, for the Use of Parents, Preachers, Teachers, and Pupils: by Dr. C. F. Bahrdr. 8vo. 240 p. 1790.

Though as a complete system of instruction in the religion of nature this catechism is very defective, we cannot overlook in it the celebrated author's clear views of what squares with the uncorrupted reason of man, or the warmth with which he recommends the most interesting truths of morality.

*Jen. Allg. Lit. Zeit.*

ART. xvi. Gorlitz. *Sokratische Gespräche, &c.* Socratic Dialogues, as an Introduction and Illustration of Bahrdr's Catechism of Natural Religion: being an Attempt to promote unprejudiced Reflection, amongst the rational and well informed, of both Sexes, and of all Ages and Conditions. 8vo. 336 p. 1793.

It is long since we have read a book, that has afforded both our heads and hearts so much satisfaction as this. In it the progress of society from what it originally was to what it is now, and the effects of institutions unfettered by the prejudices of the world on a secluded village, are depicted with all the author's boldness; yet in a manner that can displease none, but those whose sicklied minds cannot bear the manly freedom of unsophisticated truth.

*Jen. Allg. Lit. Zeit.*

#### MORAL PHILOSOPHY.

ART. xvii. Ratisbon. *Ueber die Selbstkenntniß, &c.* On the Knowledge of Ourselves, the Obstacles to it, and the Advantages of it. By A. Weishaupt. 8vo. 128 p. 1794.

To follow the author's chain of ideas on this important subject would exceed our limits: we must content ourselves, therefore, with observing.

observing, that he has treated it in a masterly manner, and placed in a striking light the necessity of self-examination, unquestionably too much neglected, as an instrument of moral perfection. *Jen. Allg. Lit. Zeit.*

## CLASSICAL LITERATURE.

ART. XVIII. Berlin. *Commentarius in primam Partem Libelli de Xenophane, Zenoné, & Gorgia, &c.* A Commentary on the first Part of the Book on Xenophanes, Zeno, and Gorgias: to which is prefixed a Defence of the Philosophers of Megara: by G. L. Spalding. 8vo. 97 p. 1793.

This is a very able attempt to restore the true reading of a little tract, much corrupted, and by no means unimportant. Dr. S. has here examined only the first two chapters, which he shows to relate to Melissus, and not to Zeno as Fabricius and Tiedemann supposed, or to Xenophanes as Fulleborn has since maintained.

*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XIX. Leipzig. *Das vermeynte Grabmal Homers, &c.* The reputed Tomb of Homer, engraved from a Sketch of Mr. Lechevalier, by J. Dom. Fiorillo, and illustrated by C. G. Heyne. 8vo. 38 p. 5 plates. 1794.

This tomb, found in the island of Nio, anciently Ios, about twenty years ago, by count Pasch von Krinen, a celebrated adventurer, who in the naval service of Russia assisted in plundering the islands of the Archipelago, is supposed by prof. Heyne to have contained the ashes of some person of note, though not earlier than the time of the romans. On one of the sides is sculptured in bas relief the discovery of Achilles, clad as a maiden, in the island of Scyros, by Ulysses: on the other, a battle between two centaurs and a lion and lioness. On one of the ends is Achilles playing on a lyre between Deidamia and another female: on the other Chiron is instructing the young Achilles in the manœuvres of archery. The subject prof. H. has successfully endeavoured to render more pleasing to the taste by a considerable portion of genuine attic salt. Speaking of Achilles plundering the island in which he was nurtured, he observes: 'the rights of nations, however, have in all ages suffered infractions. Probably Lycomedes would not join in the war against the national convention of Troy, which had declared for Paris. But all that was then known of Europe had engaged in this war of vengeance: for the example was dangerous; other kings might have their wives stolen away from them; and that was by no means to be born. A state of neutrality therefore was insufferable: Lycomedes must take part with them, or his dominions were fair plunder.'

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XX. Frankfort and Leipzig. *Kurze Uebersicht der Feldzuges an der Saar und Blies.* A brief Sketch of the Campaign on the Saar and Blies. 8vo. 48 p. Dec. 1793.

*Kurze Uebersicht der Feldzuges im Jahr 1793, &c.* A brief Sketch of the Campaign in the Year 1793 between the Rhine and the Saar, by an impartial Spectator. A free Translation from the Journal of an English

English Officer present with the allied Army. Continuation and Conclusion. 8vo. 40 p. 1794.

No foreigner, nor mere spectator, has written these elegant sketches of the campaigns of the prussian army; which are unquestionably the work of one, who was intimately acquainted with every thing that passed. We wish we had similar accounts of the operations in other parts.

*Jen. Allg. Lit. Zeit.*

ART. XXI. Hamburg. *Prozess gegen den Orden der Tempelherren, &c.* Process against the Order of Knights Templars: from the original Acts of the papal Commissioners, in France: by Dan. Gotthilf Moldenbawer, D. D. and Prof. and principal Librarian at Copenhagen. 8vo. 638 p. 1792.

Of the original manuscript, belonging to the abbey of St. Germain des Près, from which this is a translation, the authenticity is unquestionable. It is written in the old french, limousin, and catalonian; and is the same which Dupuy used for his history of the templars.

*Jen. Allg. Lit. Zeit.*

#### BIBLIOGRAPHY.

ART. XXII. Rome. *De prima Typographiæ hispanicæ Ætate, &c.* An Essay on the Origin of Printing in Spain: by Raymond Deodate Caballero. 4to. 180 p. 1793.

Though this is but an essay, as the author confesses, so little is known of the early history of printing in Spain, that it cannot be unacceptable to the public. The principal towns that had presses in the fifteenth century are Valencia, Seville, Saragossa, Barcelona, Tolosa, Burgo, Salamanca, and Toledo: the first in 1474, the last in 1486. The books mentioned by our author as printed in this century are in number 310.

*Jen. Allg. Lit. Zeit.*

ART. XXIII. Augsborgh. *Druckstücke aus dem XV. Jahrhunderte, &c.* Printed Books of the 15th Century, in the Library of the regular Canonry of Beuerberg: described by Paul Hupfauer, Dean of the Canonry. 8vo. 84 p. with 23 wooden cuts. 1794.

This is a valuable addition to the histories of old books, though the library at Beuerberg is not large.

*Jen. Allg. Lit. Zeit.*

#### ENGRAVING.

ART. XXIV. Gottingen. *G. C. Lichtenbergs ausführliche Erläuterung der Hogarth'schen Kupferstiche, &c.* G. C. Lichtenberg's Illustration of Hogarth's Prints, with reduced but complete Copies of them by E. Riepenhausen. No. I. Small 8vo. 298 p. and 6 folio plates. 1794.

Of all the commentators on Hogarth, who certainly requires and well deserves a commentary, Mr. L. decidedly merits the preference. The plates too are copied in such a size, and such a manner, as to do justice to the originals. The inscriptions are given in english, probably with a view to the dissemination of the work in England: and we much wish, that the commentary was well translated into the english language, though it would be a task of considerable difficulty. The illustrations have already appeared at different times in the Gottingen pocket almanac.

*Jen. Allg. Lit. Zeit.*



T H E

# ANALYTICAL REVIEW,

For OCTOBER, 1794.

---

## CLASSICAL LITERATURE.

ART. I. *The Æneid of Virgil, translated into Blank Verse* by James Beresford, Fellow of Merton College, Oxford. 420. 527 pages. Price 11. 5s. in boards. Johnson. 1794.

AT the time we announced to the public an english Homer, we scarcely expected, notwithstanding the prolific complexion of the age, so soon to be called upon to perform a similar office for a translation of his great imitator. The interval of nearly a thousand years, which nature placed between the appearance of the greek and roman, cannot affect indeed their translators, by whom it is probably considered as little binding, as Horace's precept of novelty suppression by dramatists. "*Sapiens sibi tempus erit*" is the motto of modern writers: they are determined to resemble Apelles, at least in exposing their performances to the public before they have received their ultimate finish; a method, which, though fraught with momentary mortification to the author, must in the end produce greater perfection in the work.

Frequency of poetic translation commonly marks the infancy or decrepitude of a nation's taste: if it cannot be denied, that it may be eminently useful to the former period, it's influence on the latter is at least problematic: a regeneration of public taste long vitiated, is a phenomenon as uncommon as a return of age to vigour, what once was wholesome nourishment, is now an organ of destruction; the translator therefore, who aims at success, must flatter the taste he means to correct, and dash his dose with fashion.

A magnificent display has been made of the requisites necessary to constitute an emendatory critic of national poetry: he is to comprehend all possibility of meaning with all possibility of expression: he must be acquainted with the peculiar 'ton' of his author's time, and fully possessed of his cast of thought and turn of style: but what is the difficulty of these attainments to the difficulties to be surmounted by the translator of a classic? Obligated to produce a coalition of two languages for ever separated by time and every habit of society; assailed by obliterated custom, mythologic obscurities, perverted readings, and unintelligible allusion, which he must either clear up or risk being laid aside; chained down to a scrupulous observance of his author's manner and meaning, which yet he is expected to render with all the energy and ease of the original, and to soar in fetters; bound to be equally

blind to momentary irradiation, and deaf to the invitation of embellishment, where his author fails, or disdains, to allure or shine, he must content himself with the secret honours of resignation—and of duties and constraints like these, and many more, what is the reward? He will be told, and truly told, that translation is the homage offered by inferior talent to genius, and that, if he succeed, he shall have the wages of an interpreter, and be the first servant of his master.

Mr. B., in some places of his preface, talks of *imitation*, whilst in others he compares himself to one who makes a *cast from some celebrated ancient statue*: But, if the first of these expressions, unless it be erroneously used for *copying*, convey too lax an idea for translation in its genuine sense, the second, we apprehend, is altogether inapplicable to it. To make a cast is a mechanical operation, in which no one can fail who has served his time to the business; which business any one can learn, who has eyes, hands, and a common degree of attention: the figure that issues from the mould is not a copy, is not an imitation, it is the same on which the form was made, and all the difference consists in a difference of materials, and a few, almost imperceptible sutures. He who has seen a good cast of the Apollo or Venus in the moulder's shop, need not repine at not having inspected the originals, unless he be an antiquarian, and ambitious to know whether they be blocks from Luna or the grain of Penthelic quarries; the few '*finesses*' of touch, and delicacies of joints and surface unattainable in the cast, are perceptible only to the finest eyes, and those, as they can perceive, can nearly supply the want of them. And is this the case of a translator? Can he, who should, for instance, understand the Roman language as well as Virgil, and his own as well as he ought, take it upon himself to say, that by transfusing the Latin poem into modern verse, he will produce as palpable a duplicate of Virgil, as an attentive moulder must from a form of any given statue? The absurdity of such an assertion will be obvious, till taste can be taught like a trade, language admit of fusion like metal and plaster, or its divarication, to use the straddling word of Johnson, be reducible to a gentle seam. Mr. B., sensible of such incongruity, is under the necessity of being at variance with himself, and admitting of a kind of optional, now '*literal*,' now '*lax*' fidelity—a heresy against the moulder's process, that might be expected from one who appears so little versed in it.

By making choice of Virgil for his author, Mr. B. has, in our opinion, better consulted the reigning taste, than the translator of Homer, whose broad and artless frescos, to borrow in our turn an expression from a siller art, are less calculated to please, than the golden hue and glowing colours of the Italian; for though majesty and pathos be the leading features of Virgil's muse, yet it is the splendour into which he polished his scenes, the ornaments with which he surrounded them, the unattainable harmony of his verse, that chiefly captivate the greater number of his readers.—What claims his translator has to these, we shall now enable the reader to judge, by presenting him with a few extracts from some of the most interesting parts of the work.

The

The terrible moment, from the fourth book, when Dido first discovers the flying fleet, with her ejaculations and death, appears to us to deserve the first place. Book iv. P. 149.

‘ And now Aurora, leaving Tithon’s bed,  
With renovated beams lights up the world,  
The queen, when from a beacon first she spied  
The whitening dawn, and saw the fleet move on  
With sails arow, and now all vaeated  
The ports and shores, where not a man remain’d ;  
Beating her beauteous bosom o’er and o’er,  
And rending from her head her golden hair,  
“ O Jove !” she cries aloud, “ and shall he go ?”  
And shall the fugitive have scoff’d our realms ?  
Will they not haste with arms, and hot pursue  
Rushing from all the town ?—nor others tear  
The vessels from their stations ?—Hence away !  
Hither with flames !—to sea !—strain ev’ry oar !—  
—Where am I ? or what rambling words are these ?  
What frenzy turns the current of my soul ?—  
Unhappy Dido ! now fate wrings indeed !—  
Then when thou gav’st the sceptre from thy hand,  
Then should thine ire have burn’d : Lo ! such *his* faith,  
*His* honour, who, they say, still with him bears  
His country’s gods, and on his neck sustain’d  
A father worn with age !——Could I not seize,  
And tear, and strew him piecemeal on the waves ?  
Not the whole rabble, not himself cut off  
Alcanius, and then dish him to his fire !  
But doubtful had the battle been ?—so be—  
About to die, whom now have I to fear ?  
Brands had I hurl’d amidst his naval camp,  
And fill’d with flames the hatches ; fire and son,  
With the whole race, had I made nothing ; then  
Flung headlong mine own body on the pile !—  
O sun, whose fires pervade all works of earth !  
And thou, to these mysterious cares of mine  
Conscious interpreter, Saturnia, thou !  
And Hecate, with howls nocturnal hail’d  
Through streets of towns ! and fiends of vengeance ye  
And gods of dying Dido ! deign to accept  
This sacrifice devote, and bend your wrath  
On sins that cry for justice ! hear our pray’r !  
If ’tis necessity’s decree that safe  
Yon monster reach the port, and sail to land,  
If thus the voice of sov’reign Jupiter  
Fix irreversibly the bounds of doom,  
Yet, at the least, by a bold nation’s war  
And arms still harass’d, from his own domains  
In exile driv’n, torn from his child’s embrace,  
Let him beg aid, and see expire in shame  
All he best loves ; nor when he hath at length  
Surrender’d him on hardest terms, not then

His realms or precious life let him enjoy,  
 But fall before his day, and 'midst the sands  
 Unburied lie! Thus Dido makes her pray'r:  
 These my last accents with my blood I pour.  
 Then ye, O tyrians! plague with deeds of hate  
 His seed, and universal race unborn,  
 And send the gifted tidings to our shade.  
 No love nor league between the nations live:  
 O some avenger, from our buried bones  
 One day arise, to hunt with sword and fire  
 These Dardan colonists hereafter—now—  
 Whene'er shall prompt occasion league with pow'r.  
 Be shores to shores contrarious, waves to waves,  
 (Such fate I imprecate!) be arms to arms;  
 And their last sons prolong th' immortal strife!

' This said, her mind she darts on ev'ry side,  
 How soonest to break off from loathed light.  
 Thus brief to Barce, then, Sichæus' nurse:—  
 (Her own lay buried in her native land,)  
 Anna—dear nurse—hither, my sister, bring:  
 Bid that she sprinkle with the running stream  
 Her limbs in haste, and with her lead along  
 The victims, and appointed gifts of peace.  
 Thus let her come, and thou thy temples wreath  
 With pious bands. Those sacred ceremonies  
 Duly by me prepar'd to stygian Jove,  
 I mean to accomplish now, conclude my cares,  
 And of the Dardan chief consume the pile.  
 She said: and with the diligence of age,  
 Barce, obedient, sped her steps away.

' But thrilling, and to wild delirium wrought  
 By her terrific enterprise, the queen,  
 Rolling her haggard eye-balls strak'd with blood,  
 Her agued cheeks all fleck'd, and whitening o'er  
 With coming death, the dome's interior gates  
 Bursts through,—and, onward, storms up the high pile.  
 And the Dardanian sword, a gift design'd  
 For purposes far different, lays bare.  
 Here when the Trojan vests and well-known bea  
 Now struck her eyes,—by tears, a little while,  
 And rising recollections held in pause,  
 She sunk along the couch, then spoke her last:  
 Delicious spoils! while Jove and Fate allow'd,  
 Receive this soul, and ease me of these woes!  
 I have liv'd, and run the course by fortune giv'n:  
 And now shall pass below my mighty shade.  
 A city I have rais'd renown'd in fame,  
 Walls of my own have seen, aveng'd my lord,  
 And punish'd my fraternal enemy.  
 Blessed, ah me! too blessed, had——but had  
 The keels of Ilium never touch'd our shores!

' She said ; and having with her eager lips  
Impress'd the nuptial bed,——and shall we, then,  
Die unreveng'd ?——Yet die we still,——she cries ;  
Thus——thus——with joy I hasten to the shades.  
May now the cruel Dardan from the deep  
Drink with his eyes these fires, and with him hear,  
Where'er he goes, the omens of my death.  
She said ; whom, as she spake, her train beheld  
Fall'n on the sword, and saw the blade with gore  
Fresh-reeking, and her blood-besprinkled hands.  
Up through the lofty court their shrieks ascend :  
O'er all the city, to its base convuls'd,  
Flies madding Fame : shrill the high domes resound  
With wails of women, and laments, and groans :  
Th' outrageous sorrows ring return'd from Heav'n.  
Not less than if, the pouring foes let in,  
Carthage should tumble whole, or ancient Tyre ;  
And raging flames above the pinnacles  
Of Gods and men resistless roll along.'

The next passage we present to the reader is part of Anchises' majestic enumeration of his posterity, with the celebrated apostrophe to Marcellus. Book vi. p. 237.

' But who is he conspicuous from afar  
With olive boughs, and bearing in his hand  
The sacred things ? I know the hoary hair  
And chin time-silver'd of the roman king ;  
Who first shall fix by laws the city's weal ;  
From the small Cures and his humble fields  
Sent to vast empire. Tullus that succeeds  
Shall break his country's sloth, and rouse to arms  
Her torpid natives, by lethargic peace  
Estrang'd from triumphs. Follows near in place  
Ancus, of lofty boast ; too much ev'n now  
Prizing the breath of popular applause.  
And would'st thou see beside the Tarquin kings,  
And him th' avenger Brutus, haughty soul !  
And the recover'd fasces ? First shall he  
The consul's power receive, and axe austere,  
And for fair liberty the father call  
His sons to death, while yet they rouse new wars,  
Sad Parent ! of the stern decree how'er  
Deem future times, in him shall patriot love  
Prevail, and boundless appetite of praise.  
Near these, the Decii and the Drusi see,  
And he who bears th' inexorable axe  
Torquatus, and Camillus, where he comes  
Returning with the standard from the foe.  
But they whom, glittering each in equal arms,  
Thou there discern'st, concordant spirits now,  
While dark envelop'd in the shades of night,  
Alas ! what wars, if e'er they shall attain  
The light of life, what hosts, what massacres,

With mutual fury shall they raise around,  
 From Alpine heights and from Monceus' brow  
 The fire descending, from th' opposed east,  
 With his auxiliar files of war, the son.  
 Train not, my children, O train not your souls  
 To strifes unnatural as these, nor turn  
 On her own bowels thus your country's might.  
 Ard thou first spare, O thou that spring'st from bear's,  
 Blood of myself! thy weapons cast away!—  
 Yon chieftain to the lofty capitol  
 From conquer'd Corinth shall triumphant drive  
 His car illustrious from the grecians slain;  
 While *he* shall Argos and Mycenæ quell,  
 Agamemnonian seat, and ev'n himself,  
 (Sprung of omnipotent Achilles' race,)  
 Pyrrhus, avenging thus his Trojan fires  
 Destroy'd, and Pallas' violated fane.  
 Who thee, exalted Cato, would pass by  
 Unnam'd, or, Cossus, thee? Who Gracchus' race,  
 Or either Scipio, thunderbolts of war,  
 Libya's fell plagues? or, strong in poverty,  
 Fabricius, or Serranus, thee, whose hand  
 Sows thine own furrows? Me, exhausted, thus,  
 Whither, O Fabij, hurry ye away?  
 Thou, Fabius, thou art he, nam'd Maximus,  
 That by procrastination shalt alone  
 'Stablish the tottering fortunes of our race,  
 Others, perchance, may mould with smoother hand  
 The breathing brass, or from the marble wake  
 The living countenance; with higher skill  
 May plead a client's cause; or with the wand  
 Heav'n's courses trace, or sing the rising stars;  
 To rule o'er nations, Roman, be thy care;  
 These be thine arts, to lay the laws of peace,  
 To spare the vanquish'd, and bring down the proud,  
 He paus'd: then to the wand'ring pair subjoins;  
 See where, conspicuous in triumphant spoils,  
 Marcellus moves along, and victor tow'rs  
 O'er all. He the perturbed fates of Rome  
 Shall, an equestrian, calm, and overthrowing  
 The Carthaginian and the rebel Gaul,  
 Hang the third spoils to sire Quirinus' name,  
 But here Æneas, for he saw beside  
 Proceeding with the chief along, a youth  
 Of form transcending, in resplendent arms,  
 But with sad eyes down-fix'd, and joyless brow,  
 What's he, my father, tell, who companions  
 The hero on his way? a son is he?  
 Or some descendant from his mighty line?  
 What restless clamours of surrounding friends?  
 How lives in him Marcellus o'er again!  
 But round his youthful brow, lo! somb'rous night  
 Her pinions flags with melancholy shade

Anchises then, tears rushing to his eyes :  
Dive not, my son, into the griefs profound  
Of thine own flesh : him shall the destinies  
But shew to earth, nor grant his longer stay.  
Were such blest gifts perpetual, O ye Pow'rs !  
Too potent would ye deem the Roman name :  
That plain of Mars, before the mighty walls,  
What groans of heroes shall it send ! and thou,  
Tiber, what pomps funereal see while flows  
Beside his recent tomb thy passing stream !  
Nor any youth of Ilium's line shall raise  
The Latian's fires to hopes so high, nor e'er  
So proudly glory the Romulean land  
In any son her fostering breast shall rear.  
Ah piety ! Ah pristine faith ! and thou  
Right hand unquell'd in war !——no son of Mars  
Unmischief'd had oppos'd his mailed front,  
Whether on ground he sprang upon the foe,  
Or dog with armed heel his foaming horse !  
Ah ! youth deplored ! can'st thou but avail  
To burst the bonds of rugged destiny,  
Thou then shalt be Marcellus !——Lillics bring  
With lavish hand, that I may strew around  
The purple flow'rs, and my descendant's shade  
Heap with such gifts at least, discharging due  
This empty tribute.'

The first encounter of Mezentius and Æneas, with Lausus interposing and slain to save his father, must interest the reader. B. x. p. 396.

' But now Mezentius, shaking high his spear,  
Stupendous beam ! is winding o'er the field  
His walk of death ; not than Orion's self  
Less huge, what time through Neptune's monstrous pool  
He strides mid-way, his passage cleaving on,  
While o'er the waters by the shoulders he  
Tow'rs supereminent : or when sometime  
Bearing from off the mountain-eminence  
A veteran ash, he walks the solid world,  
Losing his head among the clouds of heav'n :  
Such, in vast arms, Mezentius bears him on,  
From th' other side Æneas, where his eye  
Through the long files of battle catch'd his course,  
Prepares to advance and front him.——He remains  
Undaunted, waiting his exalted foe,  
And in his own collected mass stands fast.  
Then, with experienc'd eye, measures intent  
What scope his spear demands :——' Befriend me now,  
O thou right hand, my God ! and thou wing'd spear,  
Which in that hand I poise ! Lausus ! the spoils  
Torn from the body of yon plunderer,  
On thee, my tree of trophy, soon shall hang,  
He said, and from afar his roaring spear  
Hur'd : but the flying weapon from the shield

Turn'd off oblique, and twist the flank and side  
 Transfix'd the great Antiores far away;  
 Antiores, he who in Alcides' train  
 From Argos sent, follow'd Evander's fates,  
 And in a Latian city fix'd his seat.  
 He, hapless! by another's wound is slain,  
 And looks his last on heav'n, and, as he dies,  
 The sweets of Argos gleam athwart his soul.  
 Pious Æneas tosses then his beam,  
 That through the hollow orb of triple brass,  
 Through all the hempen folds, and through that work  
 Where to three bulls had giv'n their textur'd hides;  
 Made inroad, and took root down in his groin:  
 There died its violence. The chief of Troy  
 Exulting as he saw the Tuscan's blood,  
 Tears out his falchion from its case, and springs,  
 Fervid in ire, on his confounded foe.  
 Lausus beholding, stung by filial love,  
 Groan'd deep; while down his cheeks fast roll the tears.  
 Here, youth of ever-memorable name!  
 (May but late times believe the wondrous deed,)  
 Neither thy death's hard chance and glorious act  
 My song shall pass in silence by, nor thee.  
 The father, useless now, and hamper'd fore,  
 Gave way recoiting, and the hostile spear  
 Trail'd in his buckler. Then out-sprang the boy,  
 Plung'd in the thick of fight, and rush'd below  
 Æneas' edge, (whose arm, gone up on high,  
 Was, with the blow, again now coming down,)  
 And, bearing, kept him off awhile. His friends  
 Follow with shouts tumultuous; while the fire,  
 By his son's target cover'd, quits the field.  
 All fling their darts at once, and from afar  
 With missile weapons trouble off the foe:—  
 Housing behind his shield, Æneas burns:  
 And like as when the clouds of stormy heav'n  
 Pour down precipitate their hoarded hail,  
 Wide o'er the plain each hind and husbandman  
 Scuds diverse, and the traveller hides beneath  
 Or some safe pinnacle, or river-bank,  
 Or tall cliff's hollow'd nook, whilst yet on earth  
 The show'r comes down; that, with the sun's return  
 Emerging, they may labour out the day:  
 Thus now Æneas from all sides around  
 With weapons overwhelm'd, sustains alone  
 The aggregated tempest of the war,  
 Waiting the thunder's pause:—and Lausus still  
 The chief rebukes; Lausus, loud threat'ning, warns  
 "Where dost thou rush, death doom'd? Why dare beyond  
 Thy strength?—Thy duty snares thee to thy fate."  
 Yet desperate frenzy goads him on;—and now  
 In the Dardanian leader kindles up  
 Severer anger, while the destinies



Wind off the latest threats of Lausus' life;  
 For through his youthful frame Anchises' son  
 Drives his puissant blade, and buries home.  
 The point pass'd through his targe, and his light arms,  
 While he was threatening still, and through that vest  
 His mother's hand had wove with slender gold.  
 The life-blood drowns his bosom; then through air  
 Th' unbodied soul fled forrowing to the shades.  
 But soon as now Æneas' eyes beheld  
 The features of the dying boy, and cheek,  
 That cheek grown now so bloodless and so pale,  
 He groans deep pity, and extends his hand,  
 While all the father rushes o'er his soul:  
 "Poor boy!—for virtuous energies like these  
 What guerdon measuring thy glorious praise  
 Can now Æneas give?—Keep still those arms  
 So late thy joy: thee freely I restore  
 (If such-like cares may touch thee,) to the shades  
 And ashes of thy fires.—Yet thy sad end,  
 Unhappy youth! with this, at least, smooth o'er,—  
 Thou fall'st by great Æneas' hand." He said,  
 And the youth's lingering friends rebuking stern,  
 Heaves off from earth him soiling with his blood  
 The decent order of his flowing hair.

We conclude our extracts with the death of Bitias, and the magnificent comparison it introduces. Book IX. P. 352.

Aphidnus then  
 And Merope he fells, and Erymas;  
 Then Bitias, whilst his eyes were streaming fire,  
 And his breast boiling o'er:—not with the dart,  
 For to no dart had he surrender'd life:  
 But, roaring dire, a javelin wreath'd with flames  
 Came in like thunder; which not two bull hides,  
 Nor his good frock of mail guarded twice o'er  
 With scales of gold, abides: down come at once  
 His monstrous limbs: under the load earth groans;  
 Thunders upon his breast the ponderous shield.  
 Thus sometime on Euboean Baire's shores  
 Tumbles a rocky mole, up-pil'd on high  
 With mightiest masses, and within the flood  
 Fix'd deep; thus sinking prone, it drags at once  
 Big ruin down, and dash'd against the sands,  
 Into its bed subsides immovable:  
 Mingle the seas, and the black sands boil high;  
 While at the sound shakes tow'ring Prochyta  
 And shakes Inarime's rock-bed, o'erlaid  
 At Jove's command on huge Typhoeus' limbs.  
 Here to the Latin Mars armipotent  
 Adds fire and force, and turns within their breasts  
 His spur; and sends to Troy flight and black fear,  
 They rush from ev'ry side to th' offer'd fight,  
 And on their spirits sits the warrior-God,

If after these specimens, which, we trust, neither the reader nor the translator will take merely for bricks offered as samples of the building, we may venture to offer our own opinion : we hesitate not to declare, that with regard to a full comprehension of his author's general sense, we think Mr. B. adequate to the task he undertook, and in point of fidelity superiour to most or all of his predecessors. He frequently rises to an uncommon degree of animation, and oftener meets than finds his words;—he is grave, though his gravity be sometimes ' hampered ' by expressions which custom has associated with lower ideas than the dignity of epic song admits; nor can it always be ascribed to design, or its stubbornness of measure, when he is hard and rugged, or to the imbecility of language, when he is prosaic, verbose, and languid\*. Blank-verse, which, as he says, Milton has ' consecrated to heroic song,' is, no doubt, the only metre by which he could hope to approach his model : yet Milton might, with propriety, have predicted of his verse, what Michael Angelo is said to have foretold of his style—that it would produce a race of blunderers who should call him father. With that servile herd of imitators we are far from ranging Mr. B. To an ear not unmusical, and a verse of his own, he joins a sufficient comprehension of that necessary variety of period, which alone can carry a reader of taste through an extensive poem ; let the work, by which he has now distinguished himself, receive the improvements of time and meditation, and it must rank with the first translations the language offers.

## ORIENTAL LITERATURE.

ART. II. *Specimens of Hindoo Literature : consisting of Translations, from the Tamoul Language, of some Hindoo Works of Morality and Imagination, with explanatory Notes. To which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos.* By N. E. Kindersley, Esq. 8vo. 348 pages. 3 plates. Price 7s. 6d. in Boards, Wingrave. 1794.

' THERE is not any race of men, says Cicero, however barbarous it may be, which does not know that God exists, although it may

\* That pathetic sentence of *Aeneas*, in the portico at Carthage,

' Sunt Lachrymæ rerum, & mentem mortalia tangunt,' is an instance of this ; woes might have found tears, and mortal sympathy, without dilating it into the two very modern lines—

' Ev'n in these regions tears are found to flow,

And mortal mis'ries touch the feeling breast.'

This is paraphrase, not translation ; this is the anatomy of a beautiful limb, but not the limb. The following line—

' Pallida Tisiphone media inter millia sævit,'

demands of the translator the reduction of ' millions ' to thousands, Book x. v. 1024 ; and in the passage immediately subsequent, Orion had better hide than ' lose ' his head among the clouds. In a translation of Virgil, trifles like these are of consequence.

not have any proper ideas of his existence.—And as this universal consent of mankind is the voice of nature and proof of truth, it must be granted that there is a divine being \*. But although the belief of the existence of a deity has in all ages been admitted, the ideas which have prevailed respecting his mode of existence have been as different as the various races of men from each other. If, amongst the more enlightened philosophers, some conceived the idea of an all-powerful first cause, acting from itself alone, the greater number extended their reasonings no farther than active effects. Besides, a being so abstractedly considered, could not be an object of adoration or fear to the vulgar. Their god must be a personal one, influenced by their actions, to confer rewards or inflict punishments on his creatures. And as we can only reason from effects to causes, whatever was excellent in any particular, was referred to as an emblem of corresponding quality of the deity. From being taught thus to contemplate the attributes of the supreme Being through allegorical objects, the greater part of mankind were easily led to direct their worship to the objects themselves. What ignorance had thus begun, the craft of priests and rulers perpetuated: and gods and goddesses were multiplied, and objects of worship formed in endless succession †. The modes of worship, of course, corresponded to the objects, and all the rites which ignorance, folly, or an heated imagination could suggest, were enjoined to the votaries of some imaginary being. For though most of these religion-mongers considered, that precepts of morality and of justice between man and man were necessary to the existence of society, and that they should in general teach men to be good; yet interest or passion often swayed the self-constituted interpreters of the deity's will, to ordain acts of injustice, oppression, and cruelty. But for this purpose, it was necessary to invent deities of a corresponding description, for they were not so absurd as to make goodness sanction vice, or perfection enjoin depravity. Hence superiour beings were represented under the most hideous forms, to impel the people by terror to execute the atrocious acts dictated by their priests: and unnatural combinations of animals and men were made gods to sanction their depraved propensities. The ignorant multitude believed all, and every thing became an object of worship, that ambition, interest, caprice, or even folly itself could suggest ‡.

---

\* *Inter homines gens nulla est tam fera quæ non sciat deum esse habendum, etiam si ignoret qualem habere decet, quoniam vero in re omni consensio firma gentium omnium est vox naturæ & argumentum veritatis; confitendum est numen aliquod divinum esse.*

† Rome, at one time, had not less than 30,000 deities.

‡ The Goseyns and Bramins having tasted the sweets of priestly power by the first of these Bhades, (the hindoo scriptures) determined to enlarge and establish it, by the promulgation of the last; for in this, the exterior modes of worship were so multiplied, and such a numerous train of new divinities created, which the people

We have already seen, in the *Dissertations* of Sir William Jones on the gods of Italy, Greece, and India, so striking a similarity between them, as to induce a belief, that they had the same origin \*. Mr. Wilford, in his account of Egypt, collected from the hieroglyphs, corroborates the same opinion †: and both these writers relate brahminical traditions of the deluge, which correspond with the hebrew narrative. Mr. Holwell, one of the earliest european inquirers into the purity of the gentoo religion, suggests, that the *BRHMAN* of the gentoos, and *CHRIST*, are one and the same individual, first begotten of the Father. That Moses, in an allegorical description of the creation, the fall of man from paradise, &c. alluded to the doctrines which *Birmah* had long before promulgated respecting the creation of angels, and the fall of a part of them, to imperfection, disobedience, and punishment.

The doctrines delivered by Brahma, in the first book of the *Shastah*, are, according to that author, nearly as follows:

God is one,—creator of all that is—God is like a perfect sphere, without beginning or end—God rules and governs all creation by a general providence, resulting from first determined and fixed principles.

The *eternal one*, absorbed in the contemplation of his own existence, in the fulness of time resolved to participate his glory and essence with beings capable of feeling and sharing beatitude, and of administering to his glory,—These beings then were not—the eternal one willed—and they were. He formed them in part of his own essence; capable of perfection, but with the powers of imperfection; both depending on their voluntary election. The

people never before had heard or dreamed of, and both the one and the other were so enveloped by the Goseyas and Bramins in darkness penetrable to themselves only, that those professors of divinity became of new and great importance. Every head of a family was obliged to have one of those ghostly fathers at his elbow; and, in fact, the people became in general mere machines, actuated and moved, as either the good or evil intentions of their household tyrants dictated.' *Holwell on the religious tenets of the Hindoos.*

To this account of the Bengal priests, it is but fair to add the character of their neighbours on the eastern side of the bay, as given by a traveller in the beginning of the present century.

'The pegu clergy teach, that charity is the most sublime virtue, and they cherish all alike, without distinction, for the sake of religion. They hold all religions to be good, that teach men to be good, and that the deities are pleased with variety of worship, but with none that is hurtful to men, because cruelty must be disagreeable to the nature of a deity. They have but few polemicks and no persecutions.' *Hamilton's account of the East Indies.*

\* Analyt. Review, Vol. vi, p. 313.

† Analyt. Review, Vol. xix, p. 120

eternal one first created Birmah, Birtnoo and Sieb; then Moissafloor and all the angelic host. The eternal one gave pre-eminence to Birmah, Birtnoo and Sieb. The abstract of the remaining part of the narrative, to the creation of the world; is—That in process of time envy and jealousy took possession of Moissafloor, and other leaders of the angelic bands, and rejecting the powers of perfection they exerted their powers of imperfection, and did evil in the sight of the eternal one. They denied submission to his vicegerent (Birmah) and his coadjutors, Birtnoo and Sieb, and said to themselves; 'We will rule!' The eternal one, whose omniscience, prescience, and influence, extended to all things except the actions of beings which he had created free, beheld with grief and anger the defection of these angels, and sent Birmah, Birtnoo, and Sieb to admonish them, but in vain. Sieb therefore plunged them into *Onderab* (intense darkness), there to suffer sorrows unceasing. The faithful angels never ceased imploring for their pardon and restoration. The eternal one at length relented, and although he could not foresee the effect of his mercy on the future conduct of the delinquents, yet unwilling to relinquish the hopes of their repentance, he declared his will, that they should be released from the *Onderab*, and be placed in a state of trial and probation, with powers to work out their own salvation. For this purpose he created the world, and formed bodies for their reception, subject to change, decay, death, and renewal, and to the consequences of natural and moral evil, in a just proportion to the degree of their original guilt. After passing through eighty-eight transmigrations, they animate the form of man, in which their intellectual powers are enlarged, even as when first created free; and in this form is their chief state of trial and probation. For offences committed in this state, they are sent back to the *Onderab*, for a time proportionate to the magnitude of their offences; after which the same transmigrations are to take place again, except the crime has been that of suicide or bestiality, for which Sieb is to plunge the offending spirit into *Onderab* for ever. *Holwell's Historical events.*

In so large a territory as Hindustan, various kinds of religion may be expected to prevail, and very different opinions respecting the same system. The several systems of the hindus, however, appear to have the same origin; although the powers of their respective deities, and the acts recorded of them, are various in different parts of India. The work before us contains a compendious account of the hindu mythology, as collected from the writings of the bramins on the Choromandel coast. For the substance of this, Mr. Kindersley expresses his obligations to the Rev. Mr. Gericke, protestant missionary at Madras, who gave it as the accumulated result of many years investigation and acquaintance with the natives and their language; and the accuracy of the account was further confirmed to Mr. K. by the hindus themselves. 'The hindoo mythology,' says he, 'may be divided into five distinct parts, forming one complete scheme of religious faith:—viz. their belief in,

1st. The one supreme first cause of all things; called by them

them **PARAUBAHRAH-VUSHTOO** \*.

\* 2. The three divine powers of *creation, preservation and destruction*, residing in three distinct intelligences, named **BRUMA**, **VEESHNOO**, and **SHIVVEN**; who are supposed to be not only three persons, but also in an intimate degree consolidated into *one* compound being; they are accordingly indiscriminately termed **MOOMOORTIGOEL**† (or the three gods); and also **TREEMOORTEE**, or the *triple god*. The respective wives and descendants of these (who as such also receive divine honours) may be ranged under this second head.

\* 3. A race of *dæmons*, who are invoked, not for positive good, but solely for protection from evil, and are termed *Daiwandgoel*. With them we shall class those evil spirits, against whose malevolence this protection is sought.

\* 4. A very different order of intelligences, which bear a near resemblance to the *genii* of the Arabians, and in some respects to the *semi-gods* of the roman mythology; as among them are supposed to exist their ancient heroes and saints. These are termed *Daiwergoel*.

\* 5. Nine principal celestial luminaries; in whose influences on human events they have great faith, and which are called *Nova Greggum*.

\* The great first cause of all, *Paraubabrah-Vushtoo*, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and, I apprehend, he is very rarely the immediate object of private devotion.

\* The *Treemoortees* are by some of the more intelligent and learned (though by no means by the bulk of the hindoos) worshipped, not only as *one*, but as the supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The *dæmons* are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes, they are not honoured, either with temples, or regular rites of worship.

#### \* I. PARAUBAHRAH-VUSHTOO.

\* 1st. He is considered as an immaterial being, without form or parts; without equal, beginning or end; the origin and author of all things; of whom are all things, and to whom all things return; on whom gods and men depend, who is all in all; and, in fine, the only one God.

\* 2. As a material being, assuming a visible form, and combining in himself the male and female powers, for the purposes of creation, and of making himself known to material beings. As such, he is described clothed with the fourteen worlds.

#### \* II. TREEMOORTEE, OR MOOMOORTIGOEL.

\* It has already been stated, that these are *Bruma*, *Veeshnoo*, and *Shivven*; that they are considered as in an intimate degree forming *one* deity, and that this one is, by some, held to be no

---

\* In the northern parts of India, the great first cause is, I understand, called *Brabme* (see *Analyt. Rev.* Vol. xix, p. 122).

† The termination *goel* serves to express the plural number.

other than the supreme Almighty; whose three great operations of creation, preservation and judgment are, say they, merely symbolized by the Moomoortigoel. But this is by no means the practical faith of the people at large, who adore them as three distinct material deities.

1st. SHIVVEN. All over India, temples are raised, and ceremonies instituted to his honour. They relate 1008 visible manifestations of his presence on earth, under as many different names. In consequence of which he is adored, in his various temples, under some one or other of these numerous appellations. Hence the mistaken notion europeans have very naturally been led into, that each of these names, and pagodas, belonged to a distinct and separate deity.

2. VEESHNOO stands next in order to Shivven, in the great Treemoortee. He is universally honoured with temples and religious ceremonies, and (in like manner with Shivven) is adored in various pagodas under different names, which he bore in the several manifestations he exhibited of his presence on earth. His paradise is called Vygundum. He is supposed to have assumed a visible form nine several times since the creation; the last of these appearances they throw back near 5000 years; and he is expected once more to appear in the world, for the tenth and last time.

3. BRUMA is the last in consequence, though the first in order of the Moomoortigoel; he is considered the immediate creator of all things, and particularly as the disposer of each person's fate, which he inscribes within the skull of every created being; and which the gods themselves cannot avert. Bruma it is, who after death passes sentence of bliss and condemnation; or (as circumstances may require) of another birth into this world. He is held to be the author of that hindoo system of religious worship, contained in their vaides (or bedes) by him imparted to the world, through a prophet, named Vaida-Viauser (or promulgator of the Vaides). It is very remarkable that Bruma, though universally acknowledged as one of the Treemoortee, and as possessing the powers just mentioned, has neither temple nor worshippers.

Beside these principal deities of the various classes, Shivven, Veeshnoo, Bruma, &c. have wives, sons, and daughters, who are supposed to possess various powers over the different operations of nature, and corresponding influence in human affairs: temples are built to them, and worship offered, except to the wife of Bruma, to whom no adoration is paid, though she is the goddess of erudition and rhetoric. They however celebrate a festival once a year to her, in which the bards, schoolmasters, scholars, and other professors of learning, present to her their pens and books. The nine great luminaries, or nova greggum, mentioned in the above extract, are the seven planets, and the dragon's head and tail. The last was transformed into his present figure, from that of two giants; and bears a mortal enmity to the sun and moon, which he from time to time eclipses by attempting to swallow them. These and several other deities are worshipped under various symbols which Mr. K. describes; that of Shivven

is most commonly the *Lingam*, exhibited in too gross a manner to be described \*.

The hindus, Mr. K. observes, possessed, at least several centuries ago, an intimate acquaintance with astronomy; and lost as the science is at present among them, they are able to calculate eclipses. In their chronology they reckon four ages of the world.

The veddi yogue which lasted	years.
The treddi yogue — —	1,728,000
The dwappery yogue — —	1,296,000
The caulee yogue is to last —	864,000
	432,000

Of the last, 4895 years have elapsed. These answer to the golden, silver, brazen, and iron ages of the western mythology.

*Extracts from the TEROO-VAULAVAR KUDUL, or the Ocean of Wisdom.*

This is a translation from a didactic poem, containing precepts on various topics, in the manner of the proverbs of Solomon: It is about 1400 years old. The following are specimens.

‘The praise or censure of this world shall not affect those who worship and sincerely seek the glory of the true God.

‘Those who uniformly mortify the five senses, of sight, hearing, taste, smell, and feeling, shall for ever enjoy bliss unpe-  
nurable.

‘Where an amiable heart and prudent disposition are united in a wife, no want will be felt in that house; her judicious management will create a sense of abundance in all its happy inhabitants.

‘If you desire earthly blessings, let a good wife be your first object; be assured, no wealth is to be compared to her. Such a wife as above described, is worth enduring a life of penance to obtain.

‘True wisdom is learnt by him, who to learning adds the virtuous principle of doing hurt to no man.’

The principal part of this publication is, the history of the Nella Rajah, a hindoo romance.

This story is introduced in a manner similar to the tales in the Arabian Nights Entertainments. The Derma rajah, in former ages, wandering through a wilderness with his brothers, met an holy pilgrim to whom he related his misfortunes—That the rajah Terrioten had beguiled him of his kingdom at play, and that considering it as a breach of right to wage war, he and his wife and brethren had quitted their country, and, resigned to their fate, resided like hermits in the wilderness. The moonee (pilgrim) consoled the distressed monarch, and exhorted him to bear his situation with patience, for his ills were but trifling, compared to what kings even in former ages had suffered. ‘What comparison,’ said he, ‘do your sufferings bear, for example, to those of the Nella rajah? He who was so eminently celebrated and resplendent with glory, sovereign of Neeshtee, son of Verashah,

---

\* This object of worship is more particularly mentioned in Lieut. Moore’s narrative, which will soon come under our notice.  
rich



rich in justice and wisdom, lord of seven of the (eight) divisions of the earth!—His queen (Tummai Untee) a jewel of piety and chastity, had presented him with two children, a boy and a girl; when like you, alas! this mighty monarch was, through his rashness, fraudulently deprived of his kingdom; and, like you too, he owed his loss to gaming: separated from his children, his palaces, his property, and people, he and his wife were publicly driven from their own city, into a dreary forest, where one only cloth served for covering to them both. There they lived upon roots and herbs, and were afterwards even obliged to act as menial servants to their formerly tributary kings. Yet after all these accumulated distresses, they were by the returning favor of *Veeshnoo*, restored to their kingdom and happiness.\*

This is the general outline of the story, the particular parts of which are composed in the extravagance of oriental imagery. The Nella rajah is described as a prince eminently good, in whose kingdom the government received only one tenth of the produce, while the inhabitants enjoyed in comfort the remaining nine tenths†. He is farther described, as endowed with all mental and personal accomplishments in a superlative degree. Tummai Untee, the daughter of the Beem rajah, equally excelled all other females. Fame spoke of them, as only worthy of each other; and the sparks of affection thus kindled were fanned into flame by the aunnays ‡, who alternately described to each the perfections of the other. The princess was so afflicted by love, that her father appointed a day for the rajahs of the world to appear at his court to claim her hand, promising to sanction her choice. An old moonee, at this juncture, flew to the world of daivers, and acquainted them with the occurrence. *Daiwuntren*, their king, *Gouberen*, the god of wealth, *Varoonen* the god of the sea, and *Eemen* the god of death and hell, agreed to go and offer themselves to disappoint the mortal rajahs. The Nella rajah, however, at length prevailed, and the daivers bestowing on the happy pair their blessings, departed for their heavenly habitations. On their journey back, they met *Shunnee*, the spirit of Saturn, going on the same errand. The daivers informed him he was too late, and that they had been rejected. The malignant spirit vowed to be revenged on the rajah and princess, for having thus disappointed him, and accordingly watched them closely for a long time before an opportunity offered. But after two years, it happened, that the rajah, in performing his ablutions, neglected to wash a small part of his foot; through this, Shunnee introduced himself, and prompted the rajah to various acts forbidden by the law. At the same time he excited the rajah Pooshcarrah to visit the Nella rajah, with whom he engaged in gaming. Shunnee influenced the dice always in favour of Poosh-

\* The translator remarks, that this was in the golden age; if it had related to the present times, the proportions would probably have been reversed.

† A sort of birds of paradise belonging to the world of daivers, endowed with speech.

carrah, and the Nella lost all his personal property, and at last his kingdom; which he resigned, and wandered into the wilderness, whither his wife followed him. Here they were assailed by the agents of Shunnee, sustained manifold afflictions, were separated from each other, and after escaping from the perils of the wilderness became servants at the courts of two rajahs; formerly their tributaries. But as the powers of Shunnee could not counteract the decrees of Bruma, the period of their sufferings was limited. Tummai Untee was discovered and conducted to her father's court, where the Nella rajah was afterwards brought by a stratagem; the rajah, at whose court he resided, being invited, under pretence that the Beem rajah intended again to give his daughter to another husband, as her first was lost. The Nella rajah officiated as coachman, and occasionally as cook, under an ugly black disguise inflicted on him in the wilderness by the god of fire. Tummai-untee suspected from various circumstances, that her lord was concealed under that ugly form, and of this became assured, by eating some cake of his cooking. And as during the time he had remained disguised, he had seen sufficient proofs of his wife's fidelity, of which he had entertained doubts; they were soon reconciled. Bruma Veeslinoos and Shivven, the holy Moomoortigoel, descended to bless their reunion. The rajah returned to his former kingdom, and challenged Pooshicarrah once more to try his fortune in games of chance, tempting him with the person of his queen as a stake; which the other accepted, but lost as fast as he had won before, and the Nella rajah recovered his kingdom; and 'long did he reign in the hearts of that world which universally acknowledged his power, and obeyed his commands.'

This story fills 245 pages, and abounds with mythological allusions and descriptions, to which the translator has added various explanatory notes. As a work of remote antiquity, it is undoubtedly curious; but as a composition, it possesses many inaccuracies and inconsistencies. The admirers of the wild extravagance in the Arabian Nights Entertainments will here be disappointed, and to modern romance readers it will appear folly; but the mythologist and antiquarian will find food and amusement.

At the conclusion of the volume, two plates are given of Hindu architecture, taken from the ancient pillars of gray granite of a choultry in the province of Madura. The columns appear of considerable size, but the exact dimensions are not stated; and Mr. K. informs us, each consists of but one block, on which, with immense labour, various ornaments have been sculptured, that would not disgrace the artists of Europe. The principal subjects relate to their mythology. In one compartment the tree-moortee is represented by three bodies on one leg; in another, is an elephant mounted by two fanciful monsters; Shivven dancing is in the third; and the infernal goddess Caillee in the fourth. The other engraving is of Mumooden the hindu cupid; who is represented as a child mounted on a parrot, and armed with a sugar-cane bow, and flowery arrow.

Z.

ART.

## INDIA AFFAIRS.

ART. III, *A Sketch of the War with Tippoo Sultaun; or, a Detail of Military Operations, from the Commencement of Hostilities at the Lines of Travancore in December 1789, until the Peace concluded before Seringapatam in February 1792.* By Roderick Mackenzie, Lieutenant 52d Regiment. 2 Vols. 4to. Vol. I. 258 pages, with an Appendix, of 148 pages. Price 1l. 1s. sewed. Calcutta. 1793. Imported by Sewell.

WHEN gentlemen of the army, amid their various duties in the field, undertake to describe the scenes in which they were engaged, criticism would be ill employed, if the manner in which the subjects are treated would excuse severity, were it indulged so freely as to deter others from similar undertakings. From none but writers of this description can the public receive the information necessary to guide their decisions on the operations of our armies; and as such accounts are both important and interesting, every encouragement should be given to those who have opportunities of observing to much, whose abilities enable them to profit by those opportunities, and whose inclination prompts them to communicate the result of their observations.

We are ready to agree with Mr. M., that 'the toil which a soldier, intent upon his duty, must undergo in the course of an arduous war, where the climate is highly unfavourable to exertions of body and mind, will, of itself, apologize for many imperfections in a description of momentous campaigns, written chiefly in the field;' and avail ourselves of that consideration to avoid, what must, at all times, be unpleasant, pointing, with the finger of criticism, to many imperfections that occur in this sketch. Some, however, are of too glaring a nature to be passed without notice.

A mere detail of military operations, and such, with but few exceptions, is this work, does not afford many opportunities of extracting parts, either favourable to the author, or interesting to general readers: as extracts from such a work are but links of the chain of narration, which, to be well understood, must be seen unbroken.

The first volume is divided into five chapters, in which are recorded the events of the war previous to the period of lord Cornwallis's preparations for taking the field. That they are recorded in an authentic manner not have been doubted, had the author been less solicitous to prove them, by crowding his page with uninteresting extracts from public and private letters, minutes of council, orderly books, &c. If a detachment were ordered to embark for service, the author, after sufficiently acquainting the reader with it, circumstantially relates the formalities of embarkation, and quotes his authority from the orderly book of the garrison; this is as superfluous as describing, from the same source of information, the minutia of military funeral honours, or producing in a note, containing the substance of several pages, vouchers recapitulating intelligence amply detailed in the text. It reminds us of the remark of a facetious gentleman, that, if there should be occasion to affirm that two and two make four, it is not necessary to quote Cocker's arithmetic to prove it. As a great proportion of the pages of the narrative, which are two hundred and thirty two in number, will furnish instances to this effect, we make no particular references.

The remainder of the volume is filled with the appendix, which contains twenty one articles, including fourteen treaties of alliance, peace, &c., which, two or three excepted, do not seem particularly connected with the work. A glossary, but a very insufficient one, is prefixed. Among other words not intelligible to all european readers, that occur in the first twenty pages, the following should have been explained: *nallabi, biby, subedar, krere, cirtar, zindigie, rajah, a cash, nairs, costi, cossum, &c.* An author does injustice to himself, as well as to his readers, when he publishes a work that is unintelligible, without continual references to other books to explain it.

In preference to quoting any part of the narrative, we shall take, as a fair specimen of the author's language and reasoning, the first five pages of the third chapter, in which his opinion of the gentoos, or hindus, will be seen to differ from that given by many other writers and travellers.

P. 97.—“The torrents of abuse that have been poured forth by popular orators against their countrymen in the east, to answer certain political purposes, can never be stemmed, whilst learned writers, through mere declamation, contribute to impress on the minds of the public vague ideas of oppressions, extortions, and other violations of good order unnecessarily committed on the “harmless hindoos.”—“Happy would it be,” says a learned professor, “if any of the four european nations who have, successively, acquired extensive territories and power in India, could altogether vindicate itself from having acted in this manner.” As *flames* that find *vent* from *alembicks catch fire* at the approach of a *light*, and endanger the adjacent *vats*, so do these mischievous allegations arrest dispositions prone to humanity, and poison the minds of the people. Like *mephitick fumes*, that *collect on water butts* in the *holds of ships*, they do no hurt whilst in confinement; but the moment that the *bung is started*, the mariner must look to his *candle*.

• How far other european nations can acquit themselves of these cruel insinuations, however necessary for them to declare, is wide from the subject of the present enquiry; all that is now intended, is to affirm with confidence, that although in the transfer of extensive dominions from one people to another by conquest, it is impossible that many individuals, particularly amongst the principal families, should not suffer hardships; yet, no great revolutions were ever so strongly marked by humanity and general benevolence as those effected by the british nation in India.

• When crimes of such deep hue come to light, the perpetrators of them must, at all times, be branded in civilized society with a stamp of infamy; consequently, allegations of that tendency, ought never to obtain belief, until every prepossession has been minutely sifted; until every tendril of prejudice has been eradicated; until truth has been traced through every possible fibre; and until proof and conviction have been substantiated beyond the possibility of error. Indirect insinuations of barbarity always wound more deeply than specifick attacks, because, their poignancy being artfully concealed, they evade all detection, and readily impose on the humane malicious presumptions for positive proofs. It is not whether the natives of Hindostan enjoy more comfort under the british government than they did before their country had been visited by strangers of the mussulman persuasion, that

can here determine. The point at issue is, whether their sufferings have been increased or diminished by the introduction of christians into India; and, whether the principles and practice of a mahomedan or christian government, on a candid comparative view, are best calculated to render the aborigines happy.

‘ If a greater progress in scientific knowledge and civilization; if perfect toleration in religion however dissident from reason and nature; if a certainty that their burdens have not been increased by their present rulers; and, if the consideration that it is not hindooes, but the followers of Mahomed, that have suffered by the conquests of the christians, can assist in fixing a just criterion for decision, there can be little room to hesitate.

‘ British declaimers against their countrymen in India, will find it difficult to produce one instance of cruelty in the east, that does not owe its invention, either to the aborigines themselves or to their mahomedan conquerors. They will find it difficult to prove, that a briton has been at all privy to these barbarities, or that he has introduced others in their stead.

‘ At the punishments that hindooes inflict on their delinquents, the most hardened christian would shudder; and at the inhuman villanies that they commit under the cloak of religion, his very hair would stand on end.

‘ A despot that sews up inferiors in raw hides, on the supposition of offence, is not known among christians. It is not to Britain that India is indebted for the invention of pinching with cloven bamboos the extremities of the human frame; neither was the practice of burying a delinquent to the chin, in an erect posture, and of tantalizing with his cravings, by exposing food and water at a short distance, imported into India by britons; still more detestable to that people must appear the abominable and cruel wretch, that deprives his father of existence, as soon as he outlives the power of self-maintenance, although the act, from its frequency, attracts not the least symptom of compassion among the “harmless hindooes.”

‘ From whatsoever delusion these unjust declamations prevail, it is a notorious fact, that one uniform attention to the dictates of humanity has invariably marked the footsteps of britons, and the progress of their arms, from a CLIVE to a CORNWALLIS; and those who have served in stations of responsibility are not to be told, that the fatigues of their appointments are considerably increased by the vigilance necessary to prevent the natives from cruelly abusing each other.

‘ After a residence of many years in India, Mr. HOLWELL says, that the gentooes, in general, are as degenerate, crafty, superstitious, litigious, and wicked a people as any race of beings in the known world, if not eminently more so.’ With this abuse, however, the author is not satisfied, for in page 206 he says, ‘ Abstinence, sobriety, industry, respect for superiors, attention to the ceremonials of religion, when weighed in a just balance against theft, lying, swearing, cheating, usury, perjury, extortion, disregard of engagements, a total unacquaintance with gratitude, in short, every species of low and vile cunning, the beam affected by a most uncommon disproportion of pressure, declines without the possibility of return to its level. Search for monopolies in times of famine, brought on by invasion and rapine,

you will find them amongst the "harmless hindoos," that you cherish and protect. Enquire after combinations, destructive of every social tie, you will find them amongst the bramins of the first order, whom you cherish and protect \*. Seek for men ready to take advantage of every occasional derangement in state concerns, you will find them in every class amongst the hindoos, from the rajah to the ryot, at the time you most cherish and protect [them]. In short, greedy and unjust in their dealings, one uniform principle of avarice, occasionally rendered still more dangerous by ambition and resentment, pervades the whole hindoo race; and the most heinous crimes, even perjury itself, is punishable neither by ecclesiastical or secular law, provided the transgression benefits the perjured or his priest.

Investives of this kind, against so large a portion of the human race, will undoubtedly meet with severe reprehension from every unbiassed reader: we certainly have no objection to the author's attempting to rescue the english from the obloquy which has been thrown on their treatment of the natives of Hindostan; but we are not disposed to think the european character brightened by the dark colouring given to that of the natives. Such, however, we are told is the present character of the hindus; but what portion of these vices they learnt from their conquerors, we are not told. Weak, if not harmless, they were unable to withstand the ferocity of their mohammedan and christian invaders; and oppressed by both, conjointly or alternately, they had no other defence except that to which weakness too frequently resorts—cunning.—What they cannot keep or obtain by force, they endeavour to preserve or acquire by dissimulation.

We, however, acknowledge, that other authors have given a similar character with Mr. M. of this people, who, in many periods of their history, have been proverbial for innocence of manners, and for uncommon honesty in their conduct towards travellers and strangers; particularly Mr. Scrafton, in his letters respecting India. But his aspersions are ably controverted by Mr. R. T. Sullivan, who also resided a considerable time in India. One of his observations is too apposite to be omitted. 'Can it,' says Mr. S. 'be a matter of surprize, that generation upon generation shall accumulate prejudices and erroneous ideas, when an individual, in wantonness, or through chagrin, shall endeavour to blast a people, whom, it is evident, he never studied †?'

But although we must condemn the aspersing a whole people in so unqualified a manner, we have no doubt, but that Mr. M. may have been witness to many transactions among the hindus, which have aroused his indignation. The following account of the bramins at Jaggernaut can be equalled only by the *bold* inquisition of the catholics: P. 155.

'Amongst the many grievous extortions of the bramins, one that they practise here is equally irreconcilable to true religion and repugnant to humanity. After the pilgrim has, with the most inflexible resolution and perseverance, undergone every necessary probation, his

\* Mr. M. here refers in a note to the sentence passed on Avidannum Paupiah, and others. See our Rev. Vol. xvi., p. 281.

† Sullivan's Rhapsodies, Vol. II. p. 362.

body is seized and cast into a dungeon, until he delivers up all the money of which he is possessed. If poverty has fallen to his lot, and that nought is left to bestow, he is doomed to confinement, until death, hastened by want of sustenance, puts a period to his existence.

The prison made use of by these dreadful inquisitors, for they have totally perverted the institutions of Brama, is surrounded by a walled space, or court, of considerable extent. Here, in scattered fragments, the remains of innumerable victims serve to heighten the misery of confinement, by constantly reminding the unhappy devotees of the fate that must ultimately terminate their sufferings. Just as the detachment passed the gate of this enclosure, three bodies that these ministers of horror conveyed to some distance, together with the dismal lamentations of the surviving prisoners, attracted the notice of the hindoo sepoys; and, notwithstanding the utmost attention to discipline, it had nearly been productive of fatal consequences. The eagerness discovered by the troops to liberate the unhappy sufferers, together with the humane intercession of colonel COCKERELL, procured the enlargement of a considerable number. It was through a mistake of the guides that the detachment witnessed these scenes. Some other acts of oppression, daily practised here, are of a nature by far too shocking to lay before a christian reader.\*

In page 179 the author, with an unjustifiable degree of warmth, scatters epithets, by no means dignifying or becoming his sketch. We say *scatters*, because they appear to have no immediate direction: at least the only application that seems possible could not be made but with the greatest injustice, and in a case that requires to be mentioned in terms directly opposed to censure or abuse.

The expected arrival of the second volume of this *Sketch*, in which the author purposes to conclude his work, and to give, at full length, the progress of invasion in the northern extremities of Tippoo's dominions, is announced by the ships of this season; but we apprehend his intentions will be anticipated, in some degree, by the clear narrative published by major Dirom, of the campaign that terminated the recent contest\*. As, however, this is the only work yet published, that contains the whole of the important operations of our armies in the east, during the late war, it will doubtless be more acceptable to those desirous of a complete history of it, than any partial narrative.

We have seen books better printed in India than this: indeed it does no credit to the typography of Calcutta. It is printed on fine english paper, which will perhaps account for its high price: we cannot, however, but remark, that no books are so expensive to us as those imported from the east.

If we mistake not, the author of the present article has before been introduced to the public as the writer of '*Strictures on Tarleton's campaigns.*'

A map and an index are much wanted to this sketch: the latter will perhaps be given in the second volume.

W. W.

---

\* See our Review for May, 1793.

## TRAVELS. HISTORY.

ART. IV. *A Tour through the South of England, Wales, and Part of Ireland, made during the Summer of 1791.* 8vo. 430 pages: and 12 plates in aqua tinta. Price 10s. 6d. in boards. Edwards, 1793.

The public has no right to expect from an author more than he professes to execute. A tour through England, conducted upon a scientific plan, and executed with deliberation for the purpose of obtaining correct information concerning the present state of this country, under the several important heads of agriculture, arts, manufactures, commerce, taste, opinions, and manners, would be an important undertaking, highly worthy of public patronage. But the declared design of this anonymous traveller is far from being of such magnitude. He only professes to convey, in hasty sketches, loosely thrown together, the impressions made from the impulse of the moment, by the contemplation of the scenes through which he passed. His pretensions are unassuming: and his work exactly corresponds to his own account of it.—Without any extraordinary exertions either of intellect or fancy, and without any peculiar elegance of language, he describes, in an easy and pleasant way, whatever obviously presented itself to his view, and relates, without taking much pains in discrimination or selection, the occurrences of his tour.

Though the reader will not find in this work much new information, he will meet with several curious particulars relating to manufactures and works of art, and some tolerable descriptions of natural objects. The author's route is from the metropolis to Portsmouth—through Hampshire, Dorsetshire, and Devonshire, to Plymouth—to the mines of Cornwall; through Somersetshire to Bath and Bristol—through South and North Wales to the Isle of Anglesea; whence he takes a trip over to Dublin, and visits the Dargle; returning to Holyhead he visits Liverpool and Birmingham, and passes through Oxford to London.

Stonehenge has often been much more perfectly described than in this tour: but the author has supplied the defect of his description by six distinct plates, each representing different aspects of this wonderful remnant of antiquity. After giving a particular account of the whole process relating to tin in Cornwall, from the digging of the ore till the blocks are shipped off; our traveller treats his readers with the following amusing description of his descent into a tin mine: P. 90.

When you declare your intention of descending with the miners, the captain, as he is called, takes you into a room, and equips you in a woollen shirt, trowsers, night cap, and jacket. As for stockings, it is usual not to wear any, and agreeable to the advice of the experienced miner, we descended with our legs bare. They then tie old shoes to your feet, fit for the purpose, and having accommodated each person with a candle in his hand, and half a pound more suspended from his neck, he is declared completely equipped, and conducted to the mouth of the mine. It requires a good strong stomach, and a large portion of curiosity, to go through all this. For besides the fatigue and toil in the mine, the clothes they give you are as greasy



greasy as sweat can make them, smell abominably, and are often stocked with a republic of creepers. Should any one be induced, hereafter, to explore these regions of darkness, I would advise him to prepare, at least, a woollen shirt, and a pair of trowsers, that he may avoid those unpleasant sensations, which arise in every man's breast, when compelled to have recourse to a miner's wardrobe.

These preliminaries being adjusted, we began to descend. A miser went first, to serve as a guide, and to caution us against the danger which frequently arises from the broken staves in the different ladders. Jeremy followed the miser. After Jeremy, came my companion and myself; and last of all the captain, giving us this comfortable assurance, "That if we made a slip, or a single false step, or looked either to one side or the other, we should be ground to atoms in the steam engine, or dashed to pieces in the mine." The descent resembles a large well, with an immense machine, for the purpose of draining the mine of water, continually in motion all the way down. Mr. Bolton, of Birmingham, receives annually some thousands from the county of Cornwall, for the use of them. I had not time to examine these useful machines, therefore shall not attempt a minute description of them. In this mine there was a very curious one, which, with a small power at the top, by perpendicular shafts, passing down the same aperture, worked in two directions, and drained the mine north and south at the same time.

We continued to descend by ladders, which were from four to five fathoms in length, and being soon wet through, weak from want of proper respiration, and half stifled with the fumes of sulphur, began to hesitate whether we should proceed or not. Curiosity got the better of our fears, and we went on. Had I known what we should endure, I never could have attempted so much as I did. I had no idea of the difficulty and danger attending such an undertaking, and only wonder that accidents are not more frequent among the miners, who run up and down these slippery places like lamp-lighters, singing and whistling all the way.

At about eighty fathoms depth we came to a vein of copper ore, where two sorry wretches were busied in the process of their miserable employment. With hardly room to move their bodies, in sulphureous air, wet to the skin, and buried in the solid rock, these poor devils live and work for a pittance barely sufficient to keep them alive; pecking out the hard ore by the glimmering of a small candle, whose scattered rays will hardly penetrate the thick darkness of the place. Those who live on earth in affluence, and are continually murmuring for additional comforts, would surely, if they saw these scenes, be happy with what they have. I took a pick-axe and worked, and putting a small piece of the ore in my pocket, "This, said I, shall serve as a memento of a lesson I received in the bowels of the earth; and may I think always of the comforts of life as I do at this moment!" Proceeding in our descent, we reached at length the bottom of the mine, and stood one hundred and thirty fathoms below the surface of the earth.

Thus far we had seen a mine of copper, but in this place is contained a vein of tin also, and a communication is dug from the copper to the tin. Through this we crawled upon our hands and knees, sometimes sprawling upon our bellies, over wheel-barrow and stones, pick-axes

pick-axes and hammers. This we found was trifling, to that which we encountered afterwards, for we crossed over into a rapid stream, whose waters rushed abundantly over us, as we crawled along in a space just sufficient to admit us upon all fours. Jeremy poured forth his ejaculations, and concluding all was over with him, vowed, "If he escaped this time, it should be his own fault if he was ever caught so near the old gentleman again!"

' After you leave the surface, you no longer meet with clay or mould, but a hard sharp stone, in which the loads of ore run. Those of copper and tin run from east to west, those of lead from north to south; and this never varies, except now and then the miners meet with what they call cross loades of ore, in contrary directions. These hardly ever extend far, and like the branches of a tree, generally terminate in a point.

' When the ore is dug, it is conveyed up in baskets, through perpendicular shafts, to the surface. The day we went down, it happened to be a holiday for the miners, of which they have many in the year, and of course very few were at work. These holidays they call *grace days*, by which they mean surface days, as they call the surface of the earth *grace*, *graeis*, or perhaps *grais*. It is very difficult to understand what they say, and our captain, who kept bawling out his precaution all the way down, might as well have held his peace, since not one of us could comprehend a syllable of his jargon.

' Working our way in a direction from north to south, we came at last to the shafts of the tin mine. Here we saw, as before, two figures, that hardly wore the appearance of human beings, singing at their work. We found it exceedingly difficult to pay them a visit, as we had to descend by a single rope down a chasm, never broader than a chimney, until we reached the load where the miners were employed. The process is exactly the same as that used in the copper mine, the only difference in either is in the colour of the ore.

' Having perfectly gratified our curiosity, and having wandered, until we were weary, among these dismal caverns, we began to ascend again. Before we reached the top, I found myself so faint, I should not have been able to proceed, had it not been for the water from the steam engine; which, although very disagreeable in the beginning of our descent, we found very refreshing upon our return. It falls over every part of your body like a shower of rain, and when the heat of the mine combines with the fumes of sulphur, to fatigue and oppress you, is the only remedy that can be procured.

' A different passage from that which we used in descending, conducted us once more to the welcome spectacle of day light; after having been upwards of four hours, from five in the evening until past nine, buried in the bowels of the earth. I wished much some one of our acquaintance could have beheld us, as we approached the light. I would have defied my own parents to have discovered whose child I was. It would take two days, at least, to go over the whole of this mine; we were contented in having visited the bottom of it. It is impossible to describe the luxury one feels in breathing again the fresh air, and washing with cold water, after these subterranean excursions. The heat of a mine is excessive, and the deeper you go, the warmer becomes the air. The miners are quite naked when engaged at their work, and they told me, that the change of climate,

and the revolutions of winter and summer, were not to be perceived at that great depth.'

In the sequel of the tour through the west of England, the principal articles, which will engage the reader's attention, are the author's descriptions of Bath and Bristol. These descriptions, however, are too long to be copied: we shall therefore pass on with our traveller into Wales, and stop with him among the mountains of Merionethshire, at the beautiful bridge of Pont-y-pridd: p. 178.

'It is composed of a single arch, thrown over the Tæffe in the lightest manner possible. This arch is the segment of a circle, whose chord is 140 feet. It was built by a methodist preacher, one William Edwards, a common mason of Glamorganshire. This man stipulated with the county, and for a stated sum undertook to erect a bridge at this place across the river Tæffe. The undertaking was hazardous in the extreme, as the great rapidity and violent force of that river had hitherto put a stop to every proceeding of that nature, and had carried every thing before it. Notwithstanding all these difficulties Edwards finished his first work, and erected a bridge of three arches. This was of short duration; the ground, in which the foundation was laid, proved unfavourable, and soon convinced the architect, that, even if the floods spared his work, the instability of its base would soon be the cause of its fall. The work was scarce finished ere the rains came, the river swelled, and overwhelming every obstacle to its fury, swept away the bridge. Edwards, undaunted by disappointment, beheld with composure the remnant of his labours, and perceiving how futile it was to oppose any work against the prodigious violence of the Tæffe, first conceived the noble design of throwing a single arch over this ungovernable stream. This he accordingly completed; but the crown of the arch being very light and thin, was quickly forced upwards by the heavy pressure of the buttments, which were necessarily loaded with an immense quantity of earth, that the ascent of the bridge might be practicable.

'Undismayed by repeated ill success, Edwards renewed his labours with additional vigour, and boldly dared to improve upon his work by the execution of a *chef d'œuvre* in architecture. He removed a large share of weight from the buttments, and considerably lessened the remaining pressure, by forming through each of them three cylindrical tunnels. By this means his purpose was completely effected; the tunnels answer all the end proposed in them, and add a lightness and elegance to the structure, which seems suspended in the air above the reach of the most violent floods, and bids defiance to the utmost rapidity of the river.'

At Swansea, the traveller visits Mr. Morris's coal mines, the copper smelting houses, and a pottery, all which he describes. At Haverford-West he finds a lieutenant in the navy, who, for a small debt contracted at a tavern (about twenty pounds), had been in prison five months, and exclaims vehemently against the aldermen of Haverford for not sparing the price of one dinner to restore this son of Neptune to liberty. Having visited Cardigan and Cilgarron castle, and been entertained by a female harper at Aberystwyth, he arrived at the grand fall of the Monach, which he pronounces to be the greatest curiosity in all Wales. His description of this magnificent scene is as follows: p. 266.

'We

• We beheld the river Monach in a bold convulsive cataract between the mountains, foaming with clamorous fury through a chasm of the solid rock, and rushing down the steep abrupt of a prodigious precipice, roar in a white surf at our feet, and lose itself in a vast basin below. Enveloped by an awful display of every thing that can add majesty and grandeur to the features of nature, the spectator is lost in the contemplation of this wild assemblage of mountains, vallies, hills, rocks; woods, and water.

• *Præsentiorum & conspicimus deum  
Per invias rupes, fera per juga,  
Clivosque præruptos, sonantes  
Inter aquas, nemorumque noctem.*

GRAY.

• After having feasted our eyes with the view of this headlong torrent, we ascended, by our guide's direction, and were introduced to a similar scene above it. From this second part we ascended to a third, and so on to a fourth and a fifth; for this fall of the Monach is so much interrupted and broken, that by a near inspection, as you ascend from the bottom, you are shewn five separate cascades; which, when you retire to a proper distance, at a particular point of view, appear all united into one stupendous cataract. We were conducted to this spot, which is on an eminence opposite the fall, and from whence the effect of this cascade is more superb than can either be conceived or expressed. The bare mention of a river, precipitated from a height of four hundred feet, conveys an idea of something great, of something unusually magnificent. But when to this is added the peculiar wildness and gigantic features of the scenery which surrounds the fall of the Monach, no description whatever can do it justice. Soon after its descent, it runs into the Rhyddol, which river also displays a beautiful cascade, before its union with the Monach. Several brooks and smaller streams are seen falling from the tops of the high mountains on all sides, and losing themselves in the valley below. Thus we seemed surrounded by water-falls, many of which deserved our notice had it not been for the fall of the Monach which deservedly engrossed our whole attention.

• From the cascade we proceeded to the Devil's Bridge, which has been erected over a wonderful chasm worn in the solid rock by the perpetual cataract of the Monach during a series of ages.

• This is literally bridge upon bridge. The original arch is very ancient, and of course from its great antiquity and uncommon situation, has been attributed by illiteracy and superstition, to the agency of a supernatural architect. It is supposed that it was thrown over the chasm by the monks some centuries ago. The upper arch has been erected at the expence of the county, as the other had fallen into great decay, and was become very dangerous. It was formed by a centre made upon the old one, and when it was completed, the timber work was removed from between the two arches, so that the original arch still remains.

• The depth to the water under the bridge is at least two hundred and fifty feet, while the chasm gradually expands itself above the bridge to the height of three hundred more. From the downmost bottom, to the uppermost summit of this extraordinary valley, rises an exuberant mantle of oaks, ashes, witch elms, and hazles. The bridge itself is so closely environed with their shades, that neither one

arch

arch nor the other can be seen by the traveller without his first making a difficult descent. The beautiful verdure of the woods rises to the highest brink of this tremendous chasm, and then abruptly stops: All above are mountains, bleak and horrid; the melancholy surface of which produces only a rank, coarse, and mournful grass.

A plate is annexed, from an original drawing of Henry Spense, esq., which conveys a lively idea of this scene. Well drawn views are also given of a wooden bridge in Coombe Ryddol, of Carnarvan castle, and some parts of the romantic scenery of North Wales.

Our traveller next visits the copper works in the Paris Mountain, which he distinctly describes\*. The remainder of the tour contains very little either amusing or interesting. In Ireland the author finds nothing but objects of dislike, and occasions of ill humour. According to him the characteristics of the nation are, idleness and extravagance;—it unites at once every species of dissipation, filthiness, and extortion. On his return he does not remain long enough, even in places of the first consequence to obtain any material information. His account of Liverpool is exceedingly defective. Its chief commerce is said to be to Virginia for tobacco; and no notice is taken of it's extensive african trade. Warrington is said to be famous for lace, pins, and plate glass; whereas this town has no manufactory of plate glass, scarcely any lace is woven in it, and it's chief manufacture is sail cloth. From these instances the reader will conclude, that our traveller has not always been very diligent or accurate in his inquiries. We must add too, that many trifling, and some disgusting occurrences are told; particularly relating to Jeremy the valet, whose low jests the author details, and whom he even attends in his solitary motions. A tourist ought to remember, that many things, which raise a laugh as they pass, appear dull and stupid on the recital. If this work should prove an amusing companion to the traveller, or serve, as the author hopes, to dissipate the *tedium* of a winter evening, it is the utmost that ought to be expected from it.

O. 2.

ART. V. *Memoires Historiques et Politiques sur la Révolution de la Belgique & du Pays de Liège en 1793, &c.*—*Historical and Political Memoirs relative to the Revolution of Belgium, and the Principality of Liege, in 1793, &c.* By P. Chaussard, a Man of Letters, sent into those Countries in Quality of National Commissioner, by the Provisional Executive Council of the French Republic. 8vo. 452 pages. Printed at Paris. 1793.

BELGIUM, as was clearly foreseen and predicted by Mr. Chaussard, is once more in the possession of the french republic. Soon after the battle of Jemappe, which on a former occasion decided the fate of that country, he visited Brussels, Antwerp, Liege, &c. in a public capacity; and the work at present under our consideration is the result of his labours, and his experience, while employed on that mission.

The first chapter is intirely occupied with the defence of the decree of the 15th of December; by excluding the aristocracy of Flanders and Brabant from any share in a government, which they wished to

---

\* The discoverer of this mine, he observes, notwithstanding the immense sums it annually produces, received not a single farthing reward.  
monopolize,

monopolize, it converted them into the declared enemies of their conquerors, and at last induced them to enter into correspondence with the house of Austria, and once more invite it's yoke.

It is here stated as magnanimous on the part of France, to have conferred liberty on a conquered country, a country on which she could have imposed chains; and to have endeavoured to enlighten the minds of the inhabitants, when they might have been more easily governed by means of their ancient prejudices, and their proverbial superstition.

'It was highly important,' says Mr. C., 'to repossess the barrier of the Rhine on one side, and on the other to command that of the Scheldt and the Maese, and thus to protect and to increase the sources of national riches; to resume, in one word, the ancient division of her territory, northern Gaul having been formerly bounded by these limits; to cause to re-enter within her bosom that vast family of nations, which lived under the successive dominion of the Franks, the kings of the first race, and the counts of Flanders; to re-annex a domain, which the Austrian policy disputed with us by arms, and ravished from us by alliances, and of which the sovereignty was never yielded until the treaty of Pavia; a country which would have been at this moment united to us by topographical and commercial connections, if tyranny and the priesthood had not formed a coalition, in order to produce a schism.

'It is on this account, that the emperor now leagues himself with the theocratic factions. It is his policy to support his interest by their's; but the result of this will be, that the robbers will quarrel about the booty. The people, obliged to clothe and feed a vast number of tyrants, will find perhaps a remedy to their miseries in their very excess. *Polycracy* has always engendered liberty.

'But the usual tendency of human events will produce all that is now wanted; for nature has prepared the re-union of the two nations. And it is undoubtedly worthy of France, to afford a helping hand to the commerce of the belgic provinces, nearly supplanted by that of Holland; as thence she may embarrass and menace the United Provinces, circulate her assignats by means of their counting-houses, ruin the bank of London, and, in short, produce a revolution in the monied system. It is the interest of France, to get possession of those *workshops of commerce*, those manufactures of national prosperity; to ensnare her natural enemy, to *palsy* her efforts, to aggrandize herself by means of her overthrow, and, in one word, to mutilate the colossus of Austria. It is worthy of the republic, to elevate herself to the rank of the first state in Europe, in order to shelter the secondary powers under her ægis, by protecting them from the unmeasurable ambition of the northern courts. It belongs to France, to add to her national resources those immense robberies, those gigantic revenues, the produce of sternish superstition; and thus to strengthen herself by means of the imposts levied on human credulity.'

After insisting on the folly of permitting a democratic government to be surrounded by states ruled by nobles, an event which the decree of the 15th was meant to prevent, Mr. C. points out some objectionable clauses; especially that which invested the generals, and particularly the commander in chief, with the execution of it: to which he ascribes the loss of Belgium.

'Successive victories had conferred on a man, at that time famous,

an unbounded power, arising out of an exaggerated opinion. Ancient nations, intimately acquainted with the principles of liberty, always circumscribed the real authority of the chiefs, in proportion to the influence which they had acquired by their reputation. Experience also has constantly convinced us, that the military will constantly be the rival, and often the oppressor, of the civil power. In addition to these general considerations, let it be recollected, that suspicion hovered over the head of this factious and perfidious soldier [Dumourier]; that his vast ambition, equalled only by his immorality, was well known; that if, by the very excess of his audacity, his projects against France had escaped the penetration of the public, it was not the same in regard to his schemes relative to Belgium, which his haughtiness had suffered to transpire, and of which the sentinels of liberty had given intimation: in short, at that period there reigned but one sentiment; a sentiment of idolatry for a man, a sentiment which of itself is an insult to a great people, destructive of all emulation, of all virtue, and ever fatal to republics; it was this, I say, that averted the attention of some, and served as a veil to the plots of others.'

Part I. Chap. 2.—*The physical and moral situation of Belgium.*—Belgium is here described as one vast plain, constantly overhung with vapours, which confer fertility on the soil, and phlegm on the inhabitants. A dreary fanaticism, like a bird of prey, has taken up it's abode there, and made it's nest in the bosom of those rich and luxuriant fields: 'superstition resembles a caterpillar, which always preys on the fairest fruits.' The inhabitants have arrived at great perfection in agriculture, by the subdivision of the land into small farms; hence too it results, that a greater number of people is employed in tillage, and every one either becomes a proprietor or an occupier of a little spot, to which his existence is in some measure attached. The french are accustomed to study the fine arts in Italy; but it is to Flanders they are told to repair in order to learn the principles of agriculture.

'As Belgium is an open country,' says the author, 'Maestricht and Venloo ought to be taken from the enemy, in order to secure the possession of it, and the citadels of Liege and Huy, which have been dismantled, should be fortified anew.'

The belgians are represented, on the whole, as rather superstitious than fanatical; having no theatres, or public entertainments, they are naturally devoted to ecclesiastical mummary, such as processions, midnight masses, &c.; and in order to supply the place of punchinello, jugglers, and quacks, they encourage capuchin friars and priests.

'Theft is as rare among them, as it is common in France and England; thence it is but fair to conclude, that there is less misery, and better morals. They never *double lock* their doors. Happy are the people, who do not yet know, that it is necessary to place chains and bolts between a man and his neighbour's goods!'

Chap. III.—*Of the means of effecting a revolution.*—'In every revolution there is a lever, immensurable in respect to it's extent; I mean the interest of the oppressed, to overwhelm the oppressor; and this lever is every where to be met with. The social order no longer exists. That order is composed of the general will, or what is the same thing, the general force. This will can never be obtained, but by the gratification of the interests of all, and it follows, that whenever a constitution is formed for the particular advantage of a few

few individuals, or corporations, it only presents a sum of particular wills, striving with the common will.'

After this preface, Mr. C., applying his observations to the then state of the austrian low countries, advises the french to inculcate the idea of representation among the belgians in general, and more especially the peasantry, who are held in a species of subjection by the great towns; to institute popular societies; to captivate the taste of the people with festivals in memory of liberties acquired; or taxes abolished; to conquer the priesthood by means of the priesthood, always taking the part of the 'ecclesiastic populace against the titled and opulent clergy;' and above all things, to protect the poor from the tyranny of the rich.

Part II, of this work, consists of letters written by the author, while in a public capacity, in the Low Countries. It appears, that partly from the treachery of Dumourier, and partly from the dread of the austrians, the inhabitants of Belgium did not declare themselves so openly in favour of France, as they would otherwise have done.

At Namur, Antwerp, Brussels, &c., the french restored to the owners all the clothes, and other necessaries, pawned at the *Mont-de-piété*, not exceeding twelve livres in value.

The appendix consists of remarks on the population, climate, soil, history, and constitution of Belgium. The inhabitants are reckoned at 2,500,000; the extent of territory is estimated by Schloëtzer at 1,300 square leagues; and the revenues, according to Mirabeau, amount to 9,000,000 florins.

Belgium has been termed the Bœotia of Europe; the organs of the people are less delicate than those of their neighbours, and they are celebrated for their taciturnity: but as Pindar, Plutarch, Pelopidas, and Epaminondas, rescued one of these countries from opprobrium; so the other was freed from reproach during the fifteenth century by means of the artists, merchants, warriors, and men of letters, which it then produced. It must however be recollected, that their talents were called forth by great events, and matured under a free government.

In tracing their history from the earliest ages, the author now before us, is at great pains to prove, that the people were always fascinated with the sound of liberty, and disposed, on every occasion, to rescue themselves either from the dominion of foreigners, or such of their own citizens as aimed at tyranny. He quotes the names of Sacrovir, Florus, and Civilis, as the assertors of the belgic rights, in the times of the romans. Brabant, especially, according to him, always preserved the *basileu* of freedom; and so numerous were the privileges of those born in the great towns, that women with child repaired from the neighbouring country in order to be delivered there, and thus confer on their offspring a participation in their franchises.

The spanish race of kings perpetually involved these rich provinces in long, bloody, and disastrous wars; and the german branch, we are told, sacrificed their prosperity to the interests of Holland and England. At length, the reign of an enterprising prince, produced great and unexpected changes.

Precipitated into gigantic schemes, which he imagined to be great undertakings; led astray by the illusion of a model, which he was not born to equal; possessing nothing of a warrior, but the *mania* of



of becoming one; of a reformer, but the disposition to change; of a politician, but the hypocrisy; Joseph II wished to convert knowledge into an instrument of slavery, and to disgrace philosophy, by making it one of the tools of arbitrary power.

1786. His busy and unquiet spirit commenced it's career in Belgium. As the imperial patrimony was to be aggrandized by means of the patrimony of abuses which he determined to reform; as in the measures adopted by him, he rather chose to call to his aid the succour of despotism, than the support of circumstances, of things, and of parties; as he, on the contrary, opposed the prejudices of all, and preferred his own interest to that of individuals; as his system was made up by turns, of extreme rigour, and extreme condescension; in fine, as in a government so very unfortunate as to have a despot at it's head, the *privileged caste*, to which he was hostile, form a kind of barrier, against the torrent of monarchy— all things tended to produce a revolution. The nobles, the priests, the lawyers, formed a coalition. Every one, from the lord high justiciary, down to the lowest pettifogger, foresaw the ruin of the state, in the loss of their own perquisites and emoluments; for the new organization of the tribunals had condemned them to experience all the rigours of a long vacation! The clergy, and the subaltern brigade of monks, also sheltered their claims under a constitution, which guaranteed to them *inviolability* in respect to their plunder, and placed their crimes and their treasures beneath the buckler of privilege.

The daughters of the middle class of citizens, educated in the convents, *inoculated* their respective families with their own prejudices. Military excesses, and public violence, exasperated all men.

In 1787, the house of Austria appeared to yield to the torrent, but it soon resumed it's usual inflexibility, and this very inflexibility engendered resistance. The period too was favourable; the emperor was engaged in a distant war with the turks; the triple alliance was formed, and Prussia, Holland, and England, meditated the humiliation of the house of Austria, and their own aggrandizement, under the specious pretext of *trimming the balance of Europe*. Holland, irritated against the emperor on account of opening the Scheldt, and the protection granted to the batavian patriots, fomented the belgie insurrection, held out an asylum to the discontented, and furnished the means of commencing hostilities.

It was thus that the revolution took place under the direction and guidance of the triple alliance. Vandernoot, an advocate and pamphleteer of Brussels, a man of a supple, sly, insinuating disposition, and the creature of the abovementioned powers, became the head of a party, and was the first to stand forth in defence of the constitution; he had been ill treated by the government, and consequently had a personal antipathy to his persecutors. He fortified his interest in Holland, by means of a princess of Prussia; the exiled nobles, the ecclesiastics, and all their adherents, became attached to him; and in short, being at once bold and adroit, he gained the confidence of the people, who termed him *Vader Hoyntierw*, or father Henry. His auxiliaries were Van Eupen, the canon; the abbés of Tungerloo and St. Bernard, the bishop of Antwerp, and the cardinal de Malines.

Voûnck also, an advocate, and notwithstanding that, an honest man in respect to his principles, had great influence over the country people, whom he engaged in the revolution, under the promise of making them an integral part of the states. Among his principal profelytes are to be reckoned the duke of Urzel, Sandelin, &c.: and the committee of Hasselt, in the principality of Liege, the operations of which were directed by him, contributed no less to the revolution, than that of Ereda, at which Vander Noot presided.

The refugees increased in number; Holland either furnished arms or facilitated the purchase of them; and Vander Merfch was nominated generalissimo. This officer, by means of a series of skilful evolutions, kept the imperialists in check, and assumed an advantageous position in Campine. With 1500 half armed men, and the inhabitants of Turnhout, he determined to defend that place, against 7000 regular infantry and cavalry, aided by a formidable artillery. Enthusiasm triumphed at one and the same time over tactics and numbers. Emboldened by success, the belgians crossed the Scheldt, in sight of fort Lillo, and directing their march towards Ghent, took possession of it without much difficulty, although it was defended by batteries mounted with artillery, and a veteran garrison. Brussels also yielded to the efforts of raw, but resolute troops; and all Belgium, Luxemburg excepted, was intirely evacuated by the austrians.

The states, now triumphant, were re-established with great pomp, and immediately re-assumed the reins of government. But the jealousies, which had slumbered during the common danger, awoke in the hour of victory: they had now no other enemies than themselves to contend with. Two factions arose, and an oligarchical war commenced. The *vander nostists* were the more numerous; they were supported by the clergy, and the privileged casts. The *voûnckists*, who affected to be attached to the interests of the people, fell martyrs to the intrigues of their enemies, who marked them out as fit objects for popular vengeance. Vander Merfch was imprisoned, and the duke Urzel fled; lists of proscriptions were drawn up; their partisans were persecuted, and plunged into dungeons, and their estates were confiscated.

In the mean time, Joseph II died, and Leopold, his successor, made offers of an accommodation; but these were haughtily rejected by the states, who were supplied by the triple alliance, with money, and generals. They also refused to confederate with the people of Liege; and Van Eupen the secretary, a puppet moved at the will of the three courts, insinuated to them, that it would be dangerous to seek for the protection of France.

At length, at the treaty of Reichenbach, the allied powers made them repent of their machiavelian system, and the phantom of belgic liberty was sold to Leopold. This deplorable traffic, this traitorous arithmetic, ought to teach the people never to confide their interests to the protection of either national, or foreign despotism; to shudder at the idea of being patronised by the privileged casts, which is always a public calamity; and to suspect all, even the power which they invoke, and the power which they delegate.

In the mean time, Van Eupen, and his subaltern instruments, excited the belgians to rise in a mass against the austrians. The generals had promised to betray them, and they kept their word.

These

These servile and perfidious instruments of foreign courts were nearly all foreigners themselves. Their soldiers were delivered up like sheep to the slaughter. The subalterns deserted; the states covered with the blood, and laden with the plunder of the people, emigrated; and Vandernoot, Van Eupen, and the abbé of Tungerloo, found an asylum, to which they retreated in safety. Consternation and despair took possession of the minds of the people; they beheld themselves abandoned, persecuted, and betrayed; but the french at length appeared on the scene, and became their deliverers.

The author now enters into a long dissertation on the ancient constitution of Brabant, and presents us with the text of the *Joyeuse Entrée*. By this it appears,

1. That their princes always swore to be good, equitable, and loyal; and not to govern by force or caprice; but by law, the advice of the states, and the sentence of the ordinary judges.

2. They were inhibited from commencing any war relative to the Low Countries, without the express consent of the states;

3. They were not to raise any money, or impose any taxes, without their privacy.

4. Certain persons holding farms under the government were declared incapable of exercising municipal functions.

5. No money could be coined without the advice and consent of the states, or, when once coined, could be altered.

6. No one could receive a pardon for the crime of homicide, until the relations of the defunct were fully satisfied.

7. No game laws were to be enforced; but liberty of hunting, &c. was to be allowed throughout all Brabant; some woods, particularly specified by name, only excepted.

8. Every one might deliver his opinion freely in the states, without incurring the anger or resentment of his majesty; of of any other whatever.

9. All judges, great officers, &c., were to take an oath to observe the *Joyeuse Entrée*. And,

10. If it should happen, that her majesty (or his majesty) shall cease to obey these privileges, in whole, or in part; she (or he) consents, that his (or her) subjects shall cease their obedience, until these contraventions shall be repaired.

The volume now before us contains a variety of interesting details, respecting the Low Countries, and seems to have been written in the full persuasion, that they would soon be reconquered and re-annexed to France.

ART. VI. *An authentic Account of the late Expedition to Bulam; on the Coast of Africa, with a Description of the present Settlement of Sierra Leone; and the adjacent Country.* By J. Montefiore. 8vo. 52 pa. Price 2s. Johnson. 1794.

SEVERAL respectable men having formed themselves into a society towards the latter end of the year 1791, for the purpose of establishing a settlement on the coast of Africa, they at length fixed on the island of Bulam as the most eligible spot for carrying their views into effect. The writer of this pamphlet, induced no doubt by the prospect of a speedy fortune, or at least a com-

fortable and advantageous establishment, embarked on board one of their vessels called the *Calypso*, and after a tedious passage arrived at *Teneriffe* on the fourth of may, 1792, where he and the other adventurers were disappointed in their expectations of procuring fresh provision, 'by the unprecedented behaviour of Mr. Dalrymple, [the intended governor of the new settlement] who declared when he went on shore at the health office, that we had the small pox on board our vessel.' It appears, however, that this was a true statement; but it is suggested, that by means of a little management, they might have purchased whatever refreshments the island afforded, as was actually the case in respect to the *Hankey*, a ship belonging to the same owners.

Disheartened and discontented with their treatment at *Teneriffe*, they sailed for *Goree*, an island belonging to the french, where they were treated by the governor with great politeness and attention; but such was the scarcity of provision there, that at a ball given by his excellency, 'fifteen persons sat down to supper on one small fowl, a piece of stewed meat, and a few loaves of bread, not sufficient for three hearty eaters.'

At length, on the 19th of may, they shaped their course for *Bulam*, that *land of promise*, the possession of which was expected to put an end to all their wants; and on the 26th, in the forenoon, they manned and armed three boats, went on shore, took possession of the island, and hoisted the 'british flag.' But as they had neglected to purchase the territory from the occasional occupiers, or even to enter into any treaty for this purpose, the settlers were unexpectedly attacked by a large body of africans on the third of june, in consequence of which five men were massacred, several others were wounded, and five women and three children were made prisoners.

They were now under the necessity of abandoning *Bulam*, and sailing for *Bissoa*, a portuguese settlement, where to complete the catastrophe, their wounded men died, and most of those who had escaped unhurt became victims to an unwholesome climate!

The author thinking the scheme of 'colonizing *Bulam*' not likely to take place, embarked on board another vessel, and arrived safe at *Sierra Leone*, which he describes as a thriving settlement.

This unfortunate expedition seems to have been planned in haste, and executed without much judgment. The harbour of *Bulam* is said to be capable of containing one hundred sail of the line, and the soil is stated to be fertile: but it was surely gross impolicy, as well as gross injustice, to take possession of an island without the consent of the only legitimate owners; from whom, however, it was afterwards purchased by the adventurers.

ART. VII. *Tableau Chronologique de l'Histoire universelle, &c. A chronological Table of universal History, for the Instruction of Youth.* By Mr. Marie, a French Priest. Printed on a large Sheet. Price 6s. Elmsly.

THIS table of universal history is divided into ten epochs, and includes the period from the creation of the world to the birth of Jesus

Jesus Christ. Should the editor meet with encouragement, and we sincerely hope he will, it is his intention to publish a second table, in the course of next year, which will extend from the time of Jesus Christ to the present day. It is to be accompanied with a pamphlet containing notes for the elucidation of so extensive a design.

---

M E T A P H Y S I C S.

ART. VIII. *An Investigation of the Principles of Knowledge, and of the Progress of Reason, from Sense to Science and Philosophy. In three Parts.* By James Hutton, M.D. and F.R.S.E. Three Vols. 4to. 2138 pages. Price 3l. 3s. in boards. Edinburgh printed, for Strahan and Cadell, London. 1794.

To a studious and philosophic mind it is highly gratifying, to ascertain the principles of human knowledge, and to mark the various steps by which man gradually advances from the state of a mere animal to that of an enlightened and intelligent being. To accompany him in this gradation—to follow him from the commencement of sensation, as far as this can be ascertained, to the scientific investigations of reason and philosophy—and to note with accuracy, as we proceed, the principles and the modes, the causes and the effects, of every intermediate mental affection—in short, to concentrate the mind so closely within itself, as to analyse it's thoughts, to explore with precision the grounds of it's judgment, and to investigate the origin, and observe the effect, of every movement therein, require an abstraction of intellect, and a talent for research, which few possess, as it is extremely difficult to attain. In the prosecution too of such inquiries, it is much to be lamented, that a prepossession in favour of popular theories, especially when early embraced, and sanctioned by great names, never fails, in some degree, to seduce our judgments, prompting us either to receive or to reject opinions on no better ground than the authority of others.

Dr. H.'s talents for physical investigation we remarked with pleasure on a former occasion: his abilities as a metaphysical inquirer will be amply attested by the work before us. Ingenuity of invention, perspicuity of judgment, with a spirit of free inquiry unfettered by any undue deference to ancient systems, or great names, constitute a claim to praise, which the doctor possesses in no small degree. The investigation is divided into three parts.—The 1st treats of the natural progress of knowledge, or the instinctive faculties which lead to science. The 2d., of science, or the conscious principles which lead to wisdom. And the 3d., of wisdom or philosophy, or the proper end of science, and the means of happiness. It's object, the doctor informs us, is, 'to analyse our thoughts, to trace the means and conditions of our judgments, and to shew the evidence and certainty of scientific reasoning, on whatever subject it may be employed.'

quainting his readers in the preface with the general scope and tendency of the work, and pointing out the connexion of his present theory with the result of his former physical researches, the doctor begins in Part I. with the consideration of 'knowledge in general.' This part comprises nine sections, each of which is subdivided into chapters, the particulars of which are so numerous, that our limits will not permit us to specify them all.

After treating, in chap. 1, of the nature of human knowledge, he proceeds to consider, in chap. 11, what he terms 'distinctions in knowledge.' 'Knowledge, as distinguished from understanding and science, consists,' says the doctor, 'of sensation and perception. Of these three things, viz. knowledge, understanding, and science, knowledge is the first, and the most simple.' 'Whatever informs the mind gives knowledge; but understanding,' says he, p. 17, 'is more than simple knowledge; for we are said to know a thing without understanding it. The mind may be informed in consequence of sensation; it may also perceive various magnitudes and figures, without understanding these simple informations, that is to say, without distinguishing them; for this requires a judgment to be formed, and a judgment cannot be formed without understanding. Whereas the simple knowledge of sensation and perception may be conceived to exist without understanding, or before that operation of the mind has taken place; for things must first be known before they are distinguished.'—p. 25. 'Things are said to be both known and understood. The moon, for example, is known to every one who has the proper use of sight; whereas the moon can only be said to be understood by an astronomer: in like manner, weight is a thing known to the most ignorant; whereas weight is a thing that is properly understood in the philosophy of gravitation.'—p. 22. 'As by employing the faculty of reason in relation to our knowledge, that knowledge is extended, and an understanding formed, which did not subsist before, so, by the further employment of reason in relation to the objects of our understanding, that understanding is advanced, and a species of knowledge formed, which may be called science. Therefore, science will appear to be a thing no farther limited, than by being considered as having a beginning in consequence of understanding, in like manner as understanding begins in consequence of more simple knowledge.' Philosophy, which is a farther stage in human knowledge, the doctor observes, bears the same relation to science, as science does to the understanding. 'It may therefore be advanced,' concludes he, p. 30, 'that the progress of the mind of man consists in, or contains, the following steps. First, Knowing without understanding, which is knowledge simple and absolute. Secondly, Understanding without reflection; which is knowledge relative, and is commonly considered as knowledge. Thirdly, Knowing by reflection, or knowing our knowledge; which is science, or human understanding; and, lastly, knowing human understanding, or understanding the ends and motives by which a rational being is conducted. This is philosophy, or the perfection of the mind of man, which leads his knowledge towards

wards the author of his existence, or the natural constitution of things, in knowing causes as well as effects, and in foreseeing future events from the knowledge of that order which obtains in nature.'

Having thus distinguished the gradations of human knowledge, Dr. H. proceeds, in chap. III, to divide science into five parts—physics, mathematics, morality, logic, and metaphysics, which last he denominates 'the science of knowledge.' In chap. 4, he proposes a method of advancing human knowledge by remounting to first principles. Here Dr. H. endeavours to overturn the generally received opinion, that propositions in physics and morals are not capable of the same irrefragable and perfect evidence, as mathematical truths—and asserts, 'that the science of physics may be equally founded in evidence or truth, as that of mathematics.' This certainty however, the doctor affirms, cannot be fully attained, till the science of physics be purged from vulgar errors; with which, he says, it is deeply infected, even in the present enlightened age. 'It is with a view to the correction of these errors,' says the doctor, p. 47, 'that our knowledge of nature, or of external things, is now to be examined, by remounting to the first progress of this growing series, or where the rudiments of science may be traced in the operations of a conscious mind. It is in order to have principles established in something, where, if possible, there may not be a doubt; and from whence, by proceeding with that strict attention which is due to science, we may in reasoning arrive at what might then be properly termed the truth of knowledge, in having no inconsistency, either in its principles or its result, that is, in neither proceeding from inconsistent principles, nor leading to opposite conclusions.'

'Philosophers,' continues he, p. 50, 'who are perfectly agreed, or do not differ with regard to bodies which are either hard or soft, hot or cold, coloured or colourless, transparent or opaque, ductile or elastic, compressible more or less and heavy, in motion or at rest, that is to say, who do not differ with regard to the qualities nor the accidents of things, no more than with regard to our sensations, perceptions, memory, and judgment; yet, with regard to what things are in themselves, or independent of our opinions concerning them, these men of science form different opinions, and dispute about that for which they have not proper data to form a conclusion. Thus, instead of inquiring how far they see and perceive things as they truly are, or not; and instead of suspecting that they take many things upon trust, like the vulgar, believing such things to be as they appear, without doubting of their common judgments, or examining their animal or instinctive knowledge in its principles, these philosophers cultivate sophistry instead of science, and, after much reasoning, leave the argument where they had begun.'

'Here we find one party endeavouring to explain every thing by matter and motion, in ridiculing the notion of an immaterial substance, as a word without a proper meaning. While the other, on the contrary, in denying any action to matter, gives

this to mind; which is no other, in effect, than substituting the term mind in place of matter, without changing any thing in our ideas of the action or the fact.'

Sect. 11 treats of knowledge as a thing in which there may be distinguished different kinds. After explaining what is meant by knowledge, as a general term, and observing, that in knowing our knowledge consists the science of metaphysics, which science is acquired by consciousness, Dr. H. proceeds, in chap. 14, to treat of sensation as the source or beginning of knowledge, and as indisputably antecedent to perception and judgment. p. 86.

'Sensation,' says he, 'is a source of knowledge, so far as it is an information of the mind. This information of sense we have not from within; for, without the proper organ, the mind cannot acquire the knowledge of a sensation, neither will the most perfect organ, without the action or impression of a material, that is, an external cause, give any information to the mind. Consequently, this kind of knowledge must be considered as derived from a source that is external. For, whether our organised body be the thing considered on this occasion; or whether it be the material thing by which those organs are necessarily affected for the production of our knowledge, nothing is more evident than that there is required the action of those things, which are always considered as external in relation to us.'—p. 88. 'When the simple feeling or knowledge of the sense is excited, we then say that there is a thing external, without which, although we might think and fancy, we could not know, that is, we could neither see nor feel; and when it happens, that a person mistakes the thought or fancy for the knowledge or information of the sense, such a person is said to be out of his senses; which expression means, that he does not distinguish the knowledge and imagination. Also, when he should form a just judgment, in reasoning from his false knowledge, this would lead him to actions which would be considered by other people as being unreasonable, because founded upon an error, or the want of the distinguishing faculty, whereby he had confounded the operation of the mind, that is to say, the simple thought, with the knowledge of sensation, that is, the information of something which is always considered as external in relation to our thinking principle. It is thus that knowledge, said to be actual and real in contradistinction to imaginary, may be excited in our mind or conscious principle, which then knows without either doubt or error.

'That it is knowledge which the mind receives in the operation of the external thing, or information of the sense, nobody will dispute, when it is here declared, that this knowledge is the most simple in its nature, or in the lowest order in the process of intellect. But the term knowledge, in this case, may be thought either proper or improper, according to the manner in which people have been accustomed in the use or application of it.

'A person who has to distinguish the simple informations of the mind, and those that are more compound, and who has thus to discriminate various steps in the progress of intellect, requires to



to have a general term, as that of knowledge, which shall denote a progress of the mind, or a transaction that may be there recorded or remembered, in whatever manner that step, progress, or transaction may be brought about.

'In common life, this general term is not required, nor does philosophy appear as yet to have adopted any thing corresponding to this view which we are now to take. The particular informations of the mind are denominated from the sense, by which these are respectively acquired; thus we are said to see colour, hear sound, feel heat and cold, and also pain and pleasure. With regard to taste and smell, indeed, there is not that distinction made in the terms expressing the knowledge, and the means by which it is acquired; for, we have not a general term for all smells, nor for all tastes; therefore, in the words taste and smell, the verb and the noun, which are distinguished in the other sensations by different words, are here expressed by one; and thus we are obliged to say, that we taste a taste, or smell a smell.

'In all these cases, of knowledge entering by sensation, the mind is informed or made to know, without the least understanding; that is to say, the knowledge, in this case, is pure, simple, absolute, and it contains no relation, which requires another step in mind. Knowledge is therefore a general term, most applicable to all those informations; and the mind may be said to know light and colour by sight, sound by the hearing, &c.'

After enumerating the senses, with the information derived from each, he concludes, p. 99.

'It must be observed, that we are totally ignorant of the manner in which any organ produces sensation in the mind; all that we know of this operation is, that there are certain actions or changes in our organized bodies, with which the feeling of a particular sensation is always connected. When light, for example, is admitted into the eye in its natural or healthy state, the sensation of light or colour is produced. The sensation of sound enters in like manner by the ear; and those of taste and smell by their respective organs. Every action or change in the body seems to be attended with some peculiar feeling, although every degree of these is not a proper object to call the mind's attention from those which are comparatively then more powerful. We cannot touch a body without feeling heat or cold, so far as every degree in this species of action were to be an object for the mind's attention; for, no body that we touch is precisely of the same temperature with that of the touching part. Upon the same principle we must all necessarily feel either pain or pleasure on every occasion of action or change in the body; consequently, there is a perpetual vibration among those opposite sensations or feelings of heat or cold, of pleasure and pain.'

In chap. v, Dr. H. treats of conception as contrasted with sensation, and as comprehending all the rest of our knowledge. 'It cannot be doubted,' says he, p. 106, 'that there is a particular species of knowledge, interposed between sensation on the one hand, and our understanding on the other, when it is considered, that there

are

are various things known, such as extension, direction, magnitude, figure, space, time, unity, number, none of which can properly refer either to sensation, the knowledge which is here considered as primary, nor to understanding, which is evidently secondary, with respect to those things, being the discernment of their relations.

‘These things thus interposed between our knowledge and the judgment of the mind, are here proposed to be termed conceptions; a word that is applied to our knowledge when this is not immediately derived from sensation, or an external information.

‘Thus the term conception is used in contradistinction to the knowledge of sensation. This last necessarily requires the action of an external thing, and therefore is in our mind a passion; whereas conception, as knowledge, does not necessarily require the action of an external thing, that is to say, not immediately like sensation, but is produced by the energy or proper faculty of the mind, acting instead of being passive.’

In chap. vi, he treats of perception, or our knowledge of things with magnitude and figure. This he considers to be neither a simple sensation, nor a pure conception.—P. 109. ‘Besides sensations and conceptions, which are thus distinguished by reflecting men as different in their nature, without either of them subsisting externally, there are also things perceived with magnitude and figure; and these things are considered by philosophers, as well as vulgar men, to be substances, or things subsisting independent of our thought, that is to say, existing externally in relation to our mind. If this, therefore, is the case, as it is commonly believed, here must be a kind of knowledge perfectly different from sensation, on the one hand, and from conception on the other.

‘The thing that is known in perception, is considered as subsisting externally, and independent of the mind; consequently, this thing, which has the property of magnitude and figure, must be perfectly different, on the one hand, from the knowledge received by sensation, and on the other, from all those conceptions of our mind which exist only in consequence of our thinking, and have no real pattern in external things.’

Having distinguished the different species of knowledge, with the two great sources whence it is derived, the author proceeds, in sect. III, to deliver his theory of perception, which we deem entitled to the serious attention of every inquirer into the philosophy of mind.—The meaning of the term perception he illustrates thus:—‘The question now to be discussed,’ says he, p. 116, ‘is this; What is the thing, or the idea, that properly belongs to a certain operation of the mind, distinguished by the term perception?’

‘In order to resolve this question, an example may be taken; let us suppose a tree to be the object of the mind’s attention; then, with a view to find that which is the proper subject of perception, it will be necessary to separate from this object of the mind’s attention, on the one hand, colour, which is a sensation, solidity, which is a judgment with regard to a power-preserving

preserving the volume of the object, and hardness, which is likewise a power preserving the figure.—On the other hand, we must also abstract the height or length, the breadth or width, and the thickness of this object; for, these are all relations; they do not exist of themselves, and are only something in being compared or considered in relation to each other.

‘The figure or shape of the tree, which now remains to be considered, like the magnitude, will be found to be different from the simple idea sought; for these are made up of relations. The stem of the tree, for example, may be considered as being round; but roundness is only a judgment, distinguishing that which is not angular and plain; and in the idea of roundness, there is not any knowledge that may not be resolved, and thus found not to exist of itself, being only relative, formed in the consideration of some other thing. In like manner, the being branched, or having arms, is only a relation of things, which are known and compared.’—Thus our author excludes from perception every idea, which implies *relation*; and, if we rightly apprehend him, considers as it's proper object that simple and absolute thing, which is known, previously to our forming a judgment, and which serves as the foundation of that judgment. Having thus explained the meaning of the term, he proceeds to prove, what chiefly distinguishes his theory of perception, viz. that magnitude and figure, like colour, have no external existence, and that instead of existing absolutely and independently of the mind, they are merely ideas formed in the mind, and acquired not by the passion, but the action thereof. His argument proceeds thus; sensation is a passion of the mind, the information of which is at once perfect, and in which we have no choice. ‘Now,’ p. 129, ‘if it can be made to appear, that the mind either may perceive an object or not perceive it, without any change in external circumstances or conditions, but merely by the operation of its choice, it will be demonstrated, that magnitude and figure, the objects of perception, are made known by the action of the mind, and not in the manner of a sensation. The same conclusion will follow, if it can be made to appear, that the operation of perception not only has a beginning and an end, but also has a middle state, which is wanting in sensation; that is to say, if the knowledge in the one case is not made instantaneously, as it is in the other, but there shall be necessarily required the continuance of an operation in order that the information may be completed, or the knowledge made perfect, in that case, it must be concluded, that the operation which the mind has to learn, or the process which must in perception be successively gone through, is not a passion of the mind, and is essentially different from the information of sensation, although it is only produced in consequence of sensation as a condition for this action of the mind.

‘There are two sensations by means of which perception may be produced; these are, vision and feeling; for, it is during the continuation of one or other of those two informations of the mind that there happens an operation, wherein the mind is made to know, or to acquire the idea of magnitude and figure.

‘In

‘ In order to investigate the nature of this operation, first the one, and then the other, of those two sensations are to be examined; and it will be shewn, that, in those cases, the mind acts for producing the knowledge of perception, as it is passive in acquiring that of sensation.

‘ The organ of sight is either originally so disposed, that there is one particular part, in the field of vision, in which perception may be made most complete, that is to say, in the greatest perfection; or else it is by habit that we acquire a greater facility, or more perfect action, for the purpose of perception, in one point or part, which corresponds with that in which the light is most direct, consequently, its action most intense. But, notwithstanding this superior power of perception in this point or part of vision, there is a faculty of perceiving, more or less, through all the field of vision. If therefore, perception, like sensation, is made through all this field involuntarily, or necessarily in relation to the power of mind, as it is made more or less distinctly in proportion as it is near or far from the point of best perception, then it must, with some degree of probability, be concluded, that the mind was passive in acquiring the knowledge of perception, as it is certainly so in receiving the information of the sense.

‘ If, on the contrary, it shall be found, that, while the light flows equally into the eye, and the organ is preserved without motion, the mind may perceive voluntarily in one part in preference to another part of equal capacity; and that this power of perceiving may be removed all around the field of vision by the command of the will, then it must be evident, that perception is an operation of mind acting upon that occasion, and not passive as it is during sensation.

‘ To be convinced, in this case, it requires to make the experiment, by shutting the one eye, and fixing the other steadily, as if perceiving one particular point, when it will be found, that we have it in our power to remove our attention successively through all the visible field; and that, while we attentively perceive one object, others are not then known; as, therefore, we can alter and reverse this order of perception, in some measure voluntarily, or at the command of our will, it must be allowed that the proposition is thus demonstrated, perhaps as much as the nature of things will admit.

From the sense of sight, the Dr. passes to that of touch, the only one besides which magnitude is perceived; and shows, that by this sense, simply, ‘ no judgment is made in relation to the magnitude and figure of external things.’ The remainder of the section is occupied in the illustration and confirmation of his theory of perception. The manner in which he has supported this hypothesis discovers ingenuity, acuteness, and profundity of thinking; and we apprehend, that the advocates for the common theory of perception, and of primary and secondary qualities, will find it difficult to resist such strength of argument as Dr. H. has here ad-  
duced.

duced. For our part, we scruple not to say, that the distinction of primary and secondary qualities appears to us entirely arbitrary and unphilosophical; and that there is no better reason for ascribing to magnitude a real and absolute existence independently of the mind, than to colour, which is universally acknowledged to be a secondary quality. And though the mode in which Dr. H. has treated the subject may be deemed by some too didactic and metaphysical; to the intelligent and sagacious inquirer Dr. H.'s section on the theory of perception will furnish not a little both of instruction and entertainment.

In sect. iv the doctor explains the meaning of the term *conception*, and treats of it as distinct from sensation and judgment.

*Conception*, says he, p. 195, 'is perfectly discriminated in relation to sensation, although in both cases the mind is conscious and knows; for, in the one case, where the mind is affected by an external cause, it then knows, properly speaking, and does not think; on the other hand, when the mind, without being affected by the external cause, produces knowledge, this may be properly called thinking. But, so far as sensation is properly knowledge, that transaction of the mind, which proceeds by itself to produce knowledge, should have another term by which it may be distinguished. It is here proposed to call it *conception*, which on all hands is allowed to mean knowledge,—not revealed from without, but produced within the mind.'

Sect. v treats of passion and action in relation to knowledge. In discussing this subject, the doctor employs the terms *passion* and *sentiment*, in senses different from general usage. Our sensations he denominates by the same term as our mental affections, and calls them *passions*, and these mental affections, as joy, hope, &c., he terms *sentiments*: a phraseology sufficiently justifiable however on the author's system.

Towards the close of the chapter, the Dr. admits in the mind, a power of deliberating on motives, which is capable at least of suspending action, though he does not express himself so clearly as might be wished: and then observes: p. 204: 'It does not appear that the mind acts without a proper incitement, any more than a body moves without a cause; and, as a body may be urged to move by different causes in opposite directions, in which case the most forcible prevails, so, the mind may be, at the same time, incited to action by different motives which oppose each other's intention; in this case, the mind is said to make choice of the motive which it is to obey, and the action, which follows, corresponds to the motive that was most cogent.'

Sect. vii treats of ideas.—After considering in chapters 1st. and 2d. the nature of ideas, as those of either sensation or perception, Dr. H. proceeds in chap. 111 to show, 'that the mind is active in forming ideas, as it is passive in being made to know.' The proof is founded in this fact, that 'no idea or recollection is made of sensations to which the mind has not given proper attention. 'Now,' says he, p. 273, 'what is this attention of the mind? It cannot be a passion, for it is in relation to a passion that this attention is to be

be exerted, and that not necessarily, as it may be either exerted or neglected; therefore, this attention of the mind must be considered as an action.' That this attention is necessary to the recollection of a sensation, he proves by a variety of examples. These it is unnecessary for us to specify, as they are sufficiently obvious to the most careless observer of mental phenomena. Hence he infers, that the mind is active in forming ideas. Having established this conclusion, he proceeds in chap. 5 to distinguish ideas into natural and abstract, simple and compound. In chap. 6 he treats of them as general or universal. His observations on this subject are ingenious and correct.

SECT. VIII is employed in examining the theories of Mr. Locke and Dr. Berkeley. The theory of the former our author combats on the same principles with Dr. Reid; and with him charges that celebrated philosopher with having laid the foundation of Hume's scepticism, it being impossible, as he justly observes, to prove that the idea or image in the mind is an exact resemblance of the archetype or external object. Mr. Locke's theory of primary and secondary qualities our author opposes by the most forcible arguments; and we rejoice to see a doctrine, which is merely hypothetical, and which has laid the foundation of much uncertainty in physical evidence, so ably assailed by the learned author. 'It may be inquired at such,' says he, alluding to Mr. Locke's disciples, (p. 324) 'how Mr. Locke comes to know that the ideas have real patterns in the external thing, the cause of our ideas; and why those external things are not to be considered, in the same manner as he has done with regard to the secondary qualities, only as powers to produce in our minds these ideas, without having those qualities as patterns of the ideas. For, if this is only a supposition, he has founded his theory of human understanding on hypothesis.

'In the next place, it may be inquired at those who shall adopt Mr. Locke's notion, how come they to know, that, when the secondary ideas of colour, sound, taste, &c. are excited, these ideas have no real pattern in the external bodies; for, when God shall annex the ideas of solidity, &c. on the one hand, and those of colour, &c. on the other, to certain events which then have happened, why should there be in the one case real patterns of the ideas in external things, and no such patterns in the other?

'If, upon this occasion, it should be replied, that the thing is evident in itself, and therefore, that no reason can be given, or no train of things be traced, by means of which this conclusion is formed in the mind; such a reply would not be founded in truth; for, it is equally evident, that bodies are coloured as that they are figured, that is to say, mankind, before they have reasoned with great subtilty, and instituted experiment by which those conceived speculations are determined, believe equally that bodies are coloured and that they are figured. Therefore, the question again recurs, How we know, that, in the one case, there are real patterns of the ideas, and no such patterns in the other; and if no satisfactory answer in this matter can be given, then will

those

those suppositions, destitute of foundation, necessarily fall to the ground.

In treating of Mr. Locke's idea of perception, he says, p. 339, 'That Mr. Locke had an imperfect understanding with regard to the original operations of a commencing mind, will be illustrated, by considering the judgment that Mr. Locke, as well as his friend Mr. Molineux, formed, in relation to the problem proposed by this last gentleman, of an adult brought to have sight for the first time, and then having presented to his view a cubical and spherical body of the same substance and size; here the question is, If such a person could distinguish, by sight, those different bodies, which he knew so well by the feeling? Mr. Locke and his friend say, that, in this case, the person would not be able to distinguish and tell which is the globe and which the cube, without the help of his feeling, by which he would be then informed, and afterwards know them by sight; and this is also the doctrine which Dr. Berkeley taught.

'That those gentlemen have totally misunderstood perception, will appear by considering; the question is not here, whether or not the blind man brought to his sight, shall, upon the first use of the organ, be able to perceive bodies, that is, to know volume and figure by means of sight. Mr. Locke considers the perception of light or colour, and the perception of magnitude and figure, as both equally and immediately received by the organ of sense; he does not distinguish the sensation of light and colour, as the only knowledge or information given immediately to the mind upon this occasion, as he ought to do; and that the perception of magnitude and figure is a secondary operation of the mind, then exerting its active powers in relation to that in which it is only passive; consequently, that here is an operation, which must require experience or practice, before it can be made perfect, which is not the case with sensation.

'Not having made such a distinction of sensation and perception, the question to be decided comes to this; Whether or not shall the man, who is made to see light or colour, after he has learned to perceive by sight independent of feeling, be able to distinguish by the sight the cube from the sphere? for, to suppose that he should be able to distinguish a cube from a sphere by sight, before he has learned to perceive by means of sight, would be equally absurd as to suppose that a deaf person, who should for the first time be made to hear, should understand the meaning of words expressed in sounds he had never heard before. But, on the other hand, it will be equally evident, that a person who has formed in his mind the ideas of a cube and a sphere, by whatever means he has arrived at this faculty of forming those ideas, and therefore of distinguishing those two different things, cannot perceive by means of sensation those two figured things, without distinguishing which is the one and which the other, so far as he cannot possibly mistake a line that is straight from one that is curved.'

SECT. VIII is concluded by a comparison of the tendency of the author's theory with that of Dr. Berkeley; wherein Dr. H. attempts

tempts to show, that, though it follows as a consequence from both hypotheses, that magnitude and figure do not exist externally, yet Dr. Berkeley's leads to scepticism, by denying all external existence, while his own, which supposes something external as the cause of our knowledge, has no such tendency. Part I terminates with an elaborate inquiry into the nature of the reasoning faculty. After having shown, that idea is a necessary mean in forming judgments of difference and identity; the author proceeds to consider reasoning as of two kinds; instinctive and conscious—the one belonging to the mere animal, the other to man as capable of science and philosophical investigation—Their difference he illustrates thus. P. 445.

‘ We may illustrate this different progress of the instinctive and the scientific mind, where the one proceeds directly without the interposition of conscious thought or opinion; and where the other advances human knowledge in thought, but not directly, and not without error.

‘ When the animal is prompted by hunger, for example, he then acts instinctively, judging of things in order to attain a certain end. But this end is not the object of his thought, no more than the means an object in his design; although it is by judging that he attains the end which nature had intended. The animal, though acting in consequence of hunger, knows not that he is hungry; for this would be a conscious operation of a mind that thinks with intelligence, or in knowing that it knows. A mind which has in thinking acquired intelligence, not only knows as a person does when he is hungry, but, when he is satisfied, this person knows that he will be hungry again; he therefore sets his mind to think with regard to the procuring of food at a future period of time, when he shall be hungry. Whereas the animal is only incited to act by the influence of an external cause, and that instinctively, or in a certain manner in order to attain an end which he has not foreseen, but of which he judges when it happens. It is in pursuing this end, that he distinguishes what is pleasing and displeasing; and thus he pursues the one and avoids the other instinctively, from the nature of his mind. He is thus led to the use of food, which he then distinguishes by means of colour, smell, magnitude, and figure. The animal, therefore, pursues the means appointed in the wisdom of his nature for knowing his food, but without ever inquiring concerning those qualities (in the thing perceived), by means of which he had attained to that end; or without attending to any thing that may lead to that inquiry.

‘ But this is not the case with man, who, besides the use of his knowledge with respect to food, which he has in common with the brute, inquires wherein consists the colour, the taste, and smell, with which the reasoning mind of man as well as of the brute distinguishes that object, and which, in the mind of the brute as well as in that of the vulgar, are connected all together, and also along with magnitude and figure; and here it is that the



man reasons in science and may err. He says, for example; that colour is in the mind, while magnitude and figure subsist externally and independent of his thought. This reasoning may be wrong, but science is not to blame; for, true science can no more sanctify an error than nature can be wrong.

Hence Dr. H. is led to consider science, or the conscious principles which lead to wisdom, which is the subject of Part II:

After showing in chap. 1, that abstraction is the foundation of science, he proceeds, in chap. 2, to prove that science is natural to man, and to no other animal. In treating of this subject he admits, that brute animals judge, or reason, but affirms that their reasoning is not scientific. p. 509.

‘To say that brute animals do not reason, that is, judge, is evidently inconsistent with appearances. But this reasoning or judgment of the mere animal, is not scientific. It is natural or instinctive, so far as these judgments or conclusions do not serve to form general principles for judging in other cases, where a similarity may be found as well as a difference. Now, as animals thus judge, and as judgment cannot be formed, without idea as a mean, animals must have ideas. Hence the brute, which moves about and distinguishes things, has just such ideas as the philosopher first formed on similar occasions. But ideas are of different kinds; and, although the philosopher must have the ideas of the brute; it does not follow, that the brute should have those of the man of science.

‘Every idea is either instinctive or scientific; it is instinctive, if necessarily formed, without reflecting upon what happens in the mind, and thus knowing the means or principles employed in that operation, that is to say, how it is produced. On the other hand, the idea is scientific, if the person shall reflect upon what has passed in the mind, and thus consider in thought so as to distinguish the several steps employed in forming the instinctive idea. This may be illustrated, by considering the thoughts of the mathematician who draws a hexagon, and the mind of the bee who, without thought, forms the same figure.

‘If a bee can be supposed to have formed in her mind a design of her work, before she operates in making that hexagonal receptacle of her honey, this animal must have had an idea; and this idea must also be scientific, as distinguishing that particular figure according to which the comb is to be formed. For, if the bee shall be supposed to know what she does, when she sets about making her honey comb, all the wisdom which is so manifest in this economy of the bee, by which she provides for the preservation of the individual, and the continuation of the species, must be properly her own, as much as the muslin, the cambric, and woollen cloth, are effects properly attributed to the wisdom of mankind; and, in that case, the inventor of the pump could not be said to have any other species of ingenuity, than that which the elephant shews in sucking up water through his trunk.’

Having explained the difference between merely animal and scientific judgment, he proceeds in chap. 9 to show, that the proper

object of science is truth, and the motive of it, pleasure. Under this head he introduces a scientific investigation of Hogarth's analysis of beauty. In this explanation, we must acknowledge, there are one or two positions which appear to us to be extremely mystical.

Speaking of beauty as arising from regularity, the Dr. says, p. 523.—

'In all those cases of beauty, there is a certain order and regularity, which gives pleasure to the mind reflecting upon its proper operations. Now, that regularity should give pleasure, while irregularity gives none, arises from there being, in the one case, the perception of truth, which is not in the other. In a straight line, for example, there is truth; because, it corresponds to a certain regular idea formed in the mind. A crooked line, again, corresponds to no idea; for, if there be a certain idea of a crooked line, this must have regularity by which its several parts, compared, correspond. But, this regular departure from the simplicity of the straight line, is a progress of order, and forms a greater degree of beauty in the truth perceived, or in the idea to which the beautiful object is to correspond. Order and regularity are founded upon equality and similarity, on which may be established a truth or scientific proposition; and this is that which gives pleasure. But, on dissimilarity and inequality alone, no such proposition may be immediately founded; consequently, from such an object or perception, no idea of beauty may arise.'

The section is concluded with a comparison of physics and metaphysics, as branches of study. The general title of sect. 11 is, 'Scientific analysis illustrated in examining the principles of speech.' On the discussion of this subject, which concludes the volume, the learned reader will find little or nothing new.

(To be continued.)

# P O E T R Y.

ART. IX. *The Poems of Anna Maria.* Price one gold Mohur. 8vo. 68 pages. Price 11. 18. Calcutta Printed, sold in London by Cadell and Davies. 1793.

SEVERAL of these poems made their first appearance in the Asiatic Mirror, and Calcutta Morning Post. They were afterwards arranged and published, with additions, at Calcutta, under the patronage of a respectable list of subscribers; and the authoress acknowledges herself proud of the applause, which has been bestowed by a polished people on the efforts of her muse. How far this applause of the east will be echoed from the writer's native shores, we cannot say. For ourselves, we pay her a willing tribute of praise, for several pleasing productions both lyric and elegiac, from the "pensive melancholy muse."—The sentiments, as might be expected from such a muse, are tender and plaintive; the numbers in which these flow are harmonious; and the language is poetical. In order to give the pieces the last character,

it

It is to be regretted, however, that the writer has often laboured her expression into stiffness, and has sometimes made use of a kind of phraseology, to which the reader will not easily affix distinct ideas. Perhaps something of this kind will be perceived by those, who think perspicuity essential to good writing in verse as well as prose, in the former part of the following stanza from an Invocation to the muse. P. 27.

INVOCATION TO THE MUSE.

Once more with passion's lambent fire,  
 MARIA sweep the golden wire;  
 Once more the lyric grace assume,  
 The laurel wreath—the starry plume;  
 Young CLIO beams with lucid ray,  
 And o'er thee sheds poetic day.—  
 Yes—I will soar the rapid flight,  
 Nor dazzled with the flood of light;  
 The lustrous spheres of purest space,  
 For *virgin images* I'll trace.—  
 Gay fancy, from whose brilliant thought,  
 Attention's raptur'd eye is caught,  
 Shall fling her beauties o'er the waste,  
 And charm with ease and polish'd taste:  
 While from chaste IDA's sacred bow'rs,  
 Where bloom the everlasting flow'rs,  
 I'll pluck the fairest blushing rose,  
 That never fading as it blows,  
 Shall deck my lovely muse's breast,  
 The glowing seat of harmony and rest.

In the expressions, 'sweeping the golden wire with lambent fire;'—'assuming the starry plume;' and 'tracing the lustrous spheres of purest space for virgin images,' the precise meaning is not very clear. The same fault will be perceived in some parts of the following address to Apathy. P. 31.

ODE TO APATHY.

TAME APATHY, whose gelid eye,  
 Ne'er moisten'd with a tear, the *figh*  
 From sorrows virgin heart that flew,  
*Cherish'd by the pitying dew,*  
 As on the chilly ev'ning air,  
*It fought the scowling nymph despair:—*  
 Who motionless—the sharpen'd thorn,  
 From misery's weeping briar torn,  
 Could't see the smiling envies dart,  
 Within her young and artless heart!  
 Shalt thou—thy languid spells dispense,  
 And strew thy torpor o'er the sense;  
 Diffuse the lethean show'rs of snow,  
 O'er the warm tide of human woe;

Or, on the soul's fine fervor seize,  
 And sympathy to winter freeze?—  
 No, nymph—so baneful to my sight  
 I'll chase thee to the thick-wove night;  
 Where chaos shall thy form enshroud,  
 And darkness veil thee in her blackest cloud.—

We have remarked, too, in the course of these poems, affected epithets, as *prowling* billows; *young* vallies; *conscious* vigil; *calary* purposes; *central* nymph:—tautological expressions; as 'winter *petrifying* herself to stone; *lustrous* lamp of day; and *solitude* addressed under the appellation of *solitary* maid:—a mixture of metaphor and plain language: as when happiness is invoked to strew *roses* on *pain*; and learning, to *stain* the urn of Della Crusca *with regret* divine:—and lastly, language totally incomprehensible; as when Ocean is called upon to

'Haste and subdue the turbulence that laves  
 'The long drawn shadows of the mountain waves.'—

We by no means, however, wish our readers to form their judgment of the general merit of these poems, from the preceding faulty passages. That the authoress is not without a title to applause for poetical merit, will be perceived by perusing the following: P. 61.

' O D E T O F A N C Y.

O! lead me at the close of day,  
 To view the ruby orb of fire,  
 Beneath night's canopy retire,  
 As down the west he speeds away:—  
 To gaze upon the clouds of gold,  
 O'er amber ev'ning's beauties roll'd,  
 In visionary forms sublime;  
 Where mingled with the dappled skies,  
 The crimson blushes proudly rise,  
 To meliorate departing time!  
 Now Cynthia throws her spangled dew,  
 O'er night's enchanting fable hue,  
 And bids the stars their glories hide;  
 While in her beams are seen to sport,  
 The tiny fairies of her court,  
 In all their variegated pride:—  
 There Fancy thou art known to reign,  
 Light rob'd among the mystic train:  
 'Transparent gossamer doth veil  
 Thy graces from the tepid gale;  
 And round thy brows the *ariels* twine,  
 A filmy wreath of pow'r divine:—  
 Then, as the little *moon* glides down,  
 And deeper shadows dim the light;  
 The bashful stars, a radiant crown,  
 Weave for the fable *queen of night*:  
 While Fancy, thou art seen to stray,  
 Through the bright constellated way.

**Alike,**

Alike, when rosy-finger'd morn  
 Her glories on the twilight flings;  
 The lovely cherubs of the dawn,  
 Wanton on their purple wings:  
 And see, the flaky mists arise,  
 In spiral columns to the skies;  
 While vestal *beauties* with joy elate,  
 Stands tip-toe on the golden gate,  
 Where fair *Aurora* leads the *hours*  
 To carol through their sunny bow'rs;  
 There Fancy, with imperial gaze,  
 Adores *Apollo's* radiant blaze;  
 And, with a conscious bliss, impearls  
*Her sparkling diamonds in his golden curls.*

Yes, central nymph, thou too art seen  
 To hie across the ruffet green;  
 O'er bending grass and ripen'd corn,  
 Gay with the freshness of the morn.  
 I've mark'd *thee* loiter down the glade,  
 In search of *love's* romantic maid;  
 Whom disappointed passion drove,  
 To seek the woodbine's shelter'd grove:  
 Fancy, 'tis thine, with brilliant fire,  
 To sweep the muse's trilling lyre;  
 From *thee*, the sweet ideas spring,  
 Which *Ida's* nymphs are heard to sing;  
 'Tis thine, to bid their fervors roll,  
 With melting transport to the soul:  
 O Fancy, could thy strains divine,  
 Impress the *minstrel's* chary line;  
 I'd crown *thee* with such lustrous rays,  
 Should rival e'en the God of day's proud blaze!

The pieces contained in this volume are, *Odes* to Happiness; to Sensibility; to Reflection; to the Memory of Della Crusca; to Apathy; to Della Crusca; to Suicide; to Solitude; to Fancy: *Sonnets* to Echo; to the Moon; to the Morning Star: Invocation to the Muse; Elegiac ode to Sir John Shore, Bart.: Stanzas to the Memory of Louis the Unfortunate: Marie Antoinette's Complaint in Prison: Adieu to India.

ART. XI. *Britannia; a Poem, in three Cantos, on the late Brilliant Naval Successes.* 4to. 50 pages. Price 2s. 6d. Hookham. 1794.

BRITANNIA is this poet's 'muse of fire,' and the *amor patriæ* his inspiration. Exulting in the triumphs of Britannia, he celebrates her praises, not merely as a scourge in the hand of providence, but as herself an avenging deity.

'If e'er 'twas given by divine command  
 To her to scourge an ever faithless land;  
 Supremely now she lifts the awful rod  
 Of retribution—an avenging God.'

The happiness enjoyed by britons under her excellent constitution, and her patriot king, is painted in glowing colours; which are contrasted by the deep shade of gallic anarchy, and beneath the picture is written the following prophetic lines: P. 17.

' Divine BRITANNIA from the picture turn'd,  
Her gen'rous breast with indignation burn'd,  
Instant BELLONA rous'd a warring world,  
And 'gainst fell GALLIA all its thunders hurl'd!  
And *this* a cause which HONOUR bids maintain,  
*Here* HEAV'N approves, and GALLIA's hopes are vain!"

The poet having thus declared the will of heaven, like one who hath read its high decrees, proceeds to the celebration of Britannia's naval honours. The genius of Britain is conducted to Neptune's court, where, in full audience, he is admitted to the presence, and welcomed with the following most gracious speech: P. 28.

" Ye Pow'rs that in those regions vast abide,  
And o'er the wonders of the deep preside;  
That dreadful fill, then burst the teeming cloud,  
Bid the black storm, threat'ning, the heavens shroud;  
And while the quiv'ring light'nings horrid glare,  
Swell the loud thunders thro' the groaning air;—  
That shake th' astonish'd isles, and yawn the graves,  
When o'er the shipwrecks dash the boiling waves!  
And ye—that guide the tides propitious flow,  
And teach the fav'ring zephyr where to blow;  
That give the bearing sail the threat'ning swell,  
And show the roaring cannon where to tell;  
From the thick vapour clear th' exulting mast,  
And o'er the foe th' involving darkness cast;—  
All—all! whate'er your gifts, whate'er your sway,  
Auspicious this superior pow'r obey—  
Again, your sov'reign queen BRITANNIA know,  
Again alone to great BRITANNIA bow!

" And now—in one loud blast far-spreading fame,  
The glorious mandate o'er the world proclaim;  
That all it's regions may the signal hear,  
*That* Fame immortal, shall a HOWE appear!  
To bless their GEORGE the VIRTUES still decree,  
And all his RODNEY was, great HOWE shall be!  
Haste, haste, ye pow'rs—beneath yon azure skies,  
The hero bids the british thunders rise;  
Attendant there this awful COMBAT trace,  
NEPTUNE himself the VICTORY will grace!"

In the sequel, the glories and horrors of the engagement are described at length, while, P. 34.

————— ' NEPTUNE nigh,  
And all his pow'rs remain; unseen they see  
A gush of war—of blood—of death—of VICTORY!"

ART. XI. *The Garden of Isleworth, a Sketch, (attempted with a Pen,) of a House and Grounds, on the Banks of the Thames, by one formerly possessed of the Place. Inscribed to R. B. Sheridan, Esq. Member of Parliament.* 4to. 16 pages. With a Portrait of Mr. James Lacy, late Patentee of Drury-lane Theatre. Price 1s. 6d. Chapman. 1794.

We find in these verses little of that picturesque description, which the title led us to expect. The poem is rather elegiac than descriptive; a tribute of filial and conjugal affection, or as the writer (Mr. Willoughby Lacy) expresses it, 'an offering to the memory of those who were most precious to him.' The sentiments are pleasing; of the poetry the reader may judge from the following lines: P. 9.

' Oh, happy place! haunt of my earliest day,  
Where first I breath'd the humid breath of life;  
Where I had hop'd to have drawn my latest sigh,  
And rested peaceful on my mother earth:  
And more than half life's span, time measur'd here,  
And Ceres pour'd her gifts in plenty down,  
Under a parent's wing, long time I stray'd,  
A god-like man! benevolent and wise;  
With able head, and liberal hand adorn'd,  
Like this rich plenteous stream, in rapid course,  
And bad creation wear a fairer form.

# NOVELS.

ART. XII. *The wonderful Travels of Prince Fan-Feredin, in the Country of Arcadia. Interspersed with Observations, Historical, Geographical, Physical, Critical, and Moral. Translated from the Original French.* 12mo. 224 pages. Northampton, Dicey; London, Evans.

A ROMANCE written in ridicule of romances is no new idea. All the world knows how successfully it was executed by the inimitable Cervantes. Yet romances, in various forms, are still written and read; and prince Fan-Feredin, very properly, though, alas! *non passibus equis*, follows the renowned knight of la Mancha, don Quixote. The object of this piece is, to ridicule the extravagance of scenery, incident, sentiment, and language, commonly fallen into by writers of fiction, whether in verse or prose, who have genius enough to be extravagant, without a sufficient portion of judgment to correct their absurdities. As the author happily expresses his own design, his work is the offspring of a sincere desire to connect good taste with good sense. The story is written with some humour, and much pleasantry. By representing as serious realities the extravagant fictions with which works of fancy abound, the author places in a very ludicrous point of light the folly of stepping beyond the limits of nature and good sense, in order to vary and heighten the pleasures of reading.

In Arcadia, the hero of this tale finds meads, the flowers of which distil exquisite odours; with streams that tenderly mourn, and sweetly murmur, whilst on their surface swim cygnets, that pour forth melodious songs; in their waters play an infinite number of gold, silver, azure, and purple fish; and their bottoms glitter with mother-of-pearl,

and ten thousand precious stones. He drinks alternately of the fountains of love and of hatred, and in an instant recovers his tranquillity by tasting the waters of the lake of indifference. He breathes an atmosphere which supplies the place of food; and finds rocks so soft as to yield to the gentlest touch; so sensible, that when an unfortunate lover related to them his anguish, at his woful accents they cleft in sunder, melted like wax, or became soft as wool. Among these susceptible rocks, he meets with innumerable complaisant echoes, who repeat whatever the lover wishes to hear; who, when he sings, are merry; when he complains, are sad; and, sooner than let him talk to himself, will converse with him for a whole day. We shall continue the description in the author's own words: p. 36.

'The trees of Arcadia are in general formed nearly like ours, but I have nevertheless some important remarks to make on them. For beside that their foliage is always of a beautiful green, their shade delightful, and their fruits incomparably better than ours; it is only in Arcadia that there are found trees so precious and rare as to have boughs of gold, and others to bear golden apples. But if it is difficult to find them, it is still more difficult to approach them and gather their fruits, as they are all guarded by dragons or terrible giants, whose sight alone strikes fear into the souls of the most intrepid. In vain might we flatter ourselves with the hope of deceiving the vigilance of these monsters, whose eyes are always open, and who never know the sweets of slumber. On the other hand, to attempt to attack them is to expose ourselves to certain death; it is therefore impossible ever to attain to the gathering of these precious fruits without being favoured with some particular protection; then, indeed, nothing is more easy. A small herb to carry with us, a mirror to turn towards the dragon or giant, a wand to touch them, a potion to present to them; the least charm will make them senseless, after which it is easy to cut off their heads and take possession of all the treasures they guarded. I ought, however, to inform my readers, that I relate this upon the reports of others; for as these trees are very scarce, I never met with any in my excursions, nor did any interest induce me to seek them.

'But one thing I have been witness to, which ought to be regarded as certain; this is the taste which trees in this country have for music. Attend to an event which happened to myself, and which caused me, at that time, a great surprize. One day, when I had abandoned myself to sleep in a delightful grove of young chestnuts, I was suddenly astonished at my awake to find myself exposed to the rays of the sun, and entirely unsheltered, without being capable of conceiving what was become of the trees which, but a moment before, had lent me their shade. But looking round me, I perceived them already at some distance, walking in cadence towards a little plain, whither an excellent player upon the lute had attracted them by the harmonious sounds of his instrument. Some rocks had also joined the company, with all the lions, tygers and bears in the province. This was a spectacle which caused me the most pleasure of any I met with in the whole course of my travels. As to what I have heard related by a celebrated historian, that the trees have, among themselves, a very intelligent language, and that they converse together when a mild and gentle wind agitates the extremities of the branches; though I have



I have listened attentively in all the forests I have seen, this observation hath either escaped me, or it is not true. The last is probable, as this historian is not always exact in his relations.

‘It is not the same with those who have affirmed that trees are inhabited by rural divinities; this is an indisputable fact, of which I have frequently been witness. Nothing is more common on an evening, when the moon begins to enlighten the shades of night, than to see the oaks open to let out the dryads, who pass the day in them, and re-open at the dawn to receive them again, after they have danced in the fields with the naiads.’

The reader will easily conceive what kind of shepherds and shepherdesses the prince Fan-Feredin met with: he will not, however, read without amusement the following description of an arcadian promenade: P. 53.

‘I perceived a place crouded with human, or rather divine figures; it was in effect a promenade, where a considerable number of the inhabitants of both sexes were taking the air. I drew near, and had the pleasure as I walked of beholding verified, what I had often scrupled to believe, that flowers spring up under the feet of beauties. For I remarked on the earth many footsteps of flowers yet fresh, which bordered the walk, and which had certainly no other origin. The place itself where the ladies walked was entirely covered with them, and in Arcadia they know no other secret of producing, in all seasons, gardens and parterres of the most beautiful flowers.

‘I found the Arcadians divided into parties of four, three, or two, and some who walked alone, at a little distance. As I was both unknowing and unknown, I judged it most proper to imitate the latter, and as this would also give me an opportunity of examining their countenances and persons without interruption.

‘The first observation I made was, that there were neither children nor old men. In effect, both childhood and old age are unknown in Arcadia, and the reason is very clear. The whole nation, consequently, is composed of youth; youth the most amiable, the most lively, the most beautiful in the world; and when I say the most beautiful, this epithet is so exactly true, that we cannot without a reprehensible injustice, make the least comparison. The french, for instance, pass for a well-made people; nevertheless, if we examine them nearly, we shall find many of them inelegantly formed; nay, nothing is more common in France than to see disagreeable countenances, little eyes, long noses, large mouths, and sharp chins. These are deformities which are never beheld in Arcadia. It is however true, that they have preserved a race of dwarfs to serve as a contrast on occasion, according to the wants of their authors. But besides that they are in very small numbers, Arcadia is no more their native clime, than Europe is that of the Africans. Except these dwarfs, it is impossible to see an Arcadian who is not perfectly beautiful. One, born with a nose, though but a very little too long, or eyes but a little too small, would be regarded as a monster.

‘All, as well men as women, have features extremely regular, but especially the latter. These alone can boast foreheads whose whiteness effaces that of alabaster; eye-brows, whose fine-turn’d arch disputes perfection with the rainbow; ’tis here that ebony and snow, lilies and roses, coral and pearls, gold and silver, sometimes mingled

mingled together, sometimes separately, conspire to form the most beautiful heads and faces that can be imagined. Their eyes in particular, are most astonishing; some I saw, but they are rare, of brilliant stars, whose lustre dazzled all beholders, and, as suns, darting rays like arrows, which transfix all hearts. Before these beams, indifference melts like ice exposed to the sun. Love takes his station in them, more certainly to aim his blows; and no blow is lost. Ah what heart can resist! Defence is vain; soon or late we must yield to victors so mighty.'

The wonderful adventures of the prince Zazaraph, the great pā, ladin of Dondindandinia, of the princess Anemone, and the princess Rosebella; the description of the woods of love, where cupids are perched upon the boughs like parrots, and shoot fiery arrows; of the tablet containing the four different models of declaration of love, from which all lovers borrow their speeches and replies; of the thirty-six ceremonies which in Arcadia precede the proposal of marriage; of great trials, cruel separations, and wonderful escapes; with many other things equally tender and surprising, we shall leave to be perused in the work itself, which is written in a pleasant vein of satirical humour. The original, if we may credit the concluding chapter, was written in french by Mr. de la Brosse.

ART. XIII. *Sydney St. Aubyn. In a Series of Letters*, by Mr. Robinson, Author of *Love Fragments*, &c. 2 vols. 12mo. 467 pages. Price 6s sewed. Herbert. 1794.

THE writer of this novel does not undertake to exhibit models of perfection, but to delineate his characters as they exist in real life. In this kind of moral painting we cannot, however, from the specimen before us, pronounce him a great master. The characters which he has sketched are few in number, and drawn with no uncommon strength of conception, or accuracy of discrimination. The principal female character, Augusta Conway, is just on the point of being severely punished for her perfidy to St. Aubyn, by falling a sacrifice to an hibernian fortune hunter, from whom however she is happily rescued by the generous exertions of Mr. Sullivan, a character of distinguished merit, who, through the whole story, is employed in offices of friendship. St. Aubyn, thinking Augusta on the point of marriage, pays his addresses to Emily, the sister of colonel Alderton, and, after a violent struggle with his former passion, in consequence of an interview, solicited on her part, with Augusta, enters into a matrimonial connexion with Emily. Soon afterwards his brother-in-law the colonel becomes enamoured of miss Conway, who, more from pique to St. Aubyn, than love for the colonel, accepts his offer. After these cross marriages, the mutual attachment, which still remained between St. Aubyn and Augusta, becomes the occasion of endless vexations to all the parties, and of a temporary distraction to St. Aubyn. A pathetic interview takes place between Augusta and St. Aubyn, through the *very condescending* indulgence of the colonel and his sister; St. Aubyn, in despair, drowns himself; and Augusta, after striving in vain to be a good wife, falls into a decline, which in a few months proves fatal. The moral inferences from the story are, on the part of females, the danger of sacrificing true affection to vanity and caprice,

caprice, and on the side of the men, the danger of attempting to make a sudden transfer of affection from one object to another. The piece, though not of superiour merit, is written in an easy and amusing manner.

ART. XIV. *Turkish Tales: in two Volumes.* By Joseph Moser, 12mo. Price 6s. sewed, Lane. 1794.

THE success of a book depends much more upon it's title, than young authors may apprehend. The writer of these small volumes (who, notwithstanding what he says in his preface concerning the favourable reception which his other writings have met with, appears to be a young man) was not perhaps quite aware, that in giving his work the title of turkish tales, he would, from certain unavoidable associations, raise in the minds of his readers several expectations, which he could not disappoint without bringing discredit upon his work. A turkish tale, from the general practice of writers of this class, seems to require extravagant fictions, supernatural machinery, and a peculiar richness and splendour of language: and it certainly does require appropriate scenery, manners, and incidents. Without these, though the production may be a good tale, it is not a turkish tale. We cannot therefore think it any recommendation of these tales, under the character in which they are introduced to the public, that the author has with design declined the aid of genii, dæmons, and other supernatural agents, and neglected to imitate the glowing and animated descriptions, which adorn the eastern novelists; and, in short, that, excepting in the third tale, he has introduced little that is peculiarly turkish besides the names.

As tales, however, these pieces are entitled to commendation. The incidents, though neither very numerous, nor very wonderful, are natural, amusing, and sometimes interesting. The language, which has evidently been studied carefully, has a degree of elegance sufficient to atone for a few inaccuracies; the sentiments are just and pleasing; and the reader has the satisfaction (if it be one) of seeing the affairs of each story brought to a happy termination. No one of the tales is short enough to be copied, or would easily admit of extracts. Their outlines are as follow:

In the first short tale, a secret but virtuous attachment takes place between Selim, an orphan adopted by Solyman the second, after his return from the siege of Belgrade, and Almeria, the sultan's niece; which the grand vizier Multapha, impelled by envy, discovers, in hopes of bringing upon the favoured youth the displeasure of his protector; but the sultan, upon perusing the letters which had passed between them, admiring the purity of their attachment, gives his niece in marriage to Selim, and consigns the meddling Mustapha to the seven towers, till the humanity of Selim procures his release.

The hero of the *second* is prince Kefferman, who during the war between the turks and polanders is confined as a prisoner in Constantinople; and there becoming an object of affection to Felicia, the daughter of the keeper of the prison, obtains by her means his enlargement, and is accompanied by her to Poland; where with the approbation, and under the patronage of the king, their marriage is celebrated.

For the hint of the *third* tale, the author refers to 'Favernier's Oriental Travels, pp. 11, and to the third volume of the Turkish Spy, p. 166. Nourmahall, a favourite wife of the great mogul Gehanguir, obtaining from him permission to possess the supreme authority for twenty-four hours, discovers such wisdom and ability in the exercise of her power, that the emperor gives her a permanent and equal share in the sovereignty. After a long course of prosperous administration, on the death of the emperor, she voluntarily resigns the government to his son, and retreats with dignity to a private station.

The *fourth* tale is of Isabella, a fair hibernian, preserved from shipwreck by the sultan Achmet, who relates to him her former loves and adventures in Ireland, and in Italy; and discovers that the ambassador is her father, and his secretary the brother of her supposed lost husband. To him she is at last happily restored, and they return to Ireland.

The *fifth* tale, which entirely fills the second volume, and is entitled the Barber of Pera, relates the adventures of Jacqueline and Louisa, two fair daughters of Zenorio, an hungarian nobleman. The elder makes an easy sacrifice of her religion and her family interest to love, by marrying Ormyn, the son of the vizier, and brings upon herself a series of misfortunes, which terminate in her death; while the younger goes in disguise to Constantinople, in search of her lover Theodore, a prisoner in that city, to whom she is at length happily united in the castle of Zenorio. In the barber, from whom the tale takes its name, there are several comic traits of character, particularly an insatiable curiosity, and an invincible propensity to communication.

Of these tales, the first and second are too short to make much impression; the third exhibits a lively picture of the progress of ambition in an exalted and virtuous mind; the fourth contains some successful strokes of the pathetic; and the fifth is constructed with ingenuity, and presents an instructive example of the folly of indulging an unbounded fondness for dissipation and splendour.

#### CHARACTERS. ANECDOTES.

ART. XV. *Sketches of the Characters of the Hon. Thomas Erskine, and James Mingay, Esq. Interspersed with Anecdotes and Professional Strictures.* 8vo. 74 pages. Price 2s. Kearsley. 1794.

THE delineation of living characters is an undertaking always difficult, and sometimes hazardous. Yet the splendour of distinguished merit, and the blackness of atrocious criminalities, alike invite celebrity; and the greedy eye of curiosity is ever open to the tale either of panegyric or censure. The capacity, in which the gentlemen who are the subjects of these sketches have appeared with distinction, naturally attracts attention; and the author justly concludes, that 'no apology can be necessary for introducing to public notice the history of men who are ambitious of acting public parts, and whose integrity and abilities entitle them to their country's confidence.' The characters are drawn with ability; and it seems to be the author's intention rather to appreciate fairly their real merit, than to heap upon them fulsome adulation on the one hand, or, on the other, to load them with un-

merited obloquy. The following is the author's eloquent encomium on Mr. Erskine's oratorical powers: p. 16.

'To the most extensive practice, the most ardent professional zeal and great knowledge, Mr. Erskine adds a very brilliant imagination, and the most ready rapid eloquence; others may possess the same correctness of *drawing*, but the art of *colouring*, is his own; others reason, but it is Erskine only that captivates the ear, by the charms of sound; he alone conveys his arguments through the medium of the heart; he alone knows how to *affect*, to *rouse*, to *soothe*; at the same time, that from the plenitude of knowledge, he *arms* reasoning, his classical attainments have taught him to *adorn* it, and to conduct it with unerring force, through every avenue to the human heart. By toiling in the mines of literature, he has ingrafted knowledge upon genius; so great is his proficiency in this art, such (when he pleases) is the splendor of his sophisms, in views so infinitely varied, has he the magic power of displaying his facts, and illustrating his arguments, that a prism is necessary to distinguish his colouring, and mark the true stream of light, from the fictitious hues of fancy. His conceptions are vigorous, and his methodical arrangement excellent, and by a happy union of the sister sciences, (rhetoric and logic) he is equally able to enforce persuasion, and refute objection—He joins strength to delicacy, precision to copiousness, justness to elegance, and symmetry to variety; his *wing'd* expression aptly represents his thoughts, which have often a boldness that fall with the impetuosity of the thunderbolt. Like Cicero, his ideas are abundant, and his language copious and flowing—it animates and irradiates. His flowery thoughts are often exhibited in the most pleasing light, with the most attractive features, and bewitching attitudes; he plays with the feelings of the heart, as the wind with the waves.

'His powers of persuasion are unequalled, his sources of knowledge are great, his memory is comprehensible and faithful, while his mind *teems* with the most luxuriant imagery, clothed in the most elegant language, and strengthened by the most fortunate and brilliant figures.—The splendour of his *fancy* is unrivalled.—From science, from history, poetry, the passing moment, as well as that which is gone for ever, it collects and commands the most apt, varied, and beautiful images, to decorate his elocution. In the very tumult of eloquence, they instantaneously present themselves from the general miscellany of nature and things, like the soldiers of Cadmus, in compleat armour and array, to support the cause of their Creator.'

The character concludes with the following just tribute to Mr. Erskine's political integrity. p. 22.

'The following sentiment of Mr. Erskine, in one of his late speeches on the rights of juries, deserves to be recorded.

"It was the first command (said he) and counsel of my youth, always to do what my conscience told me to be my duty, and to leave the consequences to God; I shall carry with me the memory, and I hope, the practice of this parental lesson, to the grave; I have hitherto followed it, and have no reason to complain that my adherence to it, has been even a temporal sacrifice; I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such, to my children."

Mr.

Mr. Erskine's professional abilities have been exerted to the noblest purposes; he has been a warm and zealous defender of the liberty of the press, and the invaded Rights of Juries.—His defence of the dean of St. Asaph, and of Mr. Paine, will hand his name to posterity, foremost in the list of the most celebrated British lawyers and patriots. Like Holt, he would never suffer himself to be deterred from the discharge of his professional duty, by any efforts of loud-tongued authority. Like the late justly celebrated Mr. Dunning, he may be considered the people's advocate, as he steps forward upon every occasion, in defence of the injured, of every description: To this conduct, if there is any instance, that looks like an exception, it is in the case of the prosecution for a libel against Withers, who, in the consequence of it, lost his life and liberty in a prison. In this case, Mr. Erskine took the opposite side of the question; and certainly treated Withers with uncommon, not to say unwarrantable acrimony; to this *unusual conduct*, Mr. Erskine was probably stimulated by the zeal of gallantry, and perhaps somewhat dazzled for the moment, by the glittering brightness of rising prospects at Carlton house. In this solitary instance, this great advocate evidently lost his temper as well as his argument; this zeal of professional duty, which is never so completely victorious, as when guided by moderation and coolness, was in the present instance, overpowered by anger, and, in a great measure, defeated by passion.

"The abuse of such an unprincipled ruffian, is believed by no one," said Mr. Erskine. "*If my assertions,*" replied Withers, "*meet with no credit, they are like the uninformed crudities and irrelevant rant of the Honourable Thomas Erskine, without conviction, and without effect; of course, they cannot injure any one, and my publication ceases to be a libel.*"

Mr. Mingay our author thus characterizes. P. 66.

His figure is manly, majestic, and commanding.—His manner bold, confident, and authoritative; his mode of speaking, prompt, copious, clear, and rapid.—He possesses great strength of mind—strength of lungs, strength of nerves, and—*strength of countenance!* Transcendent abilities, quick scholastic attainments, elegant classical taste, a strong and poetical imagination, Mr. Mingay *does not possess*; nor are they absolutely necessary to success in the profession. His auditors are sometimes hurried away by a strong stream of natural eloquence, but no flowers float with them. Mr. Mingay's readiness and adroitness in examining a witness is admirable, and well adapted to detect prevarication, and draw forth reluctant facts; in doing which he is often eminently successful.

P. 69.—Mr. Mingay is frequently happy in quotation, and in his *method* of pleading, a thing very different from the mechanism of placing one part of a speech before or after another.—Clearness and energy are the characteristics to which his eloquence lays claim. Nothing can be clearer than his *definitions*.—He *fixes* the state of the question, and the point he means to combat. His speeches are not *spiced* with that brilliancy of imagination, that rich copiousness so pre-eminently distinguishable in Mr. Erskine; but their force and clearness give them a powerful effect. He never fatigues the mind, or tires his auditors. When it is his business to announce and impress truth, to discover fraud, to screen innocence, or protect integrity, he is equal to the task of combating and unveiling insidious sophistry,  
refuting

refuting objections, topping off the luxuriations that darken a question, stripping a subject of the accessions that impede its progress, and forcing the uncandid antagonist to bend to the unclouded radiancy of truth. He never pours out a deluge of words, without saying what is conclusive, and coming to a point.—He is a good *limner* of character."

Annexed to the sketch of Mr. Erskine are, his oration delivered at Cambridge, on the following Thesis, 'That the english house of commons arose gradually out of the feudal tenures introduced at the norman conquest; his speech in defence of captain Baillie on the charge of a libel; the conclusion of his speech in the house of commons, as counsel for the East India company, on the declaratory bill; and his opinion of the proceedings of the court of King's Bench in Ireland by attachments, written to a gentleman at the bar in Dublin. The publication is a portion of a work entitled *Law Characters*, the first volume of which has already appeared.

D. M.

ART. XVI. *The History of Robespierre: containing a most circumstantial Account, collected from authentic Sources, of the Rise, Progress, Decline, and Destruction of the Power and Popularity of that extraordinary Man.* 8vo. 80 pages. Price 2s. Chapman. 1794.

MAXIMILIAN Robespierre, we are here told, was born at Arras, in the year 1759, and educated for the bar, at which he practised with considerable success. The editor very ingenuously acknowledges himself unacquainted with the events of the first thirty years of his life; but he observes, that this singular man distinguished himself at an early period, by a peculiar sternness of principle, and severity of deportment. While a member of the constituent assembly, he boldly asserted the liberty of the press, and warmly supported the decree for admitting the jews to all the privileges of other subjects. After the constituent assembly had closed it's labours, he was elected a deputy of the national convention, for the department of Paris. Such was his influence at this period in the jacobin society, and the commune, that Danton, and Couthon, the one of whom was afterwards put to death by his means, and the other suffered along with him, accused Marat of forming a party for the purpose of overawing the convention, and raising Robespierre to the dictatorship. The same charge was renewed with still greater probability of success, on the 29th of october, 1792, and in some degree substantiated in a memorial drawn up by Roland.

Having triumphed over the *brissotines*, he 'waved the iron rod of government over the whole republic.' In short, his temper was at once suspicious and bloody, and his resentments equally strong and implacable. At length a party was formed against him, not only in the convention, but in the committees. The first formidable opposition to his authority evinced itself during the debate relative to the revolutionary tribunal, on the 11th and 12th of june. On the 27th of july, his conduct was openly attacked in the convention by Tallien, Billaud Varennes, Louchet, Freron, Collot d'Herbois, and even by Barrere; a decree of accusation was moved for, and unanimously voted against him, and being seized by a *huissier*, or usher, he was conducted to the Luxembourg, whence he was however liberated by his own partisans. Having repaired to the *hotel de ville*, where he was met by his brother,

brother, Couthon, and le Bas, he attempted, with the assistance of Henriot, the *commandant general*, Fleuriot the mayor, most of the municipal officers, and a body of armed citizens, to resist the authority, and even to attack the national representatives. On this he and his followers were outlawed. No sooner was this event known, than he was deserted by the cannoneers, and the troops of every description, and being surrounded in the town-house by the armed force of all the sections, headed by Barras, Beaupré, Freron, Leonard Bourdon, Ferrand, Rouere, and Bourdon of Oise, members and delegates of the convention, Robespierre and his accomplices were seized. During the short contest that took place, he and Couthon are said to have defended themselves with knives, and to have been desperately wounded.

Robespierre at length fell on that scaffold, which he had so often stained with the blood of his victims, on the evening of the 28th of July, in the 35th year of his age.

This account is very defective in point of private anecdote, but it contains a variety of particulars relative to the political life of a man, whose character and conduct will furnish materials for the future historian, and whose elevation and fall have attracted the notice of the present age.

---

TRANSACTIONS OF SOCIETIES.

**ART. XVII.** *The Transactions of the Royal Irish Academy, Vol. IV.* 4to. 313 pages and 8 plates. Price 18s. in boards. Dublin, Bonham; London, Elmsly.

THE papers contained in this volume are distributed, agreeably to the academy's usual arrangement, under these three heads—science, polite literature, and antiquities.

Under the head of science we have the following articles. 1. *Of the strength of acids, and the proportion of ingredients in neutral salts.* By Richard Kirwan, esq. F. R. S. &c. Read Dec. 24, 1790.—Of the agents employed in chemical processes, acids and alkalis are much the most general. In order to use these with security and success, their quantity and their strength should be precisely ascertained. To accomplish this object with the greatest possible accuracy, was the chief purpose for which Mr. Kirwan instituted his inquiries. The result is communicated to the public in the ingenious and elaborate memoir, with which this volume commences. On this subject, the author, as he informs us, expended the greater part of his leisure, during a period of ten years. His first essays are not unknown to the literary world, and the production before us justly claims the particular attention of the chemical operator.

The memoir is introduced with an inquiry into the strength of the mineral acids; and the author avails himself of Poutet's formulas for investigating the ascerued densities of inferior proportions of acid and water, [see our Rev. vol. xi, p. 250]. In treating of the marine acid, he fixes that as the standard, the specific gravity of which is 1,500—By mixing this spirit of salt with different proportions of water, he formed from the results the following

ing



ing table, which we present to our readers as a specimen of the calculations which Mr. K. has made, and the tables he has constructed. P. 6.

\* *Table of the quantity of standard acid 1,500 in spirit of salt of inferior density. Temperature 60°.*

100 Parts.	Parts Standard.	100 Parts.	Parts Standard.	100 Parts.	Parts Standard.
1,196	- 49	1,147	- 37	1,1036	- 26
1,191	- 48	1,1414	- 36	1,0984	- 25
1,187	- 47	1,1396	- 35	1,0942	- 24
1,183	- 46	1,1358	- 34	1,0910	- 23
1,179	- 45	1,1320	- 33	1,0868	- 22
1,175	- 44	1,1282	- 32	1,0826	- 21
1,171	- 43	1,1244	- 31	1,0784	- 20
1,167	- 42	1,1206	- 30	1,0742	- 19
1,163	- 41	1,1168	- 29	1,0690	- 16
1,159	- 40	1,1120	- 28	1,0345	- 10
1,155	- 39	1,1078	- 27	1,0169	- 5
1,151	- 38				

In treating of the vitriolic acid, he fixes the standard at 2.000, and informs us, that it was observed to him by Mr. de Morveau, that the densities accruing to mixtures of this acid with water, greater than found by calculation, should principally be ascribed to the condensation of the aqueous part, rather than of the acid, as he had supposed. The justness of this observation at once struck Mr. K., and he was sensible he had been proceeding on false principles. Unable, however, either to make or to procure vitriolic acid of the specific gravity of 2.000, in temperature 60°, he had recourse to a variety of experiments, to ascertain the condensation of equal weights of this standard acid and water. From these experiments he infers, that the condensation amounts to  $\frac{1}{7.3}$  of the whole. Then by the application of Pouget's formulas, he discovered the successive increments of density, and by adding these increments to the specific gravities found by calculation, and taking arithmetical mediums for the intermediate quantities of standard, he made out the first 50 numbers of a table, and formed the rest by actual observation; the standard being fixed at the specific gravity of 2,000 and temperature 60°. The table of nitrous acid he calculated in the same manner; it's standard strength being supposed 1.5543, temperature 60°. and it's increase of density  $\frac{1}{12}$  of the whole.

Inquiring into the proportion of ingredients in neutral salts, formed with common mineral acids, Mr. K. rejects as false the principles on which this inquiry has been generally conducted. His own method is as follows. P. 17.

\* First, I saturate a known quantity of alkali or other basis with an acid whose specific gravity is known, and whose proportion of standard is determined by the tables. I then make another solution

tion of a known quantity of neutral salt of the same species as that formed by saturation, and examine the specific gravity of both solutions in the same temperature, adding water to the stronger of the two, until their densities become equal, and thence infer that an equal proportion of salt exists in both, but the proportion in one of them is known; and therefore the proportion in the other, the weight of the whole being found, is also determined. Even this method is subject to a small inaccuracy, for a slight excess of acid is always left, lest any loss of liquor should ensue from trials of saturation with vegetable blues, and this renders the density of the solution of the regenerated salt somewhat greater than would ensue from the proportion of salt it contains, besides that in many cases the proportion of water of crystallization must be discovered by exposure to heat.

As our limits will not permit us to proceed further, we must refer such of our readers, as wish for fuller information on the subject, to the work itself. From what we have said, they will be able to form an idea of Mr. K.'s object in undertaking his inquiries, and of the general principles on which they have been conducted.

*Art. II. Chemical communications and inquiries. By Robert Perceval, M. D. &c. read Nov. 6, 1790.*—The result of these inquiries is simply this—that in the distillation of the marine acid, the first and last portions which passed were of greater specific gravity than the intermediate one; and that in the distillation of the nitrous acid, the first portion had the greatest specific gravity: whilst in the distillation of the caustic volatile alkali it had the least.

*Art. III. Account of a chamber lamp furnace. By the same. Read March 5, 1791.*—Of this lamp, which in some cases may be exceedingly convenient, we cannot convey to our readers an accurate idea, without the assistance of a figure.

*Art. IV. Extract of a letter from the rev. Charles Perceval, to R. Perceval, M. D. &c. Read Dec. 4, 1790.*—This letter contains an account of a girl, aged 11 years, whose eyes are constructed in a very extraordinary manner; their motion, instead of being horizontal, is tremulous in all directions, and partly perpendicular, with a prominent motion of the globe. What lateral motion the eye is capable of is short and interrupted, giving that organ the appearance of being bound by ligaments, from which it struggles to get free. The child cannot easily look upwards, and when she reads, she reads perpendicularly from the bottom to the top, and holds the book accordingly.

*Art. V. Description of a portable barometer. By the rev. Gilbert Austin, A. M. &c. Read Dec. 4, 1790.*—A correct portable barometer is certainly wanted; how far the one here recommended will answer the purpose, we forbear positively to decide. One thing is certain, that simplicity of structure is essential to the accuracy of this instrument. The appendages Mr. A. proposes to render it portable, though in our judgment liable to some inconveniences, will at the same time, we doubt not, be found useful for it's easy and safe transportation from place to place. For a description of the instrument we must refer to the Transactions, where the reader will find it illustrated by a plate.

*Art. vi. Observations on the variation of the needle. By Mr. Thomas Harding. Read May 7, 1791.*—The object of this memoir is to prove, from the experience of 19 years, that the variation of the needle has been increasing at Dublin, in the uniform ratio of 12 minutes, 20 seconds, annually, towards the west, ever since the year 1657, previous to which period, the variation was easterly.

*Art. vii. Description of an instrument for performing the operation of trepanning the skull, with more ease, safety, and expedition, than those now in general use. By Samuel Croker King, surgeon, &c. Read May 7, 1791.*—The instrument here described is composed of a crown or saw, made in the usual form, and about an inch and a half from the crown is fixed a spindle four inches and a half long, which is received into a barrel or canula of four inches in length. To the top of the spindle, which is square above the canula, is applied a handle or winch, secured with a nut. At the lower part of the canula is a flat rim projecting about  $\frac{1}{4}$  of an inch, on which the left hand, which grasps the canula, rests, to prevent it from slipping down on the part of the instrument below it, turned by the handle above. The upper part of the barrel is square, to fit into a wooden handle, on the application of which, instead of the winch, the instrument is converted into a trephine. This article is illustrated with two plates.

*Art. viii. Description of a self-registering barometer. By the rev. Arthur McGuire. Communicated by the rev. M. Young, D. D. &c. Read May 7, 1791.*—This instrument cannot be described without a figure; we must therefore refer those, who wish to be acquainted with it's construction, to the article itself.

*Art. ix. A method of cutting very fine screws, and screws of two or more threads, &c. By the rev. Gilbert Austin, R. M. &c. Read Nov. 5, 1791.*—The machine, which Mr. A. has formed for this purpose, appears to us of a construction much simpler than those generally used by astronomical instrument-makers, and may be employed in cutting original taps of any size, and of any number of threads.

*Art. x. An attempt to determine with precision such injuries of the head as necessarily require the operation of the trephine. By Sylvester O'Halloran, surgeon, &c.*—This article contains twelve cases, from which the author deduces the following propositions. p. 168.

1. That many fractures of the skull do not require the application of the trephine.—2. That some apparently slight fractures do absolutely require its application; in such cases the inner table of the skull is generally more hurt than the outer, and bad symptoms do not arise till towards the end of a fortnight after the injury.—3. That fractures with depression require the application of the trephine, and that from such there have been some surprising recoveries.—4. That deposits of matter on the membranes or surface of the brain require the trephine, though it seldom proves successful.—5. That concussion of the brain, characterised by *immediate stupor and insensibility*, does not require the trephine, unless accompanied with evident depression of the skull or extravasation, neither of which produces bad symptoms for some days after the accident which has given rise to them.

*Art. XI. Demonstration of Newton's theorem for the correction of spherical errors in the object glasses of telescopes. By the rev. Matthew Young, D. D. &c. Read Dec. 3, 1791.*—Sir Isaac Newton, in his optics, book 1, part 1, had observed, that were it not for the difference of refrangibility of the rays of light, telescopes might be brought to a great degree of perfection, by composing the object glass of two glasses, with water between them. The celebrated Euler, \*improving on this hint, was not without hopes of being able by the same means to prevent the dispersion, which is occasioned by the difference of refrangibility, and published a memoir on that subject in the Berlin Transactions for the year 1747. This memoir excited the attention of Mr. Dollond, and gave rise to that controversy, which terminated so happily in the glorious discovery of the achromatic telescope.' p. 172. 'It is singular,' adds Dr. Y., 'that this construction of the first compound object glass, though so principal a subject of enquiry, should never have been demonstrated in the progress of this controversy.' The doctor therefore endeavours to supply this deficiency, but as his demonstration will not admit of abridgement, we are again under the necessity of referring our readers to the Transactions themselves.

*Art. XII. Account of a fistulous opening in the stomach. By George Burrowes, M. D. &c. Read Jan. 7, 1792.*—This appears to have been a very extraordinary case. The son of a french refugee, an inferior officer in the naval service of the East-India company, received a wound from a blunt-pointed wooden instrument in the *abdomen*, between the cartilage of the eighth rib, on the right side, and the *umbilicus*, which wound penetrated the stomach. Much fever and inflammation ensued, and continued a considerable time. When the inflammation subsided, an opening remained, through which, when the tent was withdrawn, a fluid of a whitish colour flowed. The sides, instead of closing, turned inward, and no union could by any means be induced. The patient was therefore advised to keep the wound constantly plugged, which he did for the remainder of his life, never removing the plug, but to gratify curiosity, or to replace it with a new one. The orifice was about one-third of an inch in diameter, and the plug was generally cotton wick twisted hard. When Dr. B. saw him, twenty-seven years had elapsed, from the time he had received the wound. He had then attained his 65th year, and was to all appearance healthy. He had been extremely addicted to intemperate drinking, and even at that time was frequently intoxicated, yet he never felt the least bad consequence from it, and lived to the age of sixty-six. On examining the body after death, the wound was found to penetrate the stomach in the centre of the greater curvature, and from the adhesions of the liver, colon, and integuments, a very considerable stricture was formed, so as to give the stomach the appearance of a double bag, with the opening in the middle. The *duodenum* was enlarged beyond the size of the colon, and seemed to have in some measure performed the functions of a second stomach. The colon was firmly attached to the lower part of the stomach by a ligamentous substance

stance, which must have been formed by the inflammation consequent to the wound. All the other *viscera* were perfectly sound and natural, both in appearance and situation.

Art. XIII. *Case of an enlarged spleen.* By George Burrowes, M. D. &c. Read June 2, 1792.—Want of room will not permit us to abridge this case, the account of which is accompanied with some observations on our ignorance of the use of the spleen.

In Polite Literature, we have only two articles. The first a *dissertation on a passage in the sixth Iliad of Homer.* By the rev. Edward Ledwich, L. L. B. &c. Read Oct. 15, 1791.—In this dissertation, the author endeavours to prove, in opposition to Wood and others, that the art of writing was not unknown to the father of Epic poetry. The passage on which he founds his argument is the following:

Παμπι δὲ μὴ Λυκίησδε, ποσειδ' ὄγε Σημάλα λυγρὰ  
Γραψας ἐν πίνακι πικνίῳ, θυμοφώρα πολλὰ.

On this passage he observes, that the active verb *γραφω* clearly refers to the operation of engraving or tracing out letters on wood, wax, or other substance; and that the folded tablet evinces no novel acquaintance with literary and epistolary correspondence.

Art. 11. *Essay on a system of national education, adapted to Ireland.* By Stephen Dickson, state physician, &c. Read July 9, 1792.—In an advertisement prefixed to this memoir, we are informed, that it was written on one of two subjects proposed by the academy, agreeably to the direction of a person unknown, who gave 100l. to be disposed of by the academy in prizes of 50l. to the best essay on each subject. One of the prizes was adjudged to the present essay, which was ordered to be published in the transactions of the academy, by a vote of council, July 9, 1792.

The education of youth is considered by Dr. D. in these three lights. 1st, As it respects their health: 2dly, Their morals: and 3dly, That knowledge which may be requisite to enable them to fill certain departments in society.—In treating of health, Dr. D., after affirming the intimate connexion between physical strength and mental energy, and remarking, how many helpless infants fall victims either to the poison of hereditary diseases\*, or to the barbarity of mothers, who sacrifice their children to conceal their shame, proposes, in order to prevent the latter evil, that receiving cradles shall be established in various parts of the kingdom, for the reception of children illegitimately born; and expresses a hope, that committees from the colleges of physicians and surgeons will exert their endeavours to remedy the former. He next considers education as it regards morality; and recommends the establishment of Sunday schools, free from all restrictions, political or religious; institutions, which, as he justly observes, has been, and will still be, accompanied with the most beneficial effects. In treating of the elementary instruction necessary for the children of the labouring poor, he recommends the universal use of the english language, and that children, as early as possible, be taught to read and write it correctly. The superstructure to be erected on this foundation,

\* He informs us, that every second child committed to the founding cradle at Dublin inherits the venereal disease, which, unless the nurse undergo a thorough course of medicine, never fails to prove fatal to it.

he observes, should be suited to the wants and habits of men necessitated to earn their bread with the sweat of their brows. To a knowledge of the principles of common arithmetic, some little instruction in the *mechanic powers* might, in his judgment, be very usefully added. Husbandry next engages his attention; and he recommends, that a professor of agriculture be established in or near the metropolis, where other branches of natural science connected with it, particularly chemistry and botany, should likewise be taught. As Ireland is said to abound in valuable mines, a knowledge of mineralogy, he conceives, might be rendered exceedingly useful; but instead of sending students to a professor of mineralogy stationed at Dublin, he advises them to be sent to Germany, Hungary, or Sweden, where this branch of science has been more successfully cultivated, and is much better understood. He proposes also, that such of them as are maintained there at the public expence shall be required to collect, and transmit to Dublin, such mineral specimens as are most rare:—that a board of mineralogy be erected, consisting of the most eminent men in that science; and that this board should receive a parliamentary grant of the gross sum to be expended in building a public cabinet of mineralogy, and a chemical laboratory under the same roof, and also of such sums as might be necessary to keep the whole in repair, and to support a competent number of travelling students.

Under the article manufactures, we find a variety of just and pertinent observations. Dr. D. condemns corporations and monopolies as iniquitous and impolitic, and disapproves of apprenticeships, as at least useless, if not pernicious. After delineating the plan, which he proposes for the instruction of youth, in the several branches of manufactures, he terminates this article with observing, p. 65, in the 2d series of pages, that

‘The manufactures best entitled to encouragement are those which are most favourable to health and good morals, best assisted by the natural resources of the kingdom, most congenial to the disposition and habits of the people, and most prized by the inhabitants of other countries.’

The essay concludes with pointing out the best mode of instructing youth in professional and polite literature. In treating this part of his subject, Dr. D. adverts to a plan of education lately presented to the legislature of Ireland by Mr. Orde, by which parents were to be exempted from every expence attending the education of their children, but were excluded from all right of authority over them, and debarred from all interference with them. This plan, and we think for good reasons, Dr. D. disapproves. Civil institutions, he justly observes, should offer as little violence as possible, to moral feelings. ‘Hence I am of opinion,’ says he, ‘that education, instead of being rendered a mean of weakening the connexion between parent and child, ought to be so directed, as to cement more strongly this natural alliance.’ ‘It is vain,’ he adds, ‘to expect the growth of other virtues in the nation, if our first care be to eradicate filial piety.’ p. 69.

Antiquities afford us five articles.—*Art. 1. Essay on the rise and progress of gardening in Ireland. By Joseph C. Walker, M. R. I. A. &c. Read May 16, 1750.*—‘Architecture,’ says Mr. W., ‘had arrived at maturity in this island, while gardening was yet in its infancy.’—Under the feudal government, the people being perpetually embroiled in domestic

metlic discord, it became necessary for every chieftain to have a castle or place of strength; but gardens and pleasure grounds, being no wise instrumental to their protection, were regarded as superfluous appendages, and entirely neglected.—If indeed the taste of the great people had been friendly to such improvement, the hand of rapine would soon have repressed it; for no part of the chieftain's territory was safe from the hand of the spoiler, but what was encompassed by the walls of his castle. But, when the english had subdued the martial spirit of the irish, and obtained peaceable enjoyment of the lands they had won, they introduced the formal style of gardening, which then prevailed in England. Under Charles I, gardens became the care of the legislature, and in the tenth year of his reign, an act was passed to protect their productions. The french and italian mode of gardening, which had been introduced by the english, continued to prevail in Ireland, till the arrival of William III, when it soon yielded to the belgic style. 'Such of his followers,' says the author, p. 14. 'as settled here, indulged their passion for "trim gardens;" instead of mending, they changed the features of nature, totally regardless of this golden precept;

"Consult the genius of the place in all."

And it was not till lately that these have given way to modern gardening, the first attempt at which in Ireland, perhaps, was made by the rev. Dr. Delany, at Delville, near Glasnevin.

Art. 11. *Observations on the romantic history of Ireland. By the rev. Edward Ledwich, L. L. B. &c. Read Oct. 22, 1791.*—In this memoir the author relates several fictions respecting the peopling of Ireland; and observes, that in this enlightened age, no apology is necessary for exposing the absurdity of these fables. As they stand at present, says he, they reflect no honour on our country, or can their annihilations in the least injure it. The author's object therefore is to show, that the remote history of Ireland, as that of almost every other country, is lost in clouds of fiction and romance, and that the legendary tales, which are circulated respecting it, are palpable commixtures of superstition, ignorance, falsehood, and absurdity.

Art. 111. *Description of an ancient irish instrument, presented to the Royal Irish Academy, by the right hon. lord viscount Dillon, M. R. I. &c. extracted from his lordship's letter on the subject to the right hon. the earl of Charlemont, president, and from an account of the same instrument by Ralph Ousley, esq. M. R. I. A. Communicated to the committee of antiquities, by Joseph Cooper Walker, esq. M. R. I. A. secretary. Read Dec. 17, 1791.*—This instrument is supposed by Mr. Ousley, to have been a species of trumpet. It is made of a light fine-grained wood, probably willow, and is six feet four inches long; the wider end measures three inches and a quarter in diameter, whence it gradually tapers to the other, where he supposes a mouth-piece to have been fixed. P. 34.

The manner in which it was formed was very rude. It seems to have been originally a solid piece, which in that state was split from end to end; each of the pieces into which it was thus divided, was then awkwardly hollowed or grooved at the inside, semicircularly, and tapering, in such a manner that when joined again, these grooves, applying to each other, formed a circular and conical perforation through the whole length, resembling that of a trumpet or horn. To

secure the pieces in this position, they were bound together on the outside by a long fillet of thin brass, about an inch and quarter broad, lapped round them in a spiral, from one end to the other, with upwards of an inch of interval between the rolls, and fastened to the wood with small brass nails. The ends were secured by circular plates, probably of the same metal, as appears from marks still remaining on the surface of the wood, these pieces having been lost.

This instrument was found in Aug. 1791, on the lands of Becan, in the barony of Costello, in the county of Mayo, part of the estate of lord viscount Dillon. It lay buried in a turf bog at the depth of about nine feet from the surface. An engraving of it is annexed to this article.

*Art. IV. A letter from William Moleworth, esq. to Robert Perceval, M. D. &c. concerning some golden antique instruments found in a bog in the county of Armagh. Read Jan. 21, 1792.*—It seems difficult to conjecture the use of these instruments, of which engravings are given, unless they were intended to be worn as ornaments on the wrists of some chieftain, or high priest. One of them weighs 9 ounces, 2 dwts. 11½ grs. troy; and the fragments of the other, which has been broken in two places, weigh 4 oz. 9 dwts. 16 grs.

*Art. V. Caoinan: or some account of the antient irish lamentations, By W. Beauford, A. M. Read Dec. 17, 1791.*—The manner in which the ancient Irish sung their funeral elegies is described thus, by Mr. B.

P. 43. 'The body of the deceased, dressed in grave-clothes, and ornamented with flowers, was placed on a bier or some elevated spot. The relations and keepers ranged themselves in two divisions, one at the head and the other at the feet of the corpse. The bards and croteries had before prepared the funeral caoinan. The chief bard of the head chorus began, by singing the first stanza in a low doleful tone, which was softly accompanied by the harp: at the conclusion, the foot semi-chorus began the lamentation or Ullaloo, from the final note of the preceding stanza, in which they were answered by the head semi-chorus; then both united in one general chorus. The chorus of the first stanza being ended, the chief bard of the foot semi-chorus sung the second stanza, the strain of which was taken from the concluding note of the preceding chorus; which ended, the head semi-chorus began the second Gol or lamentation, in which they were answered by that of the foot, and then, as before, both united in the general full chorus. Thus alternately were the song and choruses performed during the night. The genealogy, rank, possessions, the virtue and vices of the dead were rehearsed, and a number of interrogations were addressed to the deceased: as, Why did ye die? If married, whether his wife was faithful to him, his sons dutiful, or good hunters or warriors? If a woman, whether her daughters were fair or chaste? If a young man, whether he had been crossed in love? or if the blue-eyed maids of Erin treated him with scorn?'

Mr. B. has given us the Caoinan set to music, with first and second semi-choruses, and the full chorus of sighs and groans.

The third volume of these Transactions had somehow escaped our notice, but we will take an early opportunity of repairing this neglect,

Y.



THEOLOGY.

ART. XVIII. Paley's View of the Evidences of Christianity.

[Concluded from p. 39.]

In analyzing the contents of this valuable work, we have already stated the substance of Mr. P.'s arguments to prove his first proposition, that there is satisfactory evidence, that many, professing to be original witnesses of the christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motives, to new rules of conduct.—We now proceed with the analysis.

Part I. Prop. 11. There is *not* satisfactory evidence, that persons pretending to be original witnesses of any other similar miracles, have acted on the same manner, in attestation of the accounts which they delivered, and solely in consequence of their belief of the truth of those accounts.

The distinctions to be proposed in stating the comparison between the miracles in question and others, relate, *first*, to the proof, *secondly*, to the miracles themselves.

Under the *first* head of the *proof*, we may lay out of the case, 1. Such accounts of supernatural events as are found only in histories some ages posterior to the transaction; such as the miraculous history of Pythagoras; the prodigies of Livy's history; the greek, roman, and gothic mythology, &c. When Ignatius Loyola had been dead sixty years, the jesuits began to ascribe miracles to him, which could not then be distinctly disproved. 2. Accounts published in one country of what passed in a distant country, without any proof that such accounts were known or received at home; as the miracles of Apollonius Tyanæus, related to have been performed in India. 3. *Transient* memoirs which soon die away in silence, without being followed up by subsequent events, and repeated in independent accounts. 4. *Naked* stories, known only from a single testimony, without any proof of their being credited or acted upon. 5. Such general tales as are destitute of *particularity* in names, dates, and circumstances. 6. Such stories as require only an *otiose* assent, and the belief of which leads neither to action nor suffering; such as the current reports of apparitions, nothing depending upon their being true or false. 7. Stories which come merely in affirmance of opinions already formed; such as the miracles wrought in support of popery, in a popish country; and most of the miracles alleged to have been wrought by christians in the second and third century. Without a previous belief, there is no room for *pious* frauds.

Under the second head, relating to the miracles themselves, it is to be observed, 1. It is not necessary to admit as a miracle, what can be resolved into a false perception; as the demon of Socrates, the vision of lord Herbert of Cherbury: these appearances are *solitary*, and momentary, without permanent effects. Claims to supernatural illuminations, appealing to no external proof, carry

no evidence beyond the persons themselves, who are the supposed subjects of illumination. 2. It is not necessary to bring into the comparison *tentative* miracles; that is, when out of a great number of trials some succeed, and are alone related; such as the responses of the ancient oracles, predictions by augury, cures wrought by relics, &c. 3. Those accounts may be dismissed, in which, allowing the phenomenon to be real, the fact to be true, it still remains doubtful, whether a miracle were wrought; as, the circumstances which obstructed the re-building of the temple at Jerusalem by Julian. 4. We may dismiss accounts, in which the variation of a small circumstance may have transformed some extraordinary appearance into a miracle.

These cases are fairly dismissed from the comparison; for, the records of the christian miracles are contemporary history;—the story was published in Judæa, the scene of the transaction;—the written accounts succeeded the first reports, and both, by a train of dependant actions and events, form accumulation of evidence;—the narrative abounds with particulars;—the admission of the truth of the facts led to a change in opinion and action, and to extreme hazard;—the first propagators of christianity had no *prior* opinions or system to support, and therefore no inducement to pious fraud;—the miracles of Christ were, for the most part, neither solitary, nor momentary; but the subject and effect of the miracle, remained to attest its reality;—they were not successful experiments, in the midst of many unsuccessful attempts;—if the facts were true, that, by a word, the blind were made to see, lepers were cleansed, and the dead raised; it could not remain doubtful whether a miracle were wrought:—lastly, it is impossible to suppose the accounts to be mere exaggerations, or misrepresentations of natural occurrences.

The supposed miracles, confronted by Mr. Hume against those of the New Testament, are 1. The cure of a blind and a lame man at Alexandria by the emperor Vespasian: but, though the testimony of Tacitus, who wrote twenty seven years afterwards, is sufficient to prove that such a transaction took place, it was probably an imposture, contrived for the honour of the emperor, and executed by his dependents in the midst of spectators, whose prepossessions and interest would induce them to believe, or at least to acknowledge the miracle. 2. The restoration of the limb of an attendant in a spanish church, as told by cardinal de Retz: but it appears that the cardinal did not believe the story; he seems not to have examined into the fact; and it is easy to conceive, that such a story, managed by the priests, and backed by their authority, would obtain credit with the ignorant populace. 3. The cures said to have been performed at the tomb of the abbé Paris, in the early part of the present century: but, the imagination of the patients might be so affected as to throw them into convulsions, which in certain instances might produce a removal of disorders depending upon obstruction; similar effects have been late produced by animal magnetism; and the circumstances of the story favour this explanation.

These

These are the strongest examples, which the history of ages supplies. In none of them was the miracle unequivocal; by none of them were established persuasions overthrown; of none of them did the credit make its way in opposition to power; by none of them were many induced to commit themselves to a life of mortification, danger, and suffering, or to attest them at the expence of their fortunes and safety.

Part II. *Of the auxiliary evidences of christianity.*

Chap. 1. *Prophecy*.—1. See Isaiah lii, 13, to the end, and liii, throughout. This prophecy is recorded in one of the jewish scriptures, certainly extant long, probably seven centuries, before Christ. It is in a writing declaredly prophetic, and was delivered by Isaiah in a prophetic character, and so understood by the jews, Eccclus. xlix, 24. It is intermixed with no other subject. It's application to the evangelical history is plain and appropriate, without any double sense. The ancient rabbins explained it of their expected messiah: the modern jews, of the calamitous state and intended restoration of the jewish people; but this explanation cannot be reconciled with the terms of the prophecy. There are other prophecies of the Old Testament, interpreted by christians to relate to the gospel history, which are deserving both of great regard, and of a very attentive consideration; but the above appears to be the clearest and strongest of all; and most of the rest, in order accurately to appreciate their value, would require a minute discussion. See bishop Chandler's treatise upon the subject. There is no other eminent person, to the history of whose life so many circumstances in these prophecies can be made to apply.

2. Our Lord's predictions concerning the destruction of Jerusalem. See Luke xxi, 5—25; compare Matt. xxiv, Mark xiii, and Luke xix, 41. The agreement of the description with the event, both general and circumstantial, is most evident, on comparing the accounts in the gospels with the history of the transaction by Josephus, a contemporary jewish historian. To prove that the prophecy was really delivered before the event, it may be observed,

1. The judgment of antiquity concurs in assigning the three gospels, which contain the account, a date prior to the event.
2. The evangelists who wrote them, one Christ's companion, the other two associates of his companions, must have been far advanced in life when Jerusalem was taken, which was A. D. 70, and no reason has been given why they should defer writing their histories so long.
3. Had the evangelists, when they wrote, known of the destruction of Jerusalem, it is probable that, in recording the predictions, they would have taken some notice of the completion, as Luke does of another event, Acts xi, 28; but they have neither casually intimated that the prophecy agreed with the event, as an *undesigned* writer after the event would naturally have done; nor hinted that their accounts were written *before* the event, which a *fraudulent* purpose would have led them to.
4. The admonitions which Christ is said to have given his followers, Luke xxi, 30, 31, and Matt. xxiv, 18, to save themselves by flight, are not easily accounted for upon supposition of the prophecy being fabricated after the event: for, either the christians, when the

siege

siege approached, did make their escape from Jerusalem, or they did not: if they did, they must have had the prophecy amongst them; if they did not, it would not appear probable, in a fictitious story told after the event, that the followers of Christ had received admonitions, of which they made no use, when the occasion arrived. 5. Had the prophecy been written after the event, there would probably have been a more direct specification of persons and incidents.—The prophecy may be mixed with a prediction of the final judgment, and yet really predict the destruction of Jerusalem.

Chap. II. *The morality of the gospel.*—Concerning which may be considered, *first. The things taught.*—On this head it is admitted, that the teaching of morality was not the primary design of Christ's mission, but the establishing of a proof of a future state; and that morality, being the result of the experience of the effects produced by certain actions, cannot be a subject of discovery. But there are marks of wisdom in the morality of the gospel, not easily accounted for, without allowing some degree of reality to its pretensions. Of this kind are 1. The preference which it gives of the patient to the heroic character, though the former has been commonly contemned, and the latter admired, contrary to the true interests of mankind. See Jenyns's 'Internal evidences of Christianity.' Matt. v. 40, and xxiii. 6; Luke xx. 43. 2. The stress which is laid upon the regulation of the thoughts, Matt. xv. 19; xxiii. 25; v. 28. 3. The provision which it makes for establishing *piety* and *benevolence* as the ruling principles of human conduct, hereby furnishing the only motives, which act steadily and uniformly in all situations; correcting that selfishness; which treats other men's convenience and satisfaction with contempt; and producing an attention not only to their rights, but to their feelings. Matt. xxii. 35—40; xix. 16; Luke ix. 27. The same spirit appears in the writings of the apostles, and in the epistle of the roman Clement, and other apostolic fathers. 4. The exclusion of regard to fame and reputation, as a principle of virtue; and the prohibition of ostentation in the performance of good actions. Matt. vi. 1—6.

*Secondly. The manner in which our Saviour taught.*—Producing himself as a messenger from God, he put the truth of what he taught upon authority. His object in teaching, therefore, was not to convince, but to impress; and accordingly he taught, not in disquisitions, essays, or argumentative discourses; but in short emphatic rules, maxims, or precepts, illustrated by allusions and similitudes. This mode of teaching suited his way of life. It was to be expected, that in this mode of teaching the rules would be expressed in absolute and energetic terms, and the application, and necessary distinctions be left to the reason of the hearer. Many of our Saviour's rules are not so much specific precepts, to be literally observed, as descriptive of disposition and character. The *parables* are excellent in subject, structure, and circumstantial propriety; and some of them in an union of pathos and simplicity. *The Lord's prayer*, for a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness to every condition,

dition, for sufficiency, for conciseness without obscurity, for the weight and real importance of it's petitions, is without an equal or a rival.—Whence had this man this wisdom?

*Thirdly. The negative character of our Lord's discourses.*—They exhibit no particular description of the invisible world, to gratify vain curiosity, or encourage enthusiasm:—they enjoin no austerities:—they give no countenance to impassioned devotion, but are strongly marked with the characters of calmness, sobriety, and good sense:—they do not substitute zeal in the room of general morality:—they do not fall in with the superstitious or affected scrupulousness of the jews in ritual observances, but assign each class of duties it's proper station in the scale of importance, in a manner not be looked for from an illiterate jew, or an impetuous enthusiast:—they afford no examples of puerile distinctions, or false subtlety, such as were found in the comments of the jewish doctors of that time:—they oppose the intolerant, narrow-minded, and excluding temper of the jews:—and they are completely abstracted from all views either of ecclesiastical or civil policy.

*Fourthly. The situation and character of the teacher.*—Jesus was a jewish peasant, the son of a carpenter, living with his father and mother in a remote part of Palestine; had no master; read no books but the jewish scriptures; visited no polished cities; had never seen the greek and roman writings; had for his coadjutors only a few uneducated fishermen. How could such a system proceed from such a man, without divine illumination? Christ was never charged by his enemies with any personal vice. In the incidents of his history are traces of devotion, humility, benignity, mildness, patience, prudence. His lessons touch upon the most interesting topics of human duty; and his gospel is replete with piety, inculcating what were almost unknown to heathen moralists, *devotional virtues.*

Chap. III. *The candour of the writers of the New Testament.*—This consists, in putting down passages, and noticing circumstances, which no writer was likely to have forged, or would have inserted had he thought himself at liberty to mould the particulars of the story at pleasure. For example, 1. Relating unanimously, that Christ's appearances, after his resurrection, were to his disciples alone, and not attempting to conceal this, at first sight unfavourable, circumstance. 2. John the baptist's message, stating his doubts concerning the character of Jesus, Matt. xi, 2; Luke vii, 18. For other examples, see John vi, 66; Matt. xiii, 58; v, 17, 18; Acts xxv, 19; viii, 14. The following passages are such as would be very unlikely to present themselves to the mind of a forger, Matt. xxi, 21; Luke ix, 59; Matt. v, 22; John xx, 16; John vi; Matt. xviii, 2. The account of the institution of the eucharist bears strong marks of genuineness; had it been feigned, it would have been more full and formal.—It is improbable, that the forger of a history in the name of another should insert such passages; and it is also improbable, that the persons whose names the books bear should have fabricated such passages.

The

The writers of the gospel discover no deceit, or cunning; use no precaution to obviate objections; they appear to tell the truth, and attend to nothing else. Examples of the extremely natural manner in which they relate incidents will be found in the following passages, Mark ix, 24; Matt. xxi, 9; John iv, 29; vii, 8; Luke x, 29. Matthew gives little of the history of Christ, prior to his becoming a disciple; John, who had been converted before, relates several earlier incidents. Compare Matt. xv, 1, with Mark vii, 1, &c.; recollecting that Matthew wrote for the Jews, Mark for general circulation.

Chap. iv. *Identity of Christ's character.*—John wrote after the other evangelists, and supplies omissions in their narrative; but, in relating different actions and discourses, he preserves a similarity of manner, which indicates, that the actions and discourses proceeded from the same person. This similarity appears chiefly in our Saviour's mode of teaching, by raising reflections from present objects or occurrences. Examples of this, in the first three evangelists, are as follow; Matt. xii, 49, 50; xvi, 5; xv, 1, 2, 10, 11, 17—20; Mark x, 13—15; i, 16, 17; Luke xi, 27; xiii, 1—5; xiv, 5. The same manner discovers itself in John's gospel; Ch. vi, 26; iv, 12, 31; ix, 1—5; ix, 35—40. There is an affinity between the history of Christ's placing a little child in the midst of his disciples, Matt. xviii, 1, and the history of his washing the disciples feet, John xiii, 3. Christ, in *all* the evangelists, is called by himself, and *only* by himself, the son of man. John, as well as the other evangelists, speaks of Christ as occasionally withdrawing from the multitude, Matt. xiv, 22; Luke v, 15; John v, 13; vi, 15. The reserve which Christ sometimes used in declaring his character, is noticed in Matt. xvi, 20; Mark iii, 4; Luke iv, 41; John x, 24, 35. The difficulty, which the disciples found in understanding Christ's declarations concerning his sufferings, is mentioned, Luke ix, 45; Mark ix, 52. A similar case occurs, John xvi, 16. The meekness of Christ during his last sufferings, which appears in the first three gospels, is preserved by John, under *separate* examples, Chap. xviii, 20, 34; xix, 11. Compare also, Matt. xxvi, 41, with John xviii, 11; and Mark xiv, 5, with John ii, 19.

Chap. v. *Originality of Christ's character.*—All the pretended messiahs, whether impostors or enthusiasts, produced themselves as restorers and deliverers of the Jewish nation according to their universal expectation. But Jesus came to them as their messiah under a character totally different, and with pretensions, absolutely singular and original, to a divine mission, the operation and benefit of which was to take place in another life.

Chap. vi. *The conformity of facts occasionally mentioned in scripture with the state of things at that time.*—If this conformity be made out, it proves that the writers possessed a species of knowledge, which could only be possessed by an inhabitant of that country, living in that age; and consequently proves, at least, that the books were written in the time and country in which these things were transacted. In support of this argument, which depends entirely upon an induction of particulars, Dr. Lardner, in

the first part of his Credibility of the Gospel History, has collected a numerous detail of examples, which are abridged by Mr. P., but cannot be further contracted. The result of the detail is, that these agreements, which are very numerous and striking, appear not only in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to be found tripping. The destruction of Jerusalem produced such a change in the state of the country, that a writer who was unacquainted with the circumstances of the nation *before* that event, would find it difficult to avoid mistakes in giving detailed accounts of transactions connected with those circumstances. The christian writers of the second and third centuries were too imperfectly acquainted with the state of Judea, at the period in question, to have composed our histories. Though a few difficulties occur in this comparison of the scripture history with other records, some of them admit of a clear, others of a probable, solution.

Chap. VII. *Undesigned coincidences.*—Between the letters which bear the name of St. Paul in our collection, and his history in the Acts of the Apostles, there exist many notes of *undesigned* correspondence, which must have truth for their foundation, since they are too close and numerous to be accounted for by accidental concurrences of fiction. This has been shown at large in the *Roma Pauline*. This argument confirms St. Paul's testimony of his own performance of miracles; shows that the series of action represented in the epistles of Paul was real, and consequently that the original witnesses of the christian history devoted themselves to suffering; and proves, that the author of the Acts was well acquainted with Paul's history, and was a companion of his travels.

Chap. VIII. *The peculiar value of the evidence from the history of the resurrection of Christ.*—This arises, not from it's being a more decisive proof of supernatural agency, than other miracles, but from the complete certainty we have, that the apostles and first teachers of christianity asserted the fact. Every piece of scripture, every subsequent christian writing, genuine or spurious, recognises the resurrection as an universally acknowledged fact. The only points then that remain for consideration are, whether the apostles knowingly published a falsehood, or whether they were themselves deceived. The first supposition is contradicted by the labours and sufferings which they voluntarily underwent without prospect of temporal reward, and the marks of sincerity which appear in their writings: the second supposition is refuted by the circumstances of the narrative, and by the considerations, that it was impossible our Lord's followers could believe that he was risen from the dead, if the corps was lying in the tomb before them; and that, if the story of the resurrection were believed without foundation by the disciples, it is evident, that the jews, if the body could have been found, would have produced it, as the shortest and completest refutation of the assertion.

Chap. IX. *The propagation of christianity.*—According to the scripture account (Acts i, 5), about 120 disciples of Christ assembled

sembled in Jerusalem a few days after he disappeared; probably persons connected with the apostles, and with one another. Ten days after the ascension (chap. ii, 1, 41); three thousand were added to the society, many of whom probably had before been believers in Christ, and now became professors of his religion. Soon after this the society was (chap. iv, 4) about five thousand. Many others probably believed without professing christianity. See Acts iv, 34; John xii, 43. The progress, afterwards, was rapid, Acts v, 14; vi, 1. All this happened in the first period, within two years from the commencement of the institution. A persecution, raised against the church at Jerusalem, drove the converts from that city through Judæa, Galilee, and Samaria; and during this second period, of four years, christianity was propagated among jews, jewish proselytes, and samaritans. The third period commences, about seven years after Christ's ascension, with the preaching of the gospel to the gentiles of Cæsarea; and before the close of this period, or within thirty years after the death of Christ, his religion had spread itself through almost all the numerous districts of Asia minor, through Greece and the islands of the Ægean sea, the sea coast of Africa, and had extended itself into Italy and to Rome; Jerusalem still continuing the centre of the mission. This account comes from a person himself concerned in a portion of what he relates, and contemporary with the whole, as appears from ancient attestations and internal evidence: at the same time it is evidently an incomplete history, omitting many things concerning the rest of the apostles, but for that very reason more credible, as not written to *display* the rapid progress of christianity; and the intimations of the number of converts are for the most part given incidentally. The account is confirmed by parallel testimonies, in the letters of the apostles. It is also followed up by other evidence. Tacitus speaks of a vast multitude of christians at Rome in the tenth year of Nero. Pliny's letter to Trajan, written not quite eighty years after Christ's ascension, proves that the christians in Pontus and Bithynia were numerous, and had subsisted there for some considerable time. Justin Martyr, who wrote about thirty years after Pliny, speaks of christianity as having reached all nations, greek or barbarian. Its rapid and general spread is noticed by succeeding christian fathers to the time of Constantine, who probably declared himself on the side of the christians because they were the powerful party. Jerome, in the year 392, reckons up 120 christian *writers*.

In these several stages, we see the progress of a system, the basis of which was a supernatural character ascribed to a particular person; of a doctrine, the credit whereof depended entirely upon the truth of a matter of fact then recent. A new way of thinking and acting is introduced, a new faith, and worship, and rule of life established, in opposition to the resistance of education, prejudice, fashion, worldly policy, and superstition. If the widely disproportionate effects which attend the preaching of modern missionaries of christianity, in comparison with what followed the ministry of Christ and his apostles, under circumstances either alike, or not so unlike as to account for the difference, be duly



considered, it will appear reasonable to conclude, that they possessed means of conviction, which we have not; that they had proofs to appeal to, which we want.

The only event which admits of comparison with the propagation of christianity is the success of mohammedanism. It was rapid in its progress, recent in its history, and founded on a supernatural character. But 1. Mohammed did not found his pretensions upon miracles, capable of being known and attested by others. He expressly disclaimed the power of working miracles. The Koran speaks, indeed, of the moon having been split in sunder, but probably some unusual, but natural, phenomenon supplied a foundation for this passage. 2. The establishment of Mohammed's religion was effected by causes, which in no degree appertained to the origin of christianity. Mohammed, with great advantages from domestic connexions, from artful management, and from his doctrine (the unity of God, already authorised by the jewish patriarchs and lawgiver, and by Jesus), after *ten* years appears to have had only about a hundred proselytes. The voluptuous paradise provided for the faithful, and especially for those who should fight for the faith, the doctrine of predestination, and the indulgence given to the sexual appetite, were adapted to make converts, and soldiers. Yet Mohammed made few converts, till a *political* association introduced him into Medina, in hopes of making his religion a point of union, in which the violent feuds of jews, christians, and pagan arabs might terminate. From this time his religion was propagated by the sword; and the comparison is between a galilean peasant accompanied by a few fishermen, and a conqueror at the head of his army.

Part III. *A brief consideration of some popular objections.*

Chap. 1. *The discrepancies between the several gospels.*—The usual character of human testimony is substantial truth under circumstantial variety. This is daily experienced in courts of justice. Very minute agreement induces a suspicion of confederacy. In histories of acknowledged credibility, discrepancies often occur. The embassy of the jews to deprecate the execution of Claudian's order to place his statue in the temple Philo places in harvest, Josephus in seed time; both contemporary writers; yet this inconsistency does not destroy the credit of the story. Lord Clarendon relates, that the marquis of Argyle was hanged; Burnet, Echard, and others, that he was beheaded: yet who doubts whether he were executed or not? A great deal of the discrepancy found in the gospels arises from omission, which is a very uncertain ground of objection. Suetonius, Tacitus, Dio Cassius writing of the reign of Tiberius, each has mentioned many things omitted by the rest; yet no objection is thence taken to the respective credit of their histories. Discrepancies are frequent in different *lives* of the same person; and still more frequent in *memoirs*, like the gospels, of such passages, actions, or discourses, as offer themselves more immediately to recollection or inquiry, or suggested by a *particular design*. Matthew appears to have written his account of the resurrection with the particular design of attesting the performance of Christ's promise to go before his disciples.

ciples into Galilee. This observation may be of use in comparing many other passages. In general, nothing can be more rash or unphilosophical, than to reject the substance of a story, on account of some diversity in the circumstances with which it is related.

Chap. II. *Erroneous opinions imputed to the apostles.* 1. The quotations of the Old Testament in the New are said to be applied in a sense, and to events, different from those of the original. It is answered, many of these quotations were only intended as *accommodations*, common with writers of all countries; where they are accompanied with a precise declaration, they appear to be truly alleged; but where it is otherwise, is the judgment of the writers in these interpretations so connected with their veracity, or means of information concerning what was passing in their own times, as that a critical mistake, even were it clearly made out, should overthrow their historical credit? Does it diminish it? Has it any thing to do with it? 2. The apostles, it is said, were mistaken, in expecting the day of judgment in their own times. It is replied: They were mistaken concerning the duration of John's life, John xxi, 23.—If we have the apostles testimony, we do not, as far as concerns the substantial truth of the christian history, need their judgment. The declared object of the apostolic mission should be separated from extraneous or incidental matter; and their doctrines, which came to them by revelation, should be distinguished from the arguments, or illustrations, which their own thoughts suggested. It was not a part of the object of Christ's mission to decide concerning the reality of demoniacal possessions. The call of the gentiles to christianity was revealed to the apostles: the doctrine itself must be received; but is it necessary to defend the propriety of every comparison, or the validity of every argument, which the apostle Paul, in treating of the subject, has advanced? The same observation applies to other instances.

Chap. III. *The connexion of christianity with the jewish history.*—Our Saviour assumes the divine origin of the mosaic institution, and recognises the prophetic character of many of the ancient jewish writers. Thus far, therefore, we are bound as christians to go. But to make christianity answerable with it's life for the circumstantial truth of each separate passage in the Old Testament, the genuineness of every book, the information, fidelity, and judgment, of every writer in it, is to bring unnecessary difficulties on the whole system. A reference in the New Testament to a passage in the Old does not so fix it's authority, as to exclude all inquiry into it's credibility; and it is an unwarrantable as well as unsafe rule to lay down concerning the jewish history, what was never laid down concerning any other, that either every particular of it must be true, or the whole false. Many fashionable objections against christianity have proceeded upon this supposition.

Chap. IV. *Rejection of christianity.* 1. The early rejection of christianity by the general body of the jews is urged as a strong objection to the reality of the facts on which it is founded. But it should be considered, that the jews expected a Messiah of a kind totally contrary to what Jesus professed himself, and consequently would be predisposed to seize any excuse for rejecting his claim;  
and

and that a persuasion prevailed among them of the agency of demons in the production of supernatural effects, which persuasion furnished them with just such an excuse as they wanted; whence, they admitted the reality of the miracles, without being necessarily led to acknowledge the conclusion intended to be drawn from them, that Jesus was the Messiah. See John vii, 21—31; xi, 43, 44; xii, 37; ix, 1, &c. 2. The infidelity of the *pagan world*, especially of men of rank and learning, is resolvable into a single principle, contempt prior to examination. Christianity was not suited to attract their notice: it was connected with judaism, and shared its obloquy: it appeared to them only as a jewish sect, founded on some articles of superstition; and this would preclude all inquiry among men of education; which, by the way, accounts for their *stupidity* on the subject. In this manner christianity was treated by Pliny the younger, and by Tacitus. Without inquiry, Tacitus disposes of the whole question by calling it *eximibilis superstitio*, a pernicious superstition. With these sweeping conclusions truth has no chance. Add to this, that the heathen adversaries imputed the christian miracles to magic.

Chap. v. *That the christian miracles are not recited or appealed to, by early christian writers themselves, so frequently as might have been expected.*—As far as this objection concerns the apostolic epistles, it is sufficiently refuted by remarking, that, if the occasions and nature of these epistles be considered, it will be seen, that there was no place for more references to these facts than occur. They were not written to prove the truth of christianity, but take it for granted. With respect to the writings of other early christians, the preceding observation applies to the letters of the apostolic fathers; and the miracles of Christ were positively and precisely appealed to by the succeeding *apologists* for christianity. See Euseb. Hist. l. iv, c. 3; Just. Dial. p. 258; Apol. pr. p. 48; Iren. l. ii, c. 57; Lact. v, 3; Tertul. Ap. p. 20; Orig. Cont. Cel. l. ii, § 48. That they did not more frequently insist upon the miracles, was because they had to contend with the notion of magical agency, which led them to recur to prophecy and other topics.

Chap. vi. *Want of universality in the knowledge and reception of christianity, and of greater clearness in the evidence.*—Answer: The not having more evidence is not a sufficient reason for rejecting that which we have. We ought not to expect that degree of evidence in revelation, which we do not find in natural religion. The progress and diffusion of christianity resemble that of other causes, by which human life is improved: their diversity is not greater, or their advance slower. Irresistible proof would restrain the voluntary powers too much, and leave no room for the exercise of candour, modesty, &c. Such proof would supersede the use of the *internal evidence*. It may be questioned, whether the perfect display of a future state would not make a degree of impression upon the mind, incompatible with the duties of life.

Chap. vii. *The supposed effects of christianity.*—It has been objected, that christianity has not, in fact, produced a good, but rather a bad effect upon public happiness. To this it is replied, that the benefit of religion, being felt chiefly in private life, escapes the

the observation of history; christianity has been the source of personal virtue and happiness to unrecorded millions:—it has had an indirect, but beneficial influence upon public usages and institutions, respecting war, government, marriage, public amusements, and the state of the poor:—it has had a sensible, though incomplete influence upon the public judgment of morals:—it's value is to be estimated chiefly by it's effects upon the *future state* of mankind:—and lastly, it is not responsible for those mischiefs, which it is the direct tendency of it's doctrines to correct, particularly those of *persecution*, so directly contrary to it's benevolent spirit.

To this, and many other objections, it may be replied, in general terms, that the question of the truth of christianity must, after all, be tried upon it's direct and proper evidence.

The full analysis we have now given of this work precludes the necessity of particular remarks. It puts our readers in possession of materials, from which to form a judgment for themselves; and we have no doubt, it will leave them convinced, that the christian world is much indebted to the ingenious author, for a defence of christianity, which is at once adapted, by it's perspicuity, to general use, and suited, by the judicious selection and methodical arrangement of it's materials, to become a guide in the academical study of this important subject. It is with particular pleasure we add, that this work is drawn up on so broad and liberal a plan, that christians of all sects may with equal satisfaction acknowledge their obligations to the author as an able pleader in the common cause. 'It hath been my care,' says Mr. P., 'in the preceding work, to preserve the separation between evidences and doctrines as inviolable as I could; to remove from the primary question all considerations which have been unnecessarily joined with it; and to offer a defence of christianity, which every christian might read, without seeing the tenets in which he had been brought up attacked or decried: and it always afforded a satisfaction to my mind to observe, that this was practicable; that few, or none, of our many controversies with one another affect or relate to the proofs of our religion; and that the rent never descends to the foundation.'

ART. XIX. *A Sermon preached in Lambeth Chapel, at the Consecration of Henry Reginald, Lord Bishop of Bristol, on Sunday, May 11, 1794.* By Charles Henry Hall, B. D. Student of Christ Church, and Chaplain to the Lord Bishop of Bristol. Published by Command of his Grace the Archbishop of Canterbury. 4to. 19 pages. Price 1s. Rivingtons. 1794.

It is curious to observe what different and even contrary doctrines may be drawn from the same text. From our Saviour's declaration, 'my kingdom is not of this world,' bishop Hoadley (in a memorable sermon, which, early in the present century, occasioned as general an alarm for the safety of the church as has of late been raised by Dr. Priestley's *grains of gunpowder*) inferred, that no christian, or body of christians, can have a right to exercise dominion over the faith and religious conduct of others, or to call in the secular power to enforce their

their doctrines, or back their spiritual authority.—The author of this consecration sermon, on the contrary, maintains, from the same text, the necessity of a civil control over affairs of religion. He admits, indeed, that the administration of religious ceremonies, and the public interpretation of the scriptures, belong exclusively to the ministers of the church. But the spiritual jurisdiction and authority of the civil power, the right and duty of magistrates to watch over and control the conduct of ecclesiastical bodies, to correct and reform abuses, and to ratify the ordinances which ecclesiastical assemblies frame, and enforce their execution, according to established forms of law, he strenuously asserts.—That the clergy and laity should be subject to the same civil laws, and amenable to the same civil punishments, will not, in a protestant country, be disputed. Few persons will, we believe, at present be disposed to controvert this writer's opinion, that two equal powers, the ecclesiastical and the civil, each striving for the mastery, each obstinately bent upon destroying the privileges and lessening the authority of the other, constitute one of the most fatal evils which can befall a state. But, after all that the ingenious writer of this discourse has advanced, it will still remain questionable, whether, in order to avoid this evil, it be necessary that ecclesiastical and civil politics should be interwoven with each other; and whether it be consistent with the nature of the christian church, the interests of truth and religion, and the peace and welfare of society, that the civil authority should be exercised for the exclusive defence and encouragement of any particular formulary of faith and worship.

**ART. XX.** *A Sermon preached at the primary Visitation of the Right Reverend Father in God Charles, Lord Bishop of Norwich, holden at Ipswich, Samford, Colnes and Claydon. Published at the Request of the Clergy present.* By John Longe, A. M. Vicar of Henly in Suffolk, and Chaplain to the Right Reverend Spencer, Lord Bishop of Peterborough. 4to. 27 pages. Price 1s. Rivingtons. 1794.

MR. EVANSON'S late tract, entitled 'Arguments against and for the Sabbatical observance of Sunday,' is considered by the author of this sermon as an attempt to revive the spirit of lollardism; and the author is introduced to the attention of the reader as a follower of that celebrated reformer, Wickliffe, who, at the same time that he was shaking the main pillars of popish tyranny and superstition, professed the erroneous tenet, that 'provided a man lives conformably to the divine will, devotion neither in thought nor language is required of him;' and accordingly argued against stated times for divine worship, and affirmed, that the 'binding people to set forms of prayer is abridging that liberty which God hath given us.' Mr. Evanston having maintained, that the Lord's day is of no divine authority, but a device of superstition and human policy, of no advantage to religion, but on the contrary productive of disorder and libertinism; Mr. L. undertakes the refutation of this assertion, by showing, that the religious observance of one day in seven is founded both on divine appointment, and moral expediency. The divine authority of the practice he rests upon the original consecration of the seventh day by the Creator, recorded Gen. ii, 2, 3.—He finds traces of this original institution in Noah's walking with God, and in his observing an interval of seven days between each

time of sending out the dove. The existence of this institution before the delivery of the Decalogue he also infers from the terms in which the fourth commandment is expressed, and from the manner in which the sabbath is mentioned, Exod. xvi. 3. The Jewish sabbath he considers as partly ceremonial and partly moral; the former he admits to have ceased with the termination of the Mosaic dispensation; the latter he regards as still remaining in its original force. Though no express injunction to observe the Lord's day is found in the New Testament, the obligation of Christians to observe it is inferred from the pains which Christ took to correct the superstitious scrupulousness of the Jews concerning it, and from the practice of Christ and his apostles, and the uniform observance of the Lord's day among Christians of all sects through every age. The moral necessity or high expediency of this institution is inferred from its obvious tendency to impress upon the minds of men a sense of religious duty, and the opportunity which it affords of diffusing moral and religious knowledge among all ranks of men. Other arguments from expediency and utility might very properly have been urged in defence of the practice in question: but Mr. L. passes over these, to leave room for a distinct reply to Mr. Evanston's principal objections.

**ART. XXI.** *The Duties of a Soldier, illustrated and enforced in a Sermon, preached at the Consecration of the Colours of the Somerset Light Dragoons, on Wednesday, the 6th of August, 1794, in the Church of St. Mary Magdalen, Taunton.* By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby. Published at the Request of the Corps. 4to. 39 pages. Price 1s. 6d. Taunton, Poole; London, Rivingtons. 1794.

THE practice of consecrating the ensigns of war upon the sacred altar of the God of peace might very well suit an ignorant and superstitious age, when the cross was the banner about which all the nations of Europe were assembled for the pious purpose of recovering the holy city Jerusalem out of the hands of the infidels: but what propriety has there been in the continuance of this ceremony, through a succession of wars of ambition or policy, with which religion has no concern?—In the sermon before us, the soldiers are exhorted to set up their banners in the name of God, and to consider the ceremony as a religious and devout action, by which they solemnly devote their souls and bodies to the service of God and their country. Thus the present war is converted into a crusade in defence of the gospel; every act of hostility becomes a meritorious act of religion; and every soldier, who falls in the field of battle, dies a martyr.—After some general illustrations of the acknowledged doctrine, that the events of war, as well as all other human affairs, are under the direction of divine providence, and of the natural inference from this doctrine, that the wicked will not be permitted finally to triumph over the righteous, the preacher applies these considerations to the case of the present war, and concludes from the goodness of our cause, that we cannot entertain a doubt of the divine interposition in our favour, since all his attributes call on him to succour us. Under the present unpromising appearances, he suggests to his hearers the following consolatory reflections. P. 17.

! Sometimes

‘ Sometimes when God appears to suspend or withdraw his influence, nay even to abandon our cause, he is in reality more effectually bringing it to an advantageous conclusion. Sometimes it is in mercy that he thinks proper to delay, in order to chasten us for a season—It is from a motive of goodness that he frustrates our schemes, and retards the execution of our projects. We should consider, the case is not the same with nations as with individuals: the latter in a future state of retribution are to be summoned to a tribunal to answer for their sins, and thus often escape the punishment due to them at present; but the former in an aggregate view, being never destined to exist but on this earth, must receive their reward now, must be humbled or exalted according to their respective merits. If arrived to a certain degree of wickedness and corruption, the vengeance of the Almighty is often displayed to awaken them to a salutary repentance, lest they be *utterly consumed*—and in the exercise of this vengeance, what more terrible plague can he inflict on a guilty race than that of war? Wherefore for this and other reasons, perhaps, to us unsearchable, in order to punish a nation wicked and corrupt, he sometimes employs as a scourge, a nation still more wicked than itself:—with the latter every thing shall be seen to succeed and prosper, while the former shall experience only miscarriages and defeats. But in such a situation what conclusion is it our duty to draw? Should we infer that the Almighty has *forsaken us in his wrath*, that he *vexes us in his sore displeasure*, and that we have nothing left but to abandon ourselves to despondency and grief? This would be to betray a weakness and pusillanimity that debases the human character. We ought rather to conclude, that the *righteousness of God* is still fixed, that the *arm of his mercy* is still stretched over us, and that we feel the weight of his justice for a time only to humble us, to bring us to a proper contrition for our sins, and thus remove the cause of his displeasure. With these sentiments we ought to enter into his views, to bewail what we have done amiss, to reform and correct our ways—Then, far from being oppressed with dismay, we ought to be more fervent in our supplications for success, we ought to persevere in *setting up banners in the name of our God*. In him we ought to place a firm and entire confidence. This will give additional spirit to our exertions, and an increase of vigour and support to our hopes—we shall be persuaded that the *Lord's arm is never shortened*, and that, though he may for a time appear to *bide himself* in the clouds of a dark and tempestuous providence, still he will ultimately prove himself to be what our hearts most ardently desire, the *God of Israel our Saviour*.’

It does not seem to have occurred to the preacher, that the late unsuccessfulness of the allied forces may admit of another construction, and may be regarded as an intimation from divine providence, that the french people are henceforth to be left to the imaginations of their own hearts, as no longer worthy to have a king to reign over them. The sermon, which far exceeds in length the usual limits, contains much good advice both to the common soldiers and to the officers.

ART. XXII. *A Sermon delivered at the Bow Meeting-house, Exeter, July 2nd, 1794, before the Society of Unitarian Christians established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books, Published at the Request of*

of the Society. By T. Reynell. To which is prefixed, the Correspondence between Counsellor White and Mr. Toulmin, relative to the refusal of George's Meeting house, Exeter, for the religious Service usually held on the Day of the General Meeting of the Society. 8vo. 32 pages. Price 6d. Johnson.

THE leading tenet of the unitarian sect is distinctly and briefly stated in this discourse. It is, 'that there is but one God the Creator and Governor of the universe, without an equal or vicegerent, the only proper object of religious worship, and that Jesus Christ was the most eminent of those messengers which he has employed to reveal his will to mankind, possessing extraordinary powers, similar to those received by other prophets, but in a much higher degree.' Simple and rational as this creed may seem, to those who have not imbued their minds with metaphysical mysteries; it seems, it has given much offence, and brought upon it's professors a large portion of public odium. It is the laudable design of this sermon to exhort unitarian christians to 'adorn their doctrine,' by a prudent and virtuous conduct in general, and more particularly by communicating their opinions with a mild and gentle spirit, and at the same time maintaining them with firmness in the midst of contemptuous treatment and violent opposition. The sermon is correctly and sensibly written, and discovers a liberal and candid mind.

The preface states a refusal of the occasional use of a meeting-house in Exeter, to the unitarian society, not very consistent with the professed liberality of dissenting principles.

ART. XXIII. *The Dignity and Felicity of the conquering Saint. A Sermon occasioned by the much lamented Death of the Rev. Thomas Reader, Pastor of the Church of Christ assembling at Paul's Meeting, Taunton, who departed this Life, June 4. 1794, in the sixty-ninth Year of his Age; containing some Account of his Life and Character; preached at Taunton, June 15th, By Joseph Barber, of London; published at the Request of the Church. To which is added, an Appendix containing some farther Account of Mr. Reader's religious Character, By Samuel Rooke, of Taunton. 8vo. 42 pages. Price 1s. Barber. 1794.*

THIS sermon is written upon the principles, and in the strain, of the nonconformists of the last century. The text, which is Rev. iii, 11, 12, is closely followed, and the several parts of it suggest to the preacher distinct heads of discourse.

Frequent quotations from scripture are introduced; and a devotional spirit breathes through the whole. A very liberal testimony is born to the integrity, piety, and usefulness of the christian minister, whose death gave occasion to the discourse.

ART. XXIV. *An Essay on the Happiness and Advantages of a well-ordered Family, respecting the present and future Welfare of its Members. With an Appendix, &c. Extracted from an ancient Writer on this Subject. 8vo. 126 pages. Price 2s. Rivingtons. 1794.*

THE religious education of children, and the regular observance of the forms of religion in families, are the subjects discussed in this small tract. The revival of the unfashionable practice of family devotion is recommended, as one of the most probable means of producing national



national reformation. The obligations and the benefits of domestic piety are forcibly stated; the objections commonly urged against family worship are refuted; and practical instructions and advice are added, relating to the good regulation of a family. The strain of the piece is serious and pious, without enthusiasm; and its style plain and familiar, without meanness or vulgarity. Though it is called an extract from an ancient work, the editor has exercised so much judgment in modernizing it, that it has all the appearance, and the value, of an original production. It is a piece very proper to be circulated amongst the common people, for the purpose of promoting the interests of religion.

ART. XXV. *A Catechism for Children and Youth: or a brief Formulary of the Principles and Duties of the Christian Religion, drawn up on the Plan of the Catechism of the Church of England.* 8vo. 12 pages. Price 6d. Johnson. 1794.

MORE labour and expence have often been employed in altering an old mansion, than would have been sufficient to build a new one. We suspect that the author of this catechism has experienced something of that sort, in his attempt to new model the church catechism. In order to accommodate it to the unitarian doctrine concerning Christ, and to his own peculiar opinions, he has taken such freedoms both with its matter and form, that it comes from his hands a motley composition, which certainly will not please those, who from education have a predilection for the church catechism; and which those, who have no such predilection, will think much inferior to many other catechetical formularies of religion already published. The author has made several alterations in the creed, commonly called the apostles, of which the most novel are, instead of 'conceived by the holy ghost, born of the virgin Mary'—'Was born of Joseph and Mary;'—and instead of 'ascending into heaven,'—'he continued and conversed with his disciples for many days after his resurrection, and then left them, and *went to God.*' The reasons for these alterations are not given. In the ten commandments, too, some clauses, peculiarly jewish, are omitted, or changed for others of more general meaning. The sacrament of the Lord's supper is explained to be intended, not as a personal memorial of Christ, but as a general commemoration of the blessings of christianity. The writer appears to be sincerely desirous of promoting religious knowledge; but the end, perhaps, would be better answered, by short and plain tracts, in which the grounds of religious belief are distinctly explained, than by catechisms, in which a certain set of tenets are taught by rote.

ART. XXVI. *Seasonable Reflexions on Religious Fasts, in a Discourse delivered April 13th, 1794, in the Chapel, Frog-lane, Bath.* By David Jardine. 8vo. 14 pages. Price 6d. Dilly. 1794.

MR. JARDINE, and the society to which he belongs, having incurred some obloquy, for not having observed the last fast day, this sermon is published in justification of their conduct. Its drift is to prove, that the practice of religious fasting has originated in narrow and unworthy sentiments of God, and implies a reflection upon his character; has no good moral tendency; was most cautiously introduced

introduced into the ritual system of Moses; and is expressly condemned by the spirit and declarations of christianity. If Mr. J.'s arguments against voluntary abstinence from food, which are ingeniously drawn up, and forcibly urged, should be thought conclusive, it still remains a question, whether public days of humiliation for national sin, and of prayer for national blessings, may not be justified on general grounds of public utility. With respect to this question, much may be said on both sides; and it is, we apprehend, on this general ground, much more than upon the particular point of fasting, that the propriety of complying with the common practice turns. However, there can be no doubt, that, as this compliance is with respect to individuals voluntary, no one ought to fall under censure for declining it from conscientious motives.

**ART. XXVII.** *A revealed Knowledge of some Things that will speedily be fulfilled in the World. Communicated to a Number of Christians brought together at Avignon, by the Power of the Spirit of God, from all Nations: now published by his Divine Command for the Good of all Men.* By John Wright, his Servant, and one of the Brethren. 8vo. 64 pages. Price 1s. 1794.

\*ENTHUSIASM is a prolific plant. The seed sown in the New Jerusalem church has already produced a pretty plentiful crop: and now, if we be to believe John Wright, carpenter, of Leeds, the spiritual reign of Swedenborg is closing, and a great and wonderful light is springing up in the person of RICHARD BROTHERS, of whom the baron was the forerunner, as John the Baptist was of Christ. This servant and prophet of the Lord God appointeth John Wright to publish, for the benefit of all nations, the revelation communicated to the society of Avignon. And this revelation, containing remarkable prophecies of some things relative to the present times, and approaching latter days, is here, through the said John Wright, published by divine command. We will not, gentle reader, bid thee read and understand; but, if thy powers of wonderment be not already exhausted by the wonderful things that are daily happening in this strange world, we conjure thee to read and wonder.

**ART. XXVIII.** *Paine's Age of Reason measured by the Standard of Truth. Wakefield's Examination of, and a Layman's Answer to, the Age of Reason, both weighed in the Balance, and found wanting.* By Michael Nash, Author of Gideon's Cake of Barley Meal, 8vo. 83 pages. Price 1s. 6d. Mathews. 1794.

The balance in which this writer weighs Mr. P., and two of his answerers, is not that of reason, but of passion. Displeased both with Mr. W. and the layman, for resting the evidence of God's word on the writings of men and human reason, he appeals to what he esteems a sure testimony, the inward witness of the spirit. The ground of his faith he feelingly describes; and speaking of the moment when divine light was first communicated to his soul, he says, p. 71.

From that instant (which sometimes I call my new birth; at least it must be the moment that I quickened in the womb of God's eternal love) new light, new life daily increased upon me. The Bible,

Bible, which before was like a cloud of great darkness, seemed not only full of light but full of love: now it was no mere a wearisomeness to read it, but was most delightful, and more essential to me than my necessary food. Now when I read the words of Peter, Paul, John, &c. I sweetly felt the spirit in the word sealing its divine authority on my heart, and bearing witness in my conscience, that of a truth, *This is the word of God.*

From this passage the intelligent reader will readily infer, that Mr. N. is not the kind of writer to whom he is to look for a rational reply to 'The Age of Reason.' Such enthusiastic rant, as that with which this pamphlet is filled, will contribute very little towards accomplishing the writer's professed object, of 'stopping the way against deists, arians, socinians, armenians, and hypocrites, whose words, in carnal minds, do eat as doth a canker.'

M. D.

P O L I T I C S.

ART. XXIX. *Thoughts on the Suspension of the Habeas Corpus Act.* 8vo. 28 pages. Price 1s. Debrett. 1794.

THIS little pamphlet is replete with the praise of the present war, and its infligators.

In it we are assured, that our liberties are in no danger from the suspension of the habeas corpus act, for if our constitution wanted such a security and ornament, 'it would be much less estimable, and solely defective.' After much declamation about the treatment experienced 'by the king and queen of the greatest and oldest european monarchy,' the author recurs to the doctrines lately propagated in this country.

'This cold climate of moral politics,' says he, 'was the very air in which the new metaphysics were sure to blow. There are certain plants destined for certain regions. The new metaphysics are indigenuous to an icy and treacherous heart. They grew and sprouted in this chilling season, and imparted their deadly damps to that atmosphere of night, which at once surrounded, and was created by them. Many wise and good men in this country could not see through this gloom. One man alone saw; saw all; the causes and the consequences. Had they been seen universally, there might either have been no war, or a war of a very short duration. Now that it has been gone into, lately, yet the more necessarily that [it] is lately, we must now persevere, as we might then have conquered.'

When the *old expedients*, adopted by government, have been exhausted and have failed, we are threatened with *new ones*, and should that melancholy period come, 'it will be owing much to the oppressors of the war,'

O.

ART. XXX. *Considerations addressed to those who have subscribed towards the Increase of the Military, and illuminated for the Victory of Lord Howe. In two Letters to ———.* 8vo. 20 pages.

UNDER the appellation of an Observer, this letter-writer pretty severely probes the consciences of such persons as suffer their sense of rectitude to give way to considerations of a personal nature. Those who,

who, through timidity or avarice, subscribe to schemes which they do not approve, or illuminate on occasions where they see no proper grounds to rejoice; he upbraids with a degree of meanness and insincerity, totally inconsistent with moral dignity and worth.—By contributing money to prevent the french from dictating a constitution to us, we assist our countrymen in forcing one upon them; by publicly rejoicing, we encourage the continuance of a war which we disapprove. Illuminations and subscriptions operate as a test; and hold up persons, who cannot conscientiously join in them, as objects of odium, though, in the mean time, they may be true friends to the country, and to it's established form of government. Such are the searching arguments of these short letters.

ART. XXXI. *Defence of the War against France.* By William Fox. 8vo. 16 pages. Price 3d. Gurney. 1794.

THE reader will easily infer, from the name prefixed to this publication, that it is written in an ironical strain. The author undertakes to prove, that the war is completely defensible both on aristocratic and democratic principles; that the practice of interfering with the internal affairs of other countries is justified by the conduct of the best of princes in the best of times; that the lawfulness of exterminating our natural enemies is confirmed by precedent in the extermination of the rohillas, in the destructive famine of the east, and in the millions which have been exterminated from Africa in the regular course of lawful traffic. The pamphlet is written with humour, and abounds with keen strokes of political satire.

ART. XXXII. *On Jacobinism.* By William Fox. 8vo. 16 pages. Price 3d. Gurney. 1794.

IT is impossible to review either the political or the ecclesiastical history of mankind, without observing innumerable instances of the enchanting power of words, to bias the opinions, and influence the conduct, of the multitude. Without looking further backwards, it will be easily recollected, that wonders have been performed at different times, during the present century, by the words *whig* and *tory*, *papists* and *pretender*, the *church*, *liberty* and *property*, and the *balance of power*. The operation of this charm has of late been tried with wonderful effect, in the terms *rights of man* and *republicanism*. In the same way, and for the same purpose, the cry of jacobinism is at present rung in our ears.—The intelligent and plain spoken writer of this pamphlet undertakes an useful task, in attempting to ascertain the meaning of this term, and to determine whether it implies, as many apprehend, the subversion of all government, anarchy, atheism, poverty, and misery.

Mr. F. admits, that jacobinism threatens with destruction that system of tyranny, which is the foundation of most of the governments of Europe; but that the change which it would introduce would be the destruction of all social order he denies, because order and government are coeval, and can only terminate with man. In order more accurately to determine the effects to be expected by the prevalence of jacobinism, the nature of the present european governments is examined; and it is shown, that they originated in the feudal system, and that

that it has been only in proportion to the subversion of this system, that the governments of any of the countries of Europe have been able to exercise their proper functions. Hence it is concluded, that where, as in this country, the feudal system has been in a great measure destroyed, the prevalence of jacobinism may be attended with little danger.

ART. XXXIII. *Scylla more dangerous than Charybdis.* By a Friend of Liberty, and of the Constitution of England. 8vo. 42 pages. Price 1s. 6d. Stockdale. 1794.

INNOVATION is this writer's Scylla; the supremacy of the executive over the legislative power, or in one word, tyranny, is his Charybdis. He wishes to persuade his readers, that the danger to this country, at the present time, from increasing the power of the crown, is much less than that which would arise from increasing the power of the people. The light of philosophy, and the freedom of the press, two things to which the portion of liberty now enjoyed in this or any other country principally owes its existence, are here represented as the chief objects of alarm. The executive power is called upon to exert its authority with rigour; and juries, who are in all cases judges of the intention as well as the fact, are exhorted to consider men who openly preach up innovation, or which, in this writer's vocabulary, means the same thing, *reform*, as enemies to the constitution and the state, and to treat as criminals all those who are found, by their conversation, to have intentionally excited discontents against government; and this in defiance of the admitted maxim, that in a free government, 'opinions are free, and speech is free.'—Is it not the necessary consequence of all private censure of the measures of administration, to excite discontent? and yet what can be more evident, than that, without such a freedom of animadversion, no shadow of liberty could possibly remain? The author's principal plea for this rigour, which would at one stroke annihilate every valuable privilege of britons, is, that it appears from the experience of the french nation—a people that 'are become the most wicked and wretched that the earth ever bore upon its surface,'—that such innovations are very dangerous, and contrary to the public good; and that whatever difficulty there may be in foreseeing the end of their unprecedented state of affairs, 'it is not difficult to foresee, that it will not be favourable to the cause of liberty.' In the face however of these facts, of this prophecy, and of all that is here advanced, a true briton, who sets a just value on his ancient birthright, and wishes to preserve in its vigour the free spirit of the constitution, will probably think this author's Charybdis more dangerous than his Scylla.

ART. XXXIV. *An Address to the Electors of Norwich, being a Vindication of the Principles and Conduct of Mr. Windham's Opponents at the late Election, 12th July, 1794. With an Appendix, containing a Letter from J. Mingay, Esq.* Second edition. 8vo. 28 pages. Price 6d. Norwich, March; London, Robinsons.

THIS pamphlet, though written for a local purpose, abounds too much with good sense, and just and reasonable remark, to be slightly passed over. A spirited and, considering that the electors had only  
three

three days notice, a very respectable, though unsuccessful opposition having been made to the return of the present *war-minister*, Mr. Windham, as member for the city of Norwich; the author of this address undertakes to explain and justify the motive which gave rise to the opposition; which was a desire of entering a public protest against the present absurd and fruitless war with France. After some personal strictures, for the acrimony of which the candid reader will find some excuse in the momentary irritation of disappointment, the ingenious writer proceeds with the manly spirit of a free citizen, but at the same time with all due regard to decorum, to express his sentiments, and those of his friends, on the present war. P. 8.

'We are for the most part men of plain, and not subtle understandings. We perceive the effects of the war in the decay of our trade, and in the universal ruin of our commerce. We can see, in the numberless objects of distress, with which our streets are crowded, in those creatures of silent and quiet sufferance, concerning whom our *war-minister* is so little disturbed, all the calamities of our situation, as it were, dreadfully personified. There may indeed be reasons, and weighty and cogent ones, for the continuance of such calamities, which we ought not to penetrate nor examine. Perhaps those reasons which, to the hirelings of the court, may appear irresistible and conclusive, to our weak and simple reflections might appear frivolous, evasive, and incompetent. Alas! we are unaccustomed to those deep and mysterious affairs of state, which lie so far beyond the reach of our homely and ordinary judgments. We are unable to unravel the thread of those metaphysical subtleties which promise a national benefit in what appears to us a national evil. We know so little of ministerial logic, as not to be convinced that the cause of the civilized world depends on the utter loss and stagnation of our commercial intercourses, and that by the most gigantic efforts, of which we are capable, we can destroy the government of another country. We cannot but begin to despair, when they who lead us into our difficulties are beginning to hope; and our untaught and vulgar intellects are incapable of deriving consolation from disgrace, defeat, and disaster.'

The addresser attempts to explain the cause of the late singular political conjunction, and thinks the only probable conjecture is, that it is intended to uphold the declining popularity of the authors of our troubles. P. 11.

'It is no weak presumption, that they are unable to guide themselves from the labyrinth into which they rushed with such a proud and wanton temerity. Unless they began to distrust their resources, and to perceive the weakness and insufficiency of the means by which the war was to be carried on, it cannot be conceived that they would court an alliance, in so many respects a discordant one, and of which, at other times and in less critical circumstances, they would shew a supreme and arrogant contempt. It cannot be expected likewise, that the original parents of the war, if they were not ashamed of their offspring, would seek to divide, as it were, the disgrace of having produced it, among as many as they can admit into a participation of their counsels, and a partnership in their projects. Had they acquired any considerable degree of honour from their attempt, they would not have been so eager to distribute and divide it. The first

Quixotes in the enterprize would not surely, at the end of their expedition, have conferred upon new and raw adventurers the glory which their valour had so richly deserved, and so laboriously acquired.'

Adverting to the impolicy of the present war, this enlightened observer compares the patriotism of those who have advised, with that of those who have opposed it; and adds, p. 18.

'There is something sound and discriminating in the character of englishmen. They are as much misled and enslaved by passion, but they are perhaps more controlled and corrected by their judgments, than any people in the world. A little reflection will tear the veil, which at present clouds and darkens their discernment. A correcter standard of attachment to the country will then be established. A correcter line of distinction will divide the friends and the enemies of government. They who, in spite of calumny, and the persecution of little, weak, and malevolent minds, opposed the continuance of a perilous and unnecessary war, will be tried at a more impartial tribunal, and receive an equitable and enlightened verdict. On the other hand, they who first cheated the people, by false and hollow professions, then perplexed and misled them with sophistries, will be found in their genuine colours, like the magicians of romance, when the wand is broken and the enchantment dissolved. It is this description of characters from whom the constitution itself will be found to have borne the rudest and severest assaults. They will have diminished the respect that is due to legislation, by uniting with the functions of statesmen, the tricks of apostates. The consequence of their influence on government will be felt in a most dreadful and pernicious extent. For a little while, on the part of government, there will be a command without dignity; and on the part of the people, obsequiousness without obedience. There will be only that *moub-honneur*, which the poor heart would fain deny, but dare not; while the ties of genuine affection and sincere attachment will be cut asunder for ever. Jealousies in the mean time will increase. The government will consider the people as a rabble, only born for controul; the people will look on government as a cabal, struggling for emolument. To these causes of animosity will be added that which arises from the oppressive burthens of the war; and a people, impoverished and insulted, oppressed and degraded, will have recourse to that last dreadful expedient, which remains to those who have made solicitations, and called for redress, in vain.—By measures like these, mightier governments than ours have been subverted. The example even lives before our own eyes. The instruction which posterity will find in history, we may derive from experience.'

The reader will easily perceive, from the above specimens, that this pamphlet is not the production of an ordinary pen. Such comprehension of thought, and energy of language, cannot fail to qualify the writer for appearing with distinction, on future occasions, in the noble band of advocates for british freedom. D. M.

ART. XXXV. *Rapport fait par Saint Just, au Comité de Salut public, &c. Report made by Saint Just, to the Committee of Public Safety, at Paris, in the Month of May, 1794, on the Subject of Expences incurred*

*curved with the neutral Powers.* 8vo. 49 pages. Price 1s. 6d.  
Jordan. 1794.

Mr. Saint Just is here made to assert, that it would have cost France much less to have fought and conquered, than to have purchased the neutrality of certain 'insatiable and contemptible powers.'

It is also insinuated, that not only some of the 'soi-disant republics,' but even 'kings' themselves have been bought over, and that seventy millions of livres have been expended in money and diamonds for this purpose. Forty millions are said to have been squandered in Switzerland alone, where the indefatigable Barthelemi is represented drawing off the treasures of France into the 'casks of the Danaïdes.' Between the swiss of 1794 and the swiss of 1400, there is, we are told, the same difference, as between the times of Fabricius and those when the roman empire was put up to auction, and knocked down to the highest bidder.

'During the last two centuries, a deity has been worshipped in Europe—(and if Europe be his temple, Switzerland is his sanctuary :) this deity is money. The swiss became paralytic to every thing to which they owed their former reputation, and derived from their forefathers nothing but hands more ready to grasp bags of money than to wield the weapons of war. The french revolution then can be to Switzerland, whose traffic is inhuman carnage, nothing but a commercial speculation; and on that score, neutrality must, above all things, be the desirable object.' Genoa, as well as Switzerland, is exposed to all the severity of animadversion. Commerce is represented with 'capacious hands and an insatiable throat; among traders are to be found neither patriotism, humanity, nor even a dread of infamy: if, in short, flesh and blood had been proper nourishment, the genoeve merchants would have sold us their very children to sustain our armies! One million five hundred thousand livres are said to have been distributed in the course of one week, in order 'to have changed the ducal crown into a red cap'—but 'the money is dissipated, the crown remains firm, and the red cap lies under Tilly's pillow.'

This pretended 'report' was first published in the courier of the lower Rhine. We have received intimation, that it is a forgery; and it indeed appears evident, that it is intended as a libel on the neutral powers, who are audacious enough to prefer the happiness and prosperity of their subjects, to an hopeless contest with an armed, and to all appearance an invincible nation.

ART. XXXVI. *Rassurez-vous: ou Examen de l'Ouvrage intitulé, &c. Be comforted: or an Examination of the Work, entitled 'State of France in May, 1794, by the Count de Montgaillard.'* 8vo. 95 pages. Price 2s. Debrett. 1794.

THIS consolatory publication is administered by way of cordial, in order, if possible, to revive the hopes of the despairing emigrants. In the production of the count de Montgaillard \*, many inconsistencies may easily be discovered, and they are here assiduously pointed out. The author, who is still a frenchman in his heart, allows that

---

\* See Analyt. Rev. Vol. xix, p. 411.



his countrymen, during the naval action of the 1st of june, fought with a degree of courage, which he terms 'despair;' and he attributes their defeat, solely 'to the absence of the officers of the royal marine.' In common with the count de M., he laments the divisions that have taken place among the allies, and thinks that their plans have hitherto been too much actuated by interested motives.

'The morality of the jacobins,' says he, 'consists in the cry of war against tyrants! an universal republic!' and if the great powers of Europe do not employ all their efforts, to consummate the ruin of this system, they must expect to see *jacobinism* triumphant in the hearts of their own dominions. The present contest, which commenced with 'the declaration published at Pilnitz,' ought to be 'a war of safety, and not of invasion;' every idea of indemnification should be banished, at least for the present, from the minds of the allies, who are to look up to the restoration of the princes of Bourbon, as the only pledge of a durable peace, and the sole mean of future reimbursement.

This seems to be the production of a 'wounded spirit,' eager to offer consolation to others, while itself stands in need of comfort. It is almost impossible, however, to avoid smiling at that anticipating humanity, which teaches the allied powers 'to recollect, that justice and moderation in the *hour of victory* will ensure to them the esteem of posterity.'

8.

BOOKS FOR YOUNG PEOPLE.

ART. XXXVII. *The Visit for a Week; or, Hints on the Improvement of Time. Containing original Tales, Anecdotes from Natural and Moral History, &c. designed for the Amusement of Youth.* 8vo. 330 pages. Price 3s. 6d. sewed. Hookham. 1794.

We have pleasure in introducing this publication to the attention of parents and preceptors, as a valuable addition to the *children's library*. Its objects are to awaken in the minds of young people a taste for study, and to teach them, in an amusing and interesting way, lessons of prudence and virtue; and both these ends this miscellany is very happily calculated to promote.—Two children, the one fourteen, and the other twelve years old, pay a *visit for a week* to their aunt, an intelligent and well informed woman, who contrives to provide them an uninterrupted train of instructive amusement. Sometimes she presents before them objects which lead to conversations on natural history; and communicates to them various articles of amusing information, concerning fishes, bees, spiders, and other animals:—at other times they are entertained with a gallery of pictures, from which occasion is taken to make them acquainted with several interesting historical anecdotes; they are conducted to the neighbouring cottages, or to the school of industry, where they learn many useful lessons; or their aunt reads to them original tales, designed to guard them against the moral errors into which young people are apt to fall, or to impress them with sentiments of integrity and humanity. Among the rest, an excellent story is introduced, tending to inspire young people with that firmness of mind, which will preserve them from being laughed, or persuaded, out of what is right; and another, to correct the propensity, so com-

mon in young minds, towards jealousy and envy. These, however, are too long to be copied; we have only room for a short extract.

F. 89. "Our party, mutually pleased with each other, had strolled considerably further than they designed: they had for some time left Mrs. Mills's enclosures, and were proceeding down a shady lane that led to the village, when their ears were assailed by the noise of several hammers which proceeded from a blacksmith's shop. Mrs. Mills in vain endeavoured to raise her voice, and the young folks to attend; the nearer they approached, the louder were the sounds, which increased, till silence was at last all that could be opposed to them.

"Clara, who was extremely interested in her aunt's discourse, was much disconcerted at the interruption; and, as soon as she could make herself understood, declared, with some impatience, that such trades were quite a nuisance, and ought not to be suffered.

"Come, come," said William, "do not be too severe, sister; the noise of a blacksmith's hammer is not so bad as the smell of a tanner's pit."

"I am sure," said Clara, "no smell can be so insupportable as the horrid din of those abominable hammers; I declare, we are not yet beyond the sound of them; they have put every thing my aunt was telling us about the caterpillars out of my head."

"Well," said William, "both the tanner and blacksmith are bad enough, to be sure; you would say so, Clara, if you were as constantly regaled with the smell of the stinking hides as we are at school: there are tan-pits adjoining to our play-ground, at Mr. Markum's. It is a shame, people of consequence should encourage such trades, and suffer them upon their estates."

"I am quite of your opinion, brother," replied Clara, "they are quite a nuisance."

"Mrs. Mills, perceiving they had nearly exhausted their rage against the poor tanner and blacksmith, now broke the silence she had for some time kept. "You think then," said she, "that every person of consequence should dismiss the honest blacksmith and tanner from their estate?"

"Indeed, aunt, we do," replied Clara; "trades that are such a nuisance should not be encouraged."

"I am afraid then," said Mrs. Mills, "the saw and mallet of the carpenter, the chisel of the mason, the grindstone of the cutler, and the appendages of many useful trades, will give the professors little chance of your favour, in short, were I to judge by your impatience, at the small inconvenience you have sustained from the tanner and blacksmith, I should predict that the mechanic arts, in general, would not find a warm friend in either."

"No, aunt," said William; "we do not say that we would discard all; but some, you must allow, are less useful and more disagreeable than others."

"All, my dear William, are useful in their turn; none more so than those which you despise: were examples wanting to prove what daily experience so clearly demonstrates, I could relate a circumstance, in which their utility was proved in a very critical situation."

Mrs. Mills, upon this, relates a curious account, abridged from Dodsley's Annual Register, of the unfortunate persons, who survived the

the shipwreck of the Doddington Indiaman, designed to illustrate the utility of the mechanic arts.

A few errors have been suffered to find their way into this work, of a kind which, in books for the use of children, ought to be carefully avoided, such as in spelling, Caira for Cairo; Ceyland for Ceylon; Profenna for Porfenna; and the geographical mistake of making Capadocia a province of Persia. Notwithstanding these, and some other inaccuracies, the work is, on the whole, written in a style very well adapted to the instruction of children.

ART. XXXVIII. *Amusement Hall; or an easy Introduction to the Attainment of Useful Knowledge.* By a Lady. 8vo. 141 pages. Gardner. 1794.

WE do not find in this book, either enough of fiction to afford much amusement, or of methodical information to give it a title to be called an Introduction to the Attainment of useful Knowledge. Children are brought together into the house of a good lady, where they read or recite fables and historical anecdotes, and meet with a few incidents, in the relation of which, the author discovers little power, either of invention or description. A few well-known stories from the grecian, roman, and english histories, the tale of Arachne and Melissa from the World, some miscellaneous articles of geography and natural history, with two or three feeble attempts at original stories, form the principal contents of the volume. A dialogue is added as a specimen of a work proposed to be published by subscription, in four volumes 12mo, entitled, Sacred History in familiar dialogues,

#### MISCELLANEOUS.

ART. XXXIX. \* *An Appendix to Vindiciæ Britannicæ: in Answer to the Calumnies of the Analytical Reviewer.* 8vo. 17 pages. Price 1s. Gardner. 1794.

*Calumny* is a false charge, or groundless accusation. The only charges, which were brought in our journal against the *Vindiciæ Britannicæ*, were, that the work was written illogically, both with regard to reasoning and method: the only accusations against the author were, that he had censured an individual without proof, and bodies of men unhandsofely; and that, in expressing respect for the late french monarchy, and in opposing the free discussion of political questions, he had acted inconsistently with his professed character, as a lover of british freedom. Whether these charges and accusations be false and groundless, and consequently be calumnies; or whether, on the contrary, they be supported by particular evidence, and by the general character and spirit of the pamphlet, and, consequently, the author himself becomes, in fact, the calumniator; we leave an impartial public to determine.

In having said that 'the dissenters of this country are handsomely distinguished by the appellation of *snarling paritans*,' we are directly charged with 'saying the thing that is not,' and with 'distorting the author's meaning, for the dishonourable purpose of fixing upon him the stigma of intolerance.' But the candid reader will easily perceive, that we have only said the thing that is; for that dissenters are called

*snarling puritan* is certain, it being so written in the pamphlet; and that this is done *handsomely*, that is to say, *politely*, is plain from the signification of the term *to snarl*, which is, 'to growl as an angry animal \*.' Distortion of the author's meaning we utterly disown: for, that he is an intolerant bigot we have neither asserted, nor insinuated.

P. 14. 'Every impartial man,' he says, 'who takes up the *Vindiciæ Britannicæ* without a settled preconceived design of crying down the author, by distorting his expressions and misrepresenting his ideas, will easily perceive that the appellation of snarling puritans attaches itself not to those conscientious dissenters who judge toleration to consist in exemption from all punishment, and restraint on account of opinions, and who quietly submit to the constituted authorities of their country; but to the preacher who, clothed in the exteriors of religion, inculcates into his flock as the principal article of their creed, the destruction not only of our established religion, but of our established government; and who exhorts them, by working upon their disordered imaginations and inflamed passions, with a sanctified appearance of moderation, to tear the mitre and the crown from the brow of the prelate and the sovereign.'

This may be the sense, in which the author understands the appellation *snarling puritan*; but we appeal to our readers, whether, when spoken generally, they would understand it in this confined sense. Had he given himself the trouble, at first, to explain the very unusual signification, which he annexes to the terms, our stricture would have been saved; for such a snarling puritan, as he describes, has never yet fallen in our way.

Leaving the public to decide, whether we have perverted the author's reasoning in the statement we have given of his argument, we shall only remark, that, however 'spitefully' christianity may have been 'entreated' by the french, this has afforded no sufficient reason for converting the present war into a *crusade* in it's defence, unless they had actually attacked *by violence* our religious establishment; for we have always understood, that though a well-grounded fear of assault be a good reason for putting a country into a state of defence, nothing but hostile aggression on the part of the enemy can, in any case, justify war.

With respect to our general political principles, we confidently make our appeal, from the censures of this writer, to the judgment of the public; and we are contented to share the odium, which has, of late, been thrown upon many of the best and warmest friends of the british constitution, by men, who either cannot, or will not, see, that it is possible to wish, and to attempt, the reformation of our country, without plotting the destruction of it's government.

We must further add, with reference to *Vindiciæ Britannicæ*, that our plan † certainly does not require us to analyse publications which do not admit of analysis, or to tire our readers with long extracts, where brief specimens of a writer's sentiments and language will be sufficient.

\* Johnson's Dictionary,

† The reader is referred to our prospectus in N<sup>o</sup> I. of the Analytical Review.

**ART. XL.** *Familiar Letters on a Variety of Subjects, addressed to a Friend.* By the Rev. Edward Barry, M. D. Author of Theological, Philosophical, and Moral Essays, &c. &c. 12mo. 163 p. Pr. 5s. sewed. Payne. 1794.

THIS volume is offered to the public as a genuine series of letters, printed exactly in the form in which they were first written. They are addressed to a lady, but for the most part turn rather upon general than personal topics. Several of the letters are properly clerical, and contain free remarks on the defects of the present method of educating young men for the church, and of providing for their support. The author is by no means convinced of the indispensable necessity of an university education for the clerical profession, and appears to entertain no very high opinion of the plan of education pursued in the english universities. On this subject, he adopts the ideas of Dr. Knox, and quotes at large his observations on the qualifications requisite for obtaining a degree at Oxford. He complains of the unequal distribution of ecclesiastical preferments; and censures, without much respect of persons, the dignitaries of the church. Among the miscellaneous subjects brought before the reader in these letters, are the following; the propensity to detraction, commonly prevalent in small towns; the affectation of learning displayed in frequent quotations; the true character of free-masonry; the impression made by viewing a corpse; the approach of old age; the *inhumanity* of encouraging marriages among the poor, &c. Not being able to discover in these letters any peculiar traits of ingenuity or elegance, yet not finding them wholly unamusing, we shall leave our readers to decide on their merits, from the following letter, which we copy as one of the most pleasing in the volume. P. 106.

HUNGERFORD, BERKS.

Nov. 28, 1793.

Dear Madam,

The revolution of another year, which by the almanack of my life terminated on the seventeenth of this month, has brought me safe to the half-way house of threescore years and ten; and with *real sincerity* do I thank God, if not hereafter too strictly scrutinized about the application of it, that so great an advance of time is already placed to my account; and except only for that latter portion of it, which made me acquainted with you, there is not, in my remembrance, a single day of any other comfort, for which I would agree to be put back, and if it were possible to see again.

You may perhaps infer from this remark, that the current of events has not gone along so smoothly with me, as with many others, and that I am therefore thus expressing my mind under the influence of prejudice and dislike: your conclusion is not altogether a wrong one; but if human happiness could be less interrupted than what it *really* is, or even more *extensive*, than the fairest possessors find it to be; if any dependance can be placed on observation and reasoning principles, I should in such a case, neither deplore the years that were past, nor reckon on those which might come.

For the bare conviction alone, that every year was the fleeting *decay* of youth, and that age, however comfortable otherwise, was  
daily

daily beset with traps of *pain* and *dissolution*, would be to me what the hand-writing against the wall was to the troubled Belsazzar!

Enviably truly is rather that man who is in the act of pulling off such armour, than he who is *putting* it on. For with the first the *pitiableness* of childhood is past, the discipline of the boy is finished, youth and middle life have mounted their proudest climax, and battled through the various ordeals of both, till at length it has become their turn to descend and suffer all the disquietude and chagrins of querulous old age: yes, chagrins of old age I am *grieved* to call it.

Even the *furrowed* nurse herself, to awe the babe, will in some way or other introduce the word *old*, either as a reproach or a bugbear; and the proud cautions of the mother against *looking old*, are among some of the first instructions to which the child will listen.

It is not to be wondered at therefore, that with rudiments such as these, we go on from *infancy*, to dislike the *sound* of age, and in our progressive advances in it, to have recourse to invention, to shun and *evade* the charge when we feel *conscious* of *deserving* it.

From fifteen even to three score, we are very adroit to parry off the address of time, and refer him to some one *older*; but when disguise will serve no longer, and having rusted out a few years more, it is then only, with some reluctance and reserve, that we give in our names to the list of antiquity!

And at *this period*, where courteous and respectful attention ought chiefly to *begin*, to the dishonor of the youth of *both* sexes, it too often most unfeelingly ends, and the aged distressingly complain of this! Good manners and humanity, I am very certain, enjoin a more becoming demeanour to them: such invariably is *your* conduct, and it shall be ever *mine*. We are very apt, I know, to compliment each other, and gloss over the intermediate gradations from thirty to forty with the name of *youth*; but that forlook us, *never to return again*, when we were acquainted with *twenty-five*.

If the aggregate mass of human existence were put together, and every individual directly born had his *portion* retailed out, it could not exceed the pittance of *thirty* years! But not insisting on *this* calculation, I will allow what in nature *we know* is *not to be allowed*, that to *every* person, the age of sixty or even of *seventy* is granted; yet surely he cannot be said to be young on his journey, who has already reached the half of it. A middle age is all the compliment that can be due to him. What a *mockery* must it be therefore to say the same of one who has completed *half a century*!

It is not to produce the hoary veteran of eighty, or it may be of ninety, who, on purpose to excite *astonishment*, will *crack his joke*, and laugh at the wrecks of time, such scarce instances ought no more to be quoted, for a *general* estimate of health and longevity, than others who, not having half run that race, are more frequently to be opposed against them.

In asserting such *unfashionable* truths as these, I may possibly offend weak and *vain* minds, but *your* approbation will always reconcile me to that.

Your's sincerely,

EDWARD BARRY,

ART,

ART. XLI. *A Friendly Address to the Poor.* By a Magistrate of the County of Derby. Second Edition. 12mo. 24 pages. Price 3d. Bateman. 1793.

SURROUNDED as the poor are with difficulties and hardships, it is an office of humanity to give them advice adapted to their situation. The law may do something, and private charity still more, for their relief. But after all, much of their infelicity arises from their own imprudence and folly; and a more essential service can scarcely be rendered them, than that of inculcating upon them industry, economy, cleanliness, and an attention to health. These are the subjects of this truly friendly address; and they are treated in so intelligent and judicious, and at the same time so plain and familiar a manner, that the piece may be recommended as peculiarly well suited to the purpose of charitable distribution among the poor, particularly in large manufacturing towns. The following remarks, upon the inconvenience under which children and young persons labour in large manufactories, deserve the attention of the proprietors and the public. P. 16.

The manufactory of cotton is extending itself, at this time, in a very rapid manner through this whole county: and it contains such a variety of branches, as to furnish almost every person willing to work with due employment. Many of these branches require so little skill, and such moderate labour, that children even are able to take a considerable part in them. Under such circumstances, a numerous family, instead of a burden, ought in every sense to be a blessing. How many contribute to the maintenance of a family, the joint gains of which amount to a considerable sum paid weekly. Yet, for many reasons, some of which demand the attention of the proprietors of these works, these seeming benefits become additional misfortunes. The unworthy parents of many of these children indulge in laziness, and too often throw the weight of the family on their unfortunate offspring. In some cases, the labour of the children is obliged to be so continual as much to injure their health; and the examples of their fellow-labourers are often so bad as to corrupt the morals of the rising generation. Among other bad consequences to be observed, it has been suggested to the author by a young man, who himself had been peculiarly fortunate in the care of a sensible, and attentive father, that the check and control of a parent is done away among children of this description. They feel their own consequence too early; and are readily disposed to hold extremely cheap the advice, and admonition, of those whose conduct and example they cannot approve. It is seldom, I believe, an advantage to children, under any circumstances, or in any situation, to be rendered independent of a parent. And in the present case, if it could be supposed possible to add to the misfortunes of such families, another powerful consideration offers itself to the minds of such parents as are not totally insensible to the welfare of their families. If they at all regard themselves, their children, or the good of society, they must be shocked at the notion of profiting by the ruin of those, whom they are called upon to protect and defend.

Let us attend for a moment to the effects of such labour upon children in the situation described. Boys, from confinement in close rooms, lose that hardy and robust frame, which should enable them to engage strong labour in the open air: and girls are deprived of every  
oppor-

opportunity of instruction in domestic business, a thing of such infinite importance to society. The evil therefore is complicated, and lamentable in the extreme. Every chance of improvement is cut off from this numerous body of people. The injury done to females in particular, and through them to the public is almost irreparable. It is impossible for them to acquire those qualifications absolutely requisite in the management of families, and whatever be the immediate gains of such women, the wretched condition of their families is a proof of how little consequence such wages are where frugality and good management are wanting. It is a melancholy fact, that many families, which now earn twenty shillings weekly, and some a much larger sum, are in a more miserable state than at the time when the industrious master gained by healthful labour eight or ten shillings only. Whatever was the sum then acquired, it was applied to the best of purposes, by a frugal, notable and industrious mother.

If these unfortunate circumstances be necessary attendants on manufactures in general, and to a great degree unavoidable, we have only to regret the impracticability of connecting the benefits of society at large with particular advantages accruing to the manufactures. Yet surely some means might be devised to alleviate evils inconsistent with the best of human comforts; some almost inconsistent with humanity itself. If children were not to be so continually and unremittingly employed; if their confinement was restrained to six or eight hours in the twenty-four; part of the dangers which have been mentioned might be done away, or prevented. Their health and strength would to a certainty be improved; and their parents would then be compelled to exert themselves in their own proper labour, instead of resting on the cruel earning of their children. It should seem easy to institute schools, where girls might be instructed in spinning, knitting and sewing, as well as in reading. Already many schools are founded for the use of boys: who, when they are not engaged at school, or at the mill, should be allowed innocent exercise and amusement in the open air. At a certain age, it would be a desirable thing to have them sometimes employed with their father in husbandry business; particularly in seed-time and harvest. This, however, it is to be feared, is incompatible with their obligations at the loom or the mill!

*\* The following agreeable article is extracted from an evening paper.*

“ Mr. David Dale, of Lanerk in Scotland, in the course of six years has reared a village on the banks of Clyde, containing two thousand persons; and has erected five cotton-mills, each containing six thousand spindles. The various provisions which this extraordinary man has made for the health of the children employed by him is highly praise-worthy. They have every day some hours allotted them for exercise in the fields; and their looks bespeak health and vigour. These hours of relaxation the boys enjoy in succession. Their apartments are likewise clean and well-aired, and ten school-masters are daily employed in their tuition.”

D. M.



## LITERARY INTELLIGENCE.

## THEOLOGY.

ART. I. Erlangen. *Entwurf einer Christologie des Alten Testaments, &c.* Sketch of a Christology of the Old Testament: by Dr. Christ. Fred. Ammon. 8vo. 210 p. 1794.

It is the design of Dr. A. to examine the Old Testament, with a view to discover the grounds it affords for the expectation of a Messiah: and in this he pays more regard to the general scope of the religion of the patriarchs, and of the mosaic dispensation, than to a few unimportant passages, which by forced constructions have been made to predict trifling circumstances in the history of Jesus. Dr. A. means to pursue his investigation through the apocryphal books.

*Jen. Allg. Lit. Zeit.*

## MATHEMATICS.

ART. II. Berlin. *Anleitung zur Optik, &c.* Introduction to Optics, Catoptrics, and Dioptrics, by Abel Burja. 8vo. 382 p. price 1r. 12g. 1793.

The merit of this work is similar to that of the other performances of its respectable author: it contains every thing of importance relative to the sciences on which it treats, delivered with great clearness. The text is interspersed with wooden cuts.

## GEOGRAPHY.

ART. III. Weimar. *Guide des Voyageurs en Europe, &c.* The European Traveller's Guide: with an itinerary Map of Europe, and a Map of Switzerland: by Mr. Reichard. 2 vols. 8vo. 1334 p. 1793.

This book has unquestionably no other of its kind, that can be put in competition with it. It embraces all the various information necessary to travellers of every description, condensed into the least compass, and delivered in a pleasing manner. From trifling errors no book can be expected to be totally exempt: but this has perhaps as few as possible. The method pursued with respect to every country is precisely the same. We have first its magnitude, boundaries, population, physical properties, produce, language, political and religious constitutions, land and naval forces, revenues, &c.: next its weights, measures, and money: description of the principal towns, with their curiosities, public institutions, libraries and museums, manufactures, theatres, public amusements, neighbouring country, &c.: state of the roads, their regulations, and instructions for travellers (this article is peculiarly well executed): various roads, in a table, in three columns, containing the number of miles, names of places, and what is remarkable at the different places: account of the newest maps, guides, and

accounts of tours. The various states of Europe thus described occupy the first volume. The second begins with general practical remarks on travelling, from count Berchtold. Then follow forty maxims from Rousseau, Montaigne, and Sherlock: things necessary and convenient to a traveller: general and dietetic remarks for travellers on foot and on horseback, by water and in a carriage, with an inventory of a medicine chest: instructions in farriery for travellers: provision and baggage necessary for a voyage by sea: instruments for measuring distances: miles of various countries, reduced to geographical miles, and parisian and rhinland feet: distance of some principal places: width of the principal and bye roads in different countries: comparison of the measures of various places: modes of measuring the heights of mountains: goldsmith's weights in certain towns: weights for pearls and precious stones: specific gravity of various matters: apothecaries weights: reduction of french livres to florins, and of florins to livres: reduction of rixdollars to florins, and florins to rixdollars: current value of foreign gold and silver coins: difference between the length of days and nights: time of Easter to 1800: comparative tables of travelling expences in England, France, and Italy: description of some spanish, french, italian, english, dutch, and russian national feasts and amusements. In the map of Switzerland Mr. R. has given the four routes of Coxe, and one of a lady through the smaller cantons; the latter of which he recommends to female travellers: and in two plates are figures of a travelling carriage, and a pen that supplies itself with ink. One thing we must observe, the book would have been a more convenient companion for travellers, had it been printed in a smaller size, and divided into more volumes. The large map may advantageously be pasted on canvas, and folded for the pocket.

*Jen. Allg. Lit. Zeit.*

ART. IV. Prague. *Paul Stranfsky's Staat von Böhmen, &c.* Paul Stranfsky's State of Bohemia, translated, with Corrections and Additions, by Ignatius Cornova, Prof. of Hist. in the University, and Member of the Royal Bohemian Society of Sciences. Vol. I. 8vo. 423 p. Vol. II. 555 p. 1792.

This is a valuable edition of the well known classical work of Stranfsky, both on account of the fidelity of the translation, and for the remarks with which it is accompanied.

*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. V. Hamburg. *Ueber die neuesten Verordnungen in Aufhebung der Pressfreiheit, &c.* On the late Ordinances respecting the Liberty of the Press in Denmark, with Voltaire's Letter to the King of Denmark on this Subject. 8vo. 47 p. 1791.

In consequence of the abuses of the rescript of Sept. 14, 1770, which gave unlimited freedom to the press in Denmark, another was promulgated on the 7th of October, 1771, by which the authors of libellous or seditious publications were made amenable to the courts of justice, or, in their stead, the publishers, if these refused to give up the authors. After this, two rescripts dated Oct. 20, and Nov. 27, 1773, gave the governor of the police the sole right to punish abuses of the press, by a fine of fifty rixdollars, or upwards as far as two hundred;

and from him there was no appeal. This authority was so often abused, sometimes in a ridiculous, sometimes in a despotic manner, as nearly to destroy the liberty of the press, till the year 1784; when, trusting to the liberality of the prince, who then began to share in the administration, authors became somewhat more bold, and these rescripts were permitted to sleep. In november, 1790, however, the governor of the police threatened to revive these penal laws: but on the 3d of december, in the same year, they were abolished, and the abuses of the press again subjected to the investigation of the public courts. This proceeding was construed by some into a restriction on the liberty of the press, though in fact it was of a quite opposite complexion. The letter of Voltaire, written in 1770, is to be found amongst his other epistles.

*Jen. Allg. Lit. Zeit.*

## HISTORY OF LITERATURE.

ART. VI. *Ueber der Gang meines Geistes und meiner Thatigkeit, &c.*  
On the Progress of my Mind and my Activity: by J. G. Büsch.  
8vo. 420 p. 1794.

The reader is not to expect here a history of the life of prof. B., or a complete delineation of his character, but merely an exact narrative of the progress of his mind in the pursuit of science: a narrative highly interesting both to the philosopher and the man of letters. This volume is sold also under the title of the 4th volume of *Erfahrungen von Büsch, &c.* [see our Rev. Vol. XII, p. 479].

*Jen. Allg. Lit. Zeit.*

## CLASSICAL LITERATURE.

ART. VII. *Leipfic. M. Tullij Ciceronis Libri de Divinatione, &c.*  
Cicero on Divination, revised, with Notes, by J. J. Hottinger.  
8vo. 364 p. 1793.

Mr. H. has taken the edition of Dawes for his text; but this he has greatly corrected by the help of manuscripts, and his own critical skill, by which he was much more assisted.

*Jen. Allg. Lit. Zeit.*

## VOYAGES AND TRAVELS.

ART. VIII. *Petersburg. D. J. And. Guldensstedt Reisen, &c.* Dr. J. A. Guldensstedt's Travels through Russia to Mount Caucasus; published by P. S. Pallas. Vol. I. 4to. 511 p. 1787, Vol. II, 552 p. 1791. With a map and several plates.

To say these travels are valuable must be wholly unnecessary to those to whom the names of the author and of the editor are known; but they would have been more so, probably, had the author, who died in 1781, had time to have compiled them himself from the materials he collected. His travels commenced in 1768, and ended in 1775.

*Jen. Allg. Lit. Zeit.*

## BIOGRAPHY.

ART. IX. *Copenhagen. Lovtale over Peder Tordenstjæld, &c.* Eulogy of Peter Tordenstjæld, formerly Vice Admiral of the Danish Fleet: by Mat. Hagerup. 8vo. 36 p. 1792.

This is an interesting and entertaining account of one of the most celebrated naval heroes of Denmark, who raised himself from the lowest station solely by his courage and conduct.

*Jen. Allg. Lit. Zeit.*

## POETRY.

ART. X. Leipzig. *Reise in die mittäglichen Provinzen von Frankreich, &c.* A Tour through the southern Provinces of France, in 1785 and 1786. Vols. III, IV, and V. 8vo. 1074 p. 6 plates, and 2 vignettes. 1794.

When we noticed the two former volumes of this work [see our Rev. Vol. IX, p. 240], we could scarcely hope for another equally entertaining, and we have now three, by no means inferior, if they do not exceed them.

*Jen. Allg. Lit. Zeit.*

## MINERALOGY.

ART. XI. Weimar. *Praktische Gebirgskunde, &c.* Practical Essays on the Natural History of Mountains: by J. C. W. Voigt. 8vo. 150 p. 1 plate. 1792.

This is a new edition of the celebrated Letters on Mountains [see our Rev. Vol. I, p. 367] with considerable alterations and additions.

*Jen. Allg. Lit. Zeit.*

ART. XII. Frankfort on the Main. C. H. Stucke, *&c. Chemische Untersuchungen, &c.* Chemical Investigations of some Fossils of the Lower Rhine, of a Vesuvian, and of Water in Basaltes: by C. H. Stucke, Apothecary in Lennep, and Member of the Physical Society of Berlin. 8vo. 144 p. 1793.

This is the work of an able chemist, already known as an author, and is to be continued. The vesuvian of Werner, otherwise called vesuvian gem, or schoerl, afforded Mr. S.  $40\frac{1}{2}$  parts of manganese,  $16\frac{1}{2}$  of iron, 16 of calcareous earth, and  $26\frac{1}{2}$  of siliceous earth: but he does not think its component parts are yet sufficiently ascertained. On evaporating 84 grains of water taken out of the cavities of basaltes, Mr. S. obtained half a grain of magnesian earth, a quarter of a grain of argillaceous, and an eighth of a grain of siliceous.

*Jen. Allg. Lit. Zeit.*

ART. XIII. Hanover and Osnabrug. *Beobachtungen, Zweifel, und Fragen die Mineralogie, &c. betreffend, &c.* Observations, Doubts, and Queries relative to Mineralogy in general, and a natural System of Minerals in particular. Essay the first. The oleaginous Substances of the Mineral Kingdom, by Francis Baron Beroldingen, Canon of Hildesheim. The 2d Edition enlarged. 8vo. 457 p.

The first edition of this work, published in 1778, did considerable credit to its author, as a skilful mineralogist, and the present is very much improved.

*Jen. Allg. Lit. Zeit.*

## NATURAL HISTORY.

ART. XIV. In our last number, p. 108, we mentioned a curious discovery made by Spallanzani with regard to bats, and we have since received the following particulars relative to the subject. Bats, the abbe was convinced, flew about in a chamber, which he had completely darkened, without flying against any thing in it, or touching the walls with their wings. Suspecting, however, that they might be enabled to do this by some faint gleam of light, which was to him imperceptible, he covered their eyes with a very thick cap. When he had done this

this

this they ceased to fly; not however, he imagined, from want of light, but from the mechanical restraint thus occasioned. On this account he glued their eyelids together with a little gum; when they flew about as well as if their eyes had been open. Lest this should not have been sufficient he covered their eyes with a round bit of leather, after glueing the eyelids; but neither did this impede their flight. To make the point more sure, he rendered the bats blind; burning the cornea with a red-hot iron, or removing the whole globe of the eye by means of a dissecting knife and tenaculum; and afterwards covered the orbit with a piece of leather, that the light might not be capable of acting even on the mutilated remains of the visual organs. From this operation, the animals frequently suffered much: but if they were urged to fly, by day or by night, and even in a dark chamber, they would fly very carefully against the walls when they wished to rest, would avoid all obstacles, large or small, and would fly from one room to another, through an open door, without touching the door-case with their wings: in short, their flight was as bold and variable as that of any other animal of the same species, the eyes of which were unhurt. Ab. S. has repeated his experiments on different species of bats with the same success; and is fully persuaded, that neither of the four senses, which we know remain to the blind bat, can supply the want of the organ of sight; whence he infers, that the animal possesses some new organ, or probably a new sense, of which we are ignorant.

ART. XV. Hanover. *Physische Briefe. Von Jos. Ant. Cramer, &c.* Letters on Natural Philosophy. By J. A. Cramer, Prof. at Hildesheim. 8vo. 486 p. 1793.

These letters contain, what we should scarcely expect from their title, the natural history of a small circle round Hildesheim, with some meteorological, agricultural, and other remarks; and will be found not unworthy notice. Against the east wall of the cathedral at Hildesheim grows a dogrose, *rosa canina*, L., of singular antiquity. Its roots are underneath the altar, and the stem passes through a wall five or six feet thick: it rises to the height of twenty feet, and in breadth is somewhat more. This tree was enclosed with a wall, on account of its singularity, by bishop Hezilo, so long ago as the year 1078. Of works of art in this place the most curious are two candlesticks for the altar, made by bishop Bernward, one of the most enlightened men of his time, and particularly skilled in metallurgy. They are white, and nearly as heavy as gold. On each is the following inscription: *Bernwardus p[re]sul candelabrum hoc puerum suum, primo bujus artis flore, non auro, non argento, & tamen ut cernis, constare jubebat.* Are they of platina?

*Jen. Allg. Lit. Zeit.*

#### PHARMACY AND MATERIA MEDICA.

ART. XVI. Leipzig. *Thesaurus Materiae Medicae & Artis Pharmaceuticae, &c.* Tracts on Pharmacy and Materia Medica, selected and published by J. C. T. Schlegel, M. and C. D. Vol. I. 8vo. 444 p. with plates. 1793.

This selection is not less valuable than those on other branches of medicine published by Dr. S. [see our Rev. Vols. I, III, VI, and XVI]. In the present volume are 1. Juliaans on the elastic gum: 1780. 2. Hayle on the nature and use of cantharides: 1786. 3. Dejean's

3. Dejean's history, analysis, origin, and use of Spanish soda: 1773.  
 4. Mure on the excellent virtues of sal ammoniac in intermittents: 1716. 5. Thunberg on the medicine of the Africans: 1785.  
 6. Thomassen on the use of opium in syphilis, supported by observations: 1785. 7. Reimar on the use of opium, particularly in fever: 1784. 8. Cramer on the lichen islandicus: 1780. 9. Willenius on the lichen pyxidatus: 1785. 10. Stoll on white-vitriol, and its use in physic and surgery: 1787. To these corrections and additions by the author are given. 11. Müller on antimonial medicines: 1787. 12. Faulken on the solution of the regulus and glass of antimony in different wines: 1767.

*Jen. Allg. Lit. Zeit.*

#### M E D I C I N E.

##### ART. XVII. *A Proposal towards the Improvement of Medicine.*

I flatter myself that in a work entitled, *Observations on Consumption, Fever, and other diseases*, in my *Letter to Dr. Darwin*, and in a late collection of *Letters* from different correspondents on the subject of pneumatic medicine, it is abundantly proved, that the application of elastic fluids to the cure of diseases is both practicable and promising. This method of treatment has been very lately adopted abroad, and appears, as far as it has been tried, to have exceeded rather than disappointed expectation. A series of experiments upon animals, and some clinical observations, of which an account is just given to the public, will, I think, confirm the hopes entertained by many friends of humanity, concerning the medicinal efficacy of elastic fluids. Although, however, I might be allowed to suppose that enough has been done to encourage further inquiry, I am sensible that facts are wanting fully to establish general conclusions. To what precise extent, therefore, the new mode of practice may be advantageous, remains to be decided by cautious experience.

This object, I conceive, may be much more effectually accomplished in two years by means of a small appropriated *institution*, than in twenty years of private practice: in the common *hospitals* a complete trial will hardly be made, because rooms filled with modified air, will be requisite for this purpose; upon which, it is obvious, that much time, skill, and attention must be bestowed—Moreover persons of high respectability, both belonging to the medical profession, and others, have expressed their wishes that some attempt might be made to carry such a design into execution. They are also of opinion, that an adequate subscription may speedily be raised, since nothing is more urgent than to restore health, and preserve life.

Such an institution should be conducted with a view to the attainment of two objects: 1. to ascertain the effects of these powerful agents in various diseases, and 2. to discover the best method of procuring and applying them.

The fidelity of medical narrations is of immense importance. But the publications of the fraudulent and the undiscerning have almost destroyed all confidence in reports of successful treatment. No means, therefore, of securing authenticity should be neglected. The whole business should be conducted in the most open manner possible, secrecy of any sort being manifestly incompatible with a design, calculated for the universal benefit of mankind. Hence, not only subscribers, but others, should be admitted to inquire and inspect at convenient times.

times.—It is scarcely necessary to add, that the greatest care should be taken to ascertain the nature of each case, and to register the changes produced by the airs, as well as every other particular relative to the patient. A dwelling house, capable of receiving 12 patients, may, as it appears to me, be made fully to answer the purpose; since in many cases the airs may be administered without keeping the patient constantly in the house. In two or three years, such an establishment ought to render itself useless, by so far simplifying methods and ascertaining facts, that every practitioner of medicine, at least, may both know how to procure and how to apply the different elastic fluids, supposing they should be found serviceable in any species of disease.

The other articles of expence do not seem extremely formidable. They may be reduced to the following heads.

1. House-rent and furniture. 2. Air-apparatus and materials.
3. Salary of a medical superintendant, answering to the house apothecary of hospitals, whose business should be to direct the chemical processes, and to administer airs and medicines under the direction of the physician. 4. A man servant to assist the superintendant. 5. Two female servants, one a nurse. 6. Contingent expences of advertising, paper, printing, &c. 7. Medicines.

It would further be desirable, that the SUPERINTENDENT COMMITTEE should be enabled to give premiums for the communication of ingenious methods of procuring, purifying, and administering airs. In this department much remains to be done.

For the whole, three or four thousand pounds probably suffice; But the plan might be contracted or enlarged, according to the amount of the contributions. At all events it should be understood that no second application would be made for subscriptions.

To obviate misapprehension, it may be proper to remark, that the proposed institution ought not to be confounded with ordinary charitable foundations, either with regard to its *object*, or to its *duration*. It is not for the sake of relieving that distress which arises from poverty, but that which arises from the imperfect state of medicine, that this proposal is submitted to public consideration. From the latter species of distress it is evident, that no degree of affluence can exempt any individual. Relief is only to be found in more powerful means of cure, or in a more skilful application of the means, already in use. The existence of dangerous and even incurable diseases furnishes lamentable proof of the necessity of such improvements in the most important of all the arts: with the great frequency of such diseases the common occurrences of life allow no one to be unacquainted.

As the first step necessary towards the execution of a design which depends upon public patronage, is to make application to the public, I take the liberty, at the risque of that disgrace which sometimes follows disappointment, to propose,

1. That persons disposed to contribute to a MEDICAL PNEUMATIC INSTITUTION, give in their names and subscriptions to the bankers afterwards mentioned. 2. That the subscriptions be vested in the names of Sir Benjamin Haaret, M.P., Alexander Anderson, esq., and John Grant, esq. (of Waltham place, Maidenhead) bankers, in London, who have obligingly undertaken to act as trustees to the institution; and who will dispose of the sums subscribed as a committee to be appointed by the subscribers shall direct. 3. That the subscriptions be advertised.

advertised. 4. That within six months, a general meeting of the subscribers be called at some convenient place in London, in order to appoint a committee, to fix upon the situation of the institution, to choose a physician, &c. 5. That the plan formed by the committee be transmitted a month before its execution to each subscriber for his suggestions.

It is, I believe, in the highest degree improbable that such an establishment should be totally unproductive of benefit. But even in the worst event, to have the merit of the project decided by a proper trial, will afford a sort of melancholy satisfaction to persons labouring under diseases at present invariably fatal, and to their friends. For as it is generally known both that new means of relief have been proposed, and that the inefficacy of these means has not been determined by experience, it is easy to imagine how distressing must be the feelings of both parties—especially those of the desponding sufferers—when they find themselves unable to procure a supply of elastic fluids at home, and when their circumstances will not allow them to seek the only chance of recovery abroad. Whereas if they could be satisfied that the means, which they desire in vain, have been tried and found inadequate, all regret on this account would cease.

Although I have strictly confined myself in all that I have published, to arguments in behalf of a *trial* of airs in medicine, without giving the smallest assurance of success, it may be thought that the institution ought to be confided to a physician less prejudiced in favour of the project, than I can be supposed to be. In this decision I shall cheerfully acquiesce. If however a contrary opinion should prevail, my services shall not be withheld from the institution.

Should the present application be totally neglected, either as unworthy of regard, or because designs, capable of promoting the general welfare, may easily fail to excite interest, even when they do not provoke ridicule, I shall still direct elastic fluids in those diseases, which continue the *reproach of medicine*, whenever I perceive any prospect of an happy issue. In whatever cases the practice proves useless or disadvantageous, I shall as earnestly dissuade from it as I before advised the trial. For although it is confessedly meritorious to explore the powers of nature, to misrepresent them where health is concerned, appears to me a flagrant crime against society.

MALL, CLIFTON, BRISTOL,

Sept. 29, 1794.

THOMAS BEDDOES.

*Subscriptions will be received at the following houses in London.*

Mr. Thomas Coutts and Co. Strand; sir J. Esdaile, sir B. Hammet, and Esdaile, Lombard-street; Messrs. Pybus, Call, Pybus, Grant, and Hale, Old-Bond-street; Messrs. Ranfom, Moreland, and Hammerfly, Pall-Mall; Messrs. Smith, Payne, and Smiths, George-street, Mansion-house; Messrs. Staples, Newman, Anderson, Staples, and Lynn, Cornhill.

*The author of these proposals hopes that country-bankers, to whom he could not apply individually, will, for the sake of the object, take the trouble of transmitting any sums offered to them, to one of the above-mentioned respectable houses in London.*



T H E  
ANALYTICAL REVIEW,

For NOVEMBER, 1794.

---

PHILOSOPHY.

ART. I. *Darwin's Zoonomia, concluded from p. 463, of our last Vol.*

IN the next five of his remaining sections, the author lays down his general doctrines concerning animal nature, more especially that of man, both verging towards indisposition, and in a state of disease. Many have written to little purpose, and every body talks about *temperaments*. These form the subject of the thirty first section, in which the reader will find Dr. D. maintaining his character of a clear observer and original thinker.

P. 355. \* 1. *The temperament of decreased irritability.*—The diseases, which are caused by irritation, most frequently originate from the defect of it; for those, which are immediately owing to the excess of it, as the hot fits of fever, are generally occasioned by an accumulation of sensorial power in consequence of a previous defect of irritation, as in the preceding cold fits of fever. Whereas the diseases, which are caused by sensation and volition, most frequently originate from the excess of those sensorial powers, as will be explained below.

\* The temperament of decreased irritability appears from the following circumstances, which shew that the muscular fibres, or organs of sense, are liable to become torpid or quiescent from less defect of stimulation than is productive of torpor or quiescence in other constitutions.

\* 1. The first is the weak pulse, which in some constitutions is at the same time quick. 2. The next most marked criterion of this temperament is the largeness of the aperture of the iris, or pupil of the eye, which has been reckoned by some a beautiful feature in the female countenance, as an indication of delicacy, but to an experienced observer it is an indication of debility, and is therefore a defect, not an excellence. The third most marked circumstance in this constitution is, that the extremities, as the hands and feet, or nose and ears, are liable to become cold and pale in situations in respect to warmth, where those of greater strength are not affected. Those of this temperament are subject to hysteric affections, nervous fevers, hydrocephalus, scrophula, and consumption, and to all other diseases of debility.

\* Those who possess this kind of constitution, are popularly supposed to be more irritable than is natural, but are in reality less so. This mistake has arisen from their generally having a  
VOL. XX. NO. III. S greater

greater quickness of pulse, as explained in sect. xxi. 1. 4. 311. 3. 3.; but this frequency of pulse is not necessary to the temperament, like the debility of it.

‘ 11. *Temperament of sensibility.*—There is not properly a temperament; or predisposition to disease, from decreased sensibility, since irritability and not sensibility is immediately necessary to bodily health. Hence it is the excess of sensation alone, as it is the defect of irritation; that most frequently produces disease. This temperament of increased sensibility is known from the increased activity of all those motions of the organs of sense and muscles, which are exerted in consequence of pleasure or pain, as in the beginning of drunkenness, and in inflammatory fever. Hence those of this constitution are liable to inflammatory diseases, as hepatitis; and to that kind of consumption which is hereditary, and commences with slight repeated hæmorrhoe. They have high-coloured lips, frequently dark hair and dark eyes with large pupils, and are in that case subject to gutta serena. They are liable to enthusiasm, delirium, and reverie. In this last circumstance they are liable to start at the clapping of a door; because the more intent any one is on the passing current of his ideas, the greater surprise he experiences on their being disordered by some external violence, as explained in sect. xxi. on reverie.

‘ As in these constitutions more than the natural quantities of sensitive motions are produced by the increased quantity of sensation existing in the habit, it follows, that the irritative motions will be performed in some degree with less energy, owing to the great expenditure of sensorial power on the sensitive ones. Hence those of this temperament do not attend to slight stimulations, as explained in sect. xix. But when a stimulus is so great as to excite sensation, it produces greater sensitive actions of the system than in others; such as delirium or inflammation. Hence they are liable to be absent in company; sit or lie long in one posture; and in winter have the skin of their legs burnt into various colours by the fire. Hence also they are fearful of pain; covet music and sleep; and delight in poetry and romance.

‘ As the motions in consequence of sensation are more than natural, it also happens from the greater expenditure of sensorial power on them, that the voluntary motions are less easily exerted. Hence the subjects of this temperament are indolent in respect to all voluntary exertions, whether of mind or body.

‘ 111. *The temperament of increased voluntariness.*—Those of this constitution differ from both the last mentioned in this, that the pain, which gradually subsides in the first, and is productive of inflammation or delirium in the second, is in this succeeded by the exertion of the muscles or ideas, which are most frequently connected with volition; and they are thence subject to locked jaw, convulsions, epilepsy, and mania, as explained in sect. 34. Those of this temperament attend to the slightest irritations or sensations, and immediately exert themselves to obtain or avoid the objects of them; they can at the same time bear cold and hunger better than others, of which Charles the twelfth of Sweden was an instance. They are suited and generally prompted to all great

great exertions of genius or labour, as their desires are more extensive and more vehement, and their powers of attention and of labour greater. It is this facility of voluntary exertion, which distinguishes men from brutes, and which has made them lords of the creation.

19. *The temperament of increased association.*—This constitution consists in the too great facility, with which the fibrous motions acquire habits of association, and by which these associations become proportionably stronger than in those of the other temperaments. Those of this temperament are slow in voluntary exertions, or in those dependent on sensation, or on irritation. Hence great memories have been said to be attended with less sense and less imagination from Aristotle down to the present time; for by the word memory these writers only understood the unmeaning repetition of words or numbers in the order they were received, without any voluntary efforts of the mind.

In this temperament those associations of motions, which are commonly termed sympathies, act with greater certainty and energy, as those between disturbed vision and the inversion of the motion of the stomach, as in sea-sickness; and the pains in the shoulder from hepatic inflammation. Add to this, that the catenated circles of actions are of greater extent than in the other constitutions. Thus if a strong vomit or cathartic be exhibited in this temperament, a smaller quantity will produce as great an effect, if it be given some weeks afterwards; whereas in other temperaments this is only to be expected, if it be exhibited in a few days after the first dose. Hence quartan agues are formed in those of this temperament, as explained in sect. xxxii, on diseases from irritation; and other intermittents are liable to recur from slight causes many weeks after they have been cured by the bark.

V. The first of these temperaments differs from the standard of health from defect, and the others from excess of sensorial power; but it sometimes happens that the same individual, from the changes introduced into his habit by the different seasons of the year, modes or periods of life, or by accidental diseases, passes from one of these temperaments to another. Thus a long use of too much fermented liquor produces the temperament of increased sensibility; great indolence and solitude that of decreased irritability; and want of the necessities of life that of increased voluntariness.

The first of these temperaments, might perhaps, be termed of *deficient*, with greater propriety than *decreased* irritability; the second of *excessive*, than *increased* sensibility; since *increase* and *decrease* imply a comparison of two states of the same thing, which is not intended here. But, whether this trifling remark be pertinent or not, we may add, that all the individuals within our knowledge, belonging to the first temperament, have flesh, as it is expressed, difficult to heal. This, from other considerations, and indeed from the principles of the present work, we apprehend, must be a circumstance general in the temperament of defective irritability. On some occasions it will also be observed in the temperament of excessive sensibility, as where care is not

taken to exclude the air from wounds, and where the proper means of abating inflammation are not adopted. In cases where the irritability is diminished by time or excess, inflammations are less liable to suppurate, and are longer in dispersing. This, which the writer of the present article has often observed in habitual eruptions, as pimples, and in inflammations of the upper eye-lid, is a fact analogous to the slower healing of wounds. He has also seen children, in whom the temperament of excessive voluntariness was strongly marked, much affected by diseases of sensation. Whether this observation applies to many individuals, he cannot say. But the transition from the former of these temperaments to the latter, during the advance of life, seems not improbable.

The following is an accurate statement of particulars observable in an individual well known to the author of this analysis. 1. Pulse weak and somewhat quick.—2. Pupil habitually expanded.—3. Cold extremities.—4. Pale skin.—5. Lips and cheeks occasionally (but not commonly) high-coloured, when the face is cool to the touch.—6. Propensity to discolour the skin by sitting too near the fire in winter.—7. Starting at sudden noises, and frequent appearance of terror on waking.—8. Acute feeling of pain and pleasure.—9. Flesh difficult to heal. Here all the signs of both the first two temperaments appear to be combined: and in the sense these words are used by Dr. D., there is at once too little irritability, and too much sensibility; insomuch that it seems difficult to determine towards which of these deviations from the standard of robust health the individual inclines. Must we not therefore establish a class compounded of the first two temperaments?—We doubt not but much curious knowledge will arise from comparing individuals with the classification of temperaments proposed in this section.

The next four elaborate sections describe the four classes of diseases; viz. the diseases of irritation, sensation, volition, and association. To each of the former two a recapitulation is judiciously annexed, which will give the reader a better idea of the author's doctrines than any abridgement we can make.

P. 386. 'Those muscles, which are less frequently exerted, and whose actions are interrupted by sleep, acquire less accumulation of sensorial power during their quiescent state, as the muscles of locomotion. In these muscles after great exertion, that is, after great exhaustion of sensorial power, the pain of fatigue ensues; and during rest there is a renovation of the natural quantity of sensorial power; but where the rest, or quiescence of the muscle, is long continued, a quantity of sensorial power becomes accumulated beyond what is necessary; as appears by the uneasiness occasioned by want of exercise; and which in young animals is one cause exciting them into action, as is seen in the play of puppies and kittens.

'But when those muscles, which are habituated to perpetual action, as those of the stomach by the stimulus of food, those of the vessels of the skin by the stimulus of heat, and those which constitute the arteries and glands by the stimulus of the blood, become

become for a time quiescent, from the want of their appropriated stimuli, or by their associations with other quiescent parts of the system; a greater accumulation of sensorial power is acquired during their quiescence, and a greater or quicker exhaustion of it is produced during their increased action.

This accumulation of sensorial power from deficient action, if it happens to the stomach from want of food, occasions the pain of hunger; if it happens to the vessels of the skin from want of heat, it occasions the pain of cold; and if to the arterial system from the want of its adapted stimuli, many disagreeable sensations are occasioned, such as are experienced in the cold fits of intermittent fevers, and are as various, as there are glands or membranes in the system, and are generally termed universal uneasiness.

When the quiescence of the arterial system is not owing to defect of stimulus as above, but to the defective quantity of sensorial power; as in the commencement of nervous fever, or irritative fever with weak pulse, a great torpor of this system is quickly induced; because both the irritation from the stimulus of the blood, and the association of the vascular motions with each other, continue to excite the arteries into action, and thence quickly exhaust the ill-supplied vascular muscles; for to rest is death; and therefore those vascular muscles continue to proceed, though with feebler action, to the extreme of weariness or faintness; while nothing similar to this affects the locomotive muscles, whose actions are generally caused by volition, and not much subject either to irritation or to other kinds of associations besides the voluntary ones, except indeed when they are excited by the lash of slavery.

In these vascular muscles, which are subject to perpetual action, and thence liable to great accumulation of sensorial power during their quiescence from want of stimulus, a great increase of activity occurs, either from the renewal of their accustomed stimulus, or even from much less quantities of stimulus than usual. This increase of action constitutes the hot fit of fever, which is attended with various increased secretions, with great concomitant heat, and general uneasiness. The uneasiness attending this hot paroxysm of fever, or fit of exertion, is very different from that, which attends the previous cold fit, or fit of quiescence, and is frequently the cause of inflammation, as in pleurisy, which is treated of in the next section.

A similar effect occurs after the quiescence of our organs of sense; those which are not subject to perpetual action, as the taste and smell, are less liable to an exuberant accumulation of sensorial power after their having for a time been inactive; but the eye, which is in perpetual action during the day, becomes dazzled, and liable to inflammation after a temporary quiescence.

Where the previous quiescence has been owing to a defect of sensorial power, and not to a defect of stimulus, as in the irritative fever with weak pulse, a similar increase of activity of the arterial system succeeds, either from the usual stimulus of the blood, or from a stimulus less than usual; but as there is in ge-

neral in these cases of fever with weak pulse a deficiency of the quantity of the blood, the pulse in the hot fever is weaker than in health, though it is stronger than in the cold fit, as explained in No. 2. of this section. But at the same time in those fevers, where the defect of irritation is owing to the defect of the quantity of sensorial power, as well as to the defect of stimulus, another circumstance occurs; which consists in the partial distribution of it, as appears in partial flushings, as of the face or bosom, while the extremities are cold; and in the increase of particular secretions, as of bile, saliva, insensible perspiration, with great heat of the skin, or with partial sweats, or diarrhoea.

There are also many uneasy sensations attending these increased actions, which, like those belonging to the hot fit of fever with strong pulse, are frequently followed by inflammation, as in scarlet fever; which inflammation is nevertheless accompanied with a pulse weaker, though quicker, than the pulse during the remission or intermission of the paroxysms, though stronger than that of the previous cold fit.

From hence I conclude, that both the cold and hot fits of fever are necessary consequences of the perpetual and incessant action of the arterial and glandular system; since those muscular fibres and those organs of sense, which are most frequently exerted, become necessarily most affected both with defect and accumulation of sensorial power: and that hence *fever-fits are not an effort of nature to relieve herself*, and that therefore they should always be prevented or diminished as much as possible, by any means which decrease the general or partial vascular actions, when they are greater, or by increasing them when they are less than in health.

So much for the diseases of irritation: the following passage exhibits Dr. D.'s theory of the diseases of sensation,

P. 412. 'When the motions of any part of the system, in consequence of previous torpor, are performed with more energy than in the irritative fevers, a disagreeable sensation is produced, and new actions of some part of the system commence in consequence of this sensation conjointly with the irritation; which motions constitute inflammation. If the fever be attended with a strong pulse, as in pleurisy, or rheumatism, it is termed *synocha sensitiva*, or sensitive fever with strong pulse; which is usually termed inflammatory fever. If it be attended with weak pulse, it is termed *typhus sensitivus*, or sensitive fever with weak pulse, or typhus gravior, or putrid malignant fever.

The *synocha sensitiva*, or sensitive fever with strong pulse, is generally attended with some topical inflammation, as in peripneumony, hepatitis, and is accompanied with much coagulable lymph, or size; which rises to the surface of the blood, when taken into a basin, as it cools; and which is believed to be the increased mucous secretion from the coats of the arteries, inspissated by a greater absorption of its aqueous and saline part, and perhaps changed by its delay in the circulation.

The *typhus sensitivus*, or sensitive fever with weak pulse, is frequently attended with delirium, which is caused by the deficiency

ciency of the quantity of sensorial power, and with variety of cutaneous eruptions.

Inflammation is caused by the pains occasioned by excess of action, and not by those pains which are occasioned by defect of action. These morbid actions, which are thus produced by two sensorial powers, viz. by irritation and sensation, secrete new living fibres, which elongate the old vessels, or form new ones, and at the same time much heat is evolved from these combinations. By the rupture of these vessels, or by a new construction of their apertures, purulent matters are secreted of various kinds; which are infectious the first time they are applied to the skin beneath the cuticle, or swallowed with the saliva into the stomach. This contagion acts not by its being absorbed into the circulation, but by the sympathies, or associated actions, between the part first stimulated by the contagious matter and the other parts of the system. Thus in the natural small-pox the contagion is swallowed with the saliva, and by its stimulus inflames the stomach; this variolous inflammation of the stomach increases every day, like the circle round the puncture of an inoculated arm, till it becomes great enough to disorder the circles of irritative and sensitive motions, and thus produces fever-fits, with sickness and vomiting. Lastly, after the cold paroxysm, or fit of torpor, of the stomach has increased for two or three successive days, an inflammation of the skin commences in points; which generally first appear upon the face, as the associated actions between the skin of the face and that of the stomach have been more frequently exerted together than those of any other parts of the external surface.

Contagious matters, as those of the measles and small-pox, do not act upon the system at the same time; but the progress of that which was last received is delayed, till the action of the former infection ceases. All kinds of matter, even that from common ulcers, are probably contagious the first time they are inserted beneath the cuticle or swallowed into the stomach; that is, as they were formed by certain morbid actions of the extremities of the vessels, they have the power to excite similar morbid actions in the extremities of other vessels, to which they are applied; and these by sympathy, or associations of motion, excite similar morbid actions in distant parts of the system, without entering the circulation; and hence the blood of a patient in the small-pox will not give that disease by inoculation to others.

When the new fibres or vessels become again absorbed into the circulation, the inflammation ceases; which is promoted, after sufficient evacuations, by external stimulants and bandages: but where the action of the vessels is very great, a mortification of the part is liable to ensue, owing to the exhaustion of sensorial power; which however occurs in weak people without much pain, and without very violent previous inflammation; and, like partial paralysis, may be esteemed one mode of natural death of old people, a part dying before the whole.

In sect. xxxiv, after defining volition, the author shows how motions, usually termed involuntary, are produced by volition.

Such motions, however, as epileptic convulsions, may be named *morbid voluntary motions*, or *motions in consequence of aversion*. Deliberation does not necessarily intervene between desire or aversion, and the consequent act, or do we always consider consequences. Thus

P. 417. 'If a person has a desire to be cured of the ague, and has at the same time an aversion (or contrary desire) to swallowing an ounce of peruvian bark; he balances desire against desire, or aversion against aversion; and thus he acquires the power of choosing, which is the common acceptation of the word *willing*. But in the cold fit of ague, after having discovered that the act of shuddering, or exerting the subcutaneous muscles, relieves the pain of cold; he immediately exerts this act or volition, and shudders, as soon as the pain and consequent aversion return, without any deliberation intervening; yet is this act, as well as that of swallowing an ounce of the bark, caused by volition; and that even though he endeavours in vain to prevent it by a weaker contrary volition.'

Again, P. 419. 'If any one is told not to swallow his saliva for a minute, he soon swallows it contrary to his will, in the common sense of that word; but this also is a voluntary action, as it is performed by the faculty of volition, and is thus to be understood. When the power of volition is exerted on any of our senses, they become more acute, as in our attempts to hear small noises in the night. As explained in section XIX. 6. Hence by our attention to the fauces from our desire not to swallow our saliva; the fauces become more sensible; and the stimulus of the saliva is swallowed by greater sensation, and consequent desire of swallowing it. So that the desire of volition in consequence of the increased sensation of the saliva is more powerful, than the previous desire not to swallow it. In the same manner if a modest man wishes not to want to make water, when he is confined with ladies in a coach or an assembly-room; that very act of volition induces the circumstance, which he wishes to avoid, as above explained; inasmuch that I once saw a partial insanity, which might be called a voluntary diabetes, which was occasioned by the fear (and consequent aversion) of not being able to make water at all.'

The contents of the remainder of this section are—Distinction between voluntary and sensitive, or associate motions. — All pain from excess or defect of motion: with the former there is heat of the pained part, or of the whole body; in the latter no increase of heat, but generally coldness of the extremities, which is the true criterion of nervous pains. No pain is felt during great voluntary exertions—pugilists do not feel their bruises till after the battle; great exertion, however, frequently alternates with great sensation. Hence we oppose voluntary efforts to pain; we hold our breath or scream, and grin or bite, because the muscles used in these actions are those most frequently or strongly exerted in infancy; and animals (as hogs and dogs), which have strenuously exerted their muscles of respiration, cry much more when in pain, than such animals as 'use little or no language in their common modes of life, as horses  
sheep



sheep and cows.' These are observations equally curious and pleasing : it is impossible, however, before we assent, not to pause, and silently think over the habits of our domesticated animals, when in pain, and in their ordinary state. The deliberation suggests questions of fact, which we cannot at present determine : for instance, are not calves and foals much given to lowing and neighing ? and is there such a contrast between the frequency of the mewling of the kitten and the bleating of the lamb, as appears afterwards between the vociferation of the cat, and the silence of the sheep, under suffering ?—Mad dogs bite to relieve pain—the phenomena of convulsions, and those of laughter, explained upon this principle—why children cannot tickle themselves—death from immoderate laughter—of cataleptic spasms—of the locked jaw—of painful cramps—syncope explained—no external objects perceived in syncope, because the concurrence of the voluntary power is requisite to fit the senses for perception—palsy from vehement exertion—other causes of quiescence frequently concur—palsy from diseased liver—the muscles most frequently exerted are most liable to palsy ; hence hemiplegia of the right side most common. Diseased sensual motions also from excess, or defect of voluntary exertion : hence madness in some constitutions (as convulsions in others). from pain occasioned by defect of stimulus—madness and convulsions alternate in the same patient.

P. 432. 'Madness is distinguishable from delirium, as in the latter the patient knows not the place where he resides, nor the persons of his friends or attendants, nor is conscious of any external objects, except when spoken to with a louder voice, or stimulated with unusual force, and even then he soon relapses into a state of inattention to every thing about him. Whilst in the former he is perfectly sensible to every thing external, but has the voluntary powers of his mind intensely exerted on some particular object of his desire or aversion, he harbours in his thoughts a suspicion of all mankind, lest they should counteract his designs ; and while he keeps his intentions, and the motives of his actions profoundly secret, he is perpetually studying the means of acquiring the object of his wish, or of preventing or revenging the injuries he suspects.'

Why man more liable to madness than brutes—immoderate suspicion generally the first symptom of insanity—want of shame and cleanliness—madmen patient of cold, hunger and fatigue—pleasurable delirium and insanity—pain of martyrdom not felt—dropsy much relieved by insanity—inflammation cured by it—pain relieved by reverie, which is an exertion of voluntary and sensitive motions—the methods of relieving pain deduced from their nature. Under the heads which we have thus briefly extracted, many curious cases are introduced.

Of sect. xxxv, on the diseases of association, the contents are as follows :

P. 441. 'I. 1. Sympathy or consent of parts.—Primary and secondary parts of an associated train of motions reciprocally affect each other.—Parts of irritative trains of motion affect each other in four ways.—Sympathies of the skin and stomach.—Flushing of the

the face after a meal.—Eruption of the small-pox on the face.—Chilnefs after a meal.—2. Vertigo from intoxication.—3. Absorption from the lungs and pericardium by emetics.—In vomiting the actions of the stomach are decreased, not increased.—Digestion strengthened after an emetic.—Vomiting from deficiency of sensorial power.—4. Dyspnoea from cold bathing.—Slow pulse from digitalis.—Death from gout in the stomach. II. 1. Primary and secondary parts of sensitive associations affect each other.—Pain from gall stone, from urinary stone.—Hemicrania.—Painful epilepsy.—2. Gout and red face from inflamed liver.—Shingles from inflamed kidney.—3. Goryza from cold applied to the feet.—Pleurisy.—Hepatitis.—4. Pain of shoulders from inflamed liver. III. Diseases from the associations of ideas.

On account of the close dependance of the different parts of the reasoning, it is almost impracticable to give a connected and intelligible abstract either of this section, or of the next, which treats on the periods of diseases, in fewer words than the author has employed. The topics in the latter are these:

§. 452. I. Muscles excited by volition soon cease to contract, or by sensation, or by irritation, owing to the exhaustion of sensorial power.—Muscles subjected to less stimulus have their sensorial power accumulated.—Hence the periods of some fevers.—Want of irritability after intoxication. II. 1. Natural actions catenated with daily habits of life.—2. With solar periods.—Periods of sleep.—Of evacuating the bowels.—3. Natural actions catenated with lunar periods.—Menstruation.—Venereal orgasm of animals.—Barrenness.—Periods of diseased animal actions from stated returns of nocturnal cold, from solar and lunar influence.—Periods of diurnal fever, hectic fever, quotidian, tertian, quartan fever.—Periods of gout, pleurisy, of fevers with arterial debility, and with arterial strength.—Periods of raphantia, of nervous cough, hemicrania, arterial hæmorrhages, hæmorrhoids, hæmoptoe, epilepsy, palsy, apoplexy, madness. IV. Critical days depend on lunar periods. Lunar periods in the small-pox.

SECT. XXXVII. On digestion, secretion, nutrition, increase and consolidation of inanimate matter—original organization of animal matter not produced by chemical principles—hunger—digestion cannot be imitated out of the body, because the materials are so situated with respect to warmth, moisture, and motion, that they immediately run into the vinous or acetous fermentation, unless the new sugar be immediately taken up by the numerous absorbents of the stomach and bowels—lacteals absorb by animal selection or appetency. The glands and pores absorb by animal selection. Nutrition is applied during the elongation of the fibres—resembles inflammation. It may seem easier to preserve than reproduce animals—old age and death from the decay and cessation of irritability—original fibres of the organs of sense and muscles remain unchanged—art of long life consists in using no greater stimulus than is just sufficient to keep us in vigour; and gradually, in growing old, to increase the stimulus of our aliment, as the irritability of the system diminishes.

SECT. XXXVIII. Oxygenation of the blood in the lungs and placenta. The doctrines of this short section are probably such as many

many modern publications have familiarized to the philosophical reader. He will, however, meet with some new views and curious illustrations of physiological phenomena.

Sect. xxxix. On generation.—Into the contents of this section we shall forbear entering. A quotation, which we shall immediately make, gives the outline of the author's system. Section xl is a republication of an Essay on the Ocular Spectra of Light and Colour, by Dr. R. W. Darwin, from the *Phil. Trans.* Vol. lxxvi. An appendix, containing an elucidation of some positions, is added. This is followed by an index; and the index by an advertisement, giving the agreeable promise of a second volume; which is to contain a nosology, a history, as it is called, of diseases, with their treatment, and a materia medica. The quotation to which we have just alluded consists of part of a copy of verses, by Mr. Dewhurst Bilbrough, elegantly enumerating the contents of this volume. p. vii,

— — — Hail to the bard! who sung  
How the fair flower, by zephyr woo'd, unfurls  
Its painting leaves, and waves its azure curls;  
Or spreads in gay undress its lucid form  
To meet the sun, and shuts it to the storm;  
While in green veins impassion'd eddies move,  
And beauty kindles into life and love.

How the first embryo-fibre, sphere, or cube,  
Lives in new forms,—a line,—a ring,—a tube;  
Closed in the womb with limbs unfinish'd lavas,  
Sips with rude mouth the salutary waves;  
Seeks round its cell the sanguine streams that pass,  
And drinks with crimson gills the vital gas;—  
Weaves with soft threads the blue meandering vein,  
The heart's red concave, and the silver brain;  
Leads the long nerve, expands the impatient sense,  
And clothes in silken skin the nascent ear.

Erewhile, emerging from its liquid bed,  
It lifts in gelid air its nodding head;  
The light's first dawn with trembling eyelid hails,  
With lungs untaught arrests the balmy gales;  
Tries its new tongue in tones unknown, and hears  
The strange vibrations with unpractised ears;  
Seeks with spread hands the bosom's velvet orbs,  
With closing lips the milky fount absorbs;  
And, as compress'd the dulcet streams distil,  
Drinks warmth and fragrance from the living rill:—  
Eyes with mute rapture every waving line,  
Prints with adoring kiss the Paphian shrine,  
And learns ere long, the perfect form confess'd,  
Ideal beauty from its mother's breast.

Now in strong lines, with bolder tints design'd,  
You sketch ideas, and portray the mind;  
Teach how fine atoms of impinging light  
To ceaseless change the visual sense excite;  
While the bright lens collects the rays, that swerve,  
And bend their focus on the moving nerve.

How

How thoughts to thoughts are link'd with viewless chains,  
 Tribes leading tribes, and trains pursuing trains;  
 With shadowy trident how volition guides,  
 Surge after surge, his intellectual tides;  
 Or, queen of sleep, imagination roves  
 With frantic sorrows, or delirious loves.'

The length of this analysis alone sufficiently declares our sense of the uncommon merit of the present work. As the public, however, is scarcely interested in any thing more than in knowing where to seek for knowledge applicable to the conduct of life, we deem the occasion important enough, before we take our final farewell of Zoonomia, to warrant us in assigning it's distinguishing characters. 1. In matter and arrangement, we consider it as one of the most original productions ever delivered from the press. No reader, however careless, can fail to notice how largely the author has drawn from his own stores. 2. It may be said to swarm with discoveries and interesting opinions. In two respects, Dr. D. appears to us not to have consulted the *immediate* interest of his reputation; in the first place, by not publishing sooner, and in the second, by not publishing many of his sections separately. The effect of the first has been anticipation, as in that part of his book which coincides with the Elements of Dr. John Brown; not to insist upon other examples. Again, by exposing to view so great a body of information at once, he has perhaps diminished the apparent magnitude of the several parts. Let the reader suppose a peculiar treatise to have been dedicated to the mechanism of ideas (a discovery, in our apprehension, not less important or difficult than that of the circulation of the blood)—another to the four faculties of the sensorium—a third to the doctrine of instinct—a fourth to another theory—and he will probably think, that if one section could address another, it might use Livy's modest reflection upon the possible fate of his history: *si in tantâ rerum turbâ, mea fama in obscuro fit, nobilitata ac magnitudine earum quæ nomini efficient meo me consolet.* We nevertheless are decidedly of opinion, that the author, by the manner of his publication, has best consulted the *stability* of his reputation, and, what is very dear to a truly wise man, the benefit of his species.

3. By showing how perpetually the state of the patient varies in the course of the same illness, Dr. D. has, we think, done infinite service, in turning the attention of practitioners from the *names* of diseases to the real morbid condition. 4. To harbour general repugnance against medical systems, is the certain indication of a mind for which prejudice is too strong. There must be, among things possible, a true theory of the motions of animated as well as of inanimate nature; and for the reception of this, whenever it shall appear, every person, who is a genuine lover of truth, must have his understanding prepared. But even though the present author should have erred in his combination of facts, his work, which is richer in this respect than any other of the same class, without exception, derives an immense value from the quantity of original observations it contains. 5. Quack medicines sell not only in consequence of the false

false attestations of advertisements, but also from the appeals made by their compounders to the false conceptions of the purchasers. Hence so many of these compositions are recommended by the title of VEGETABLE; as if the vegetable kingdom did not furnish articles as acrimonious and destructive as the mineral, or as if it signified to the patient, provided he is restored to good health, whence the resources of the medical art are derived. To destroy these fatal illusions there are only two ways; to discover a remedy for disorders heretofore incurable, upon every one of which a swarm of impostors subsists, or instruct the public in pathology. By this we are rendered secure against empirics, and ignorant practitioners; who are alike the vampires of society, alike suck the gold and blood of the helpless. Moreover, after the appearance of a work like the present, even practitioners of a superiour order must take pains to improve, otherwise they will forfeit the confidence of their well-informed patients.

B. W.

---

NATURAL AND EXPERIMENTAL PHILOSOPHY.

ART. II. *Lectures on Natural and Experimental Philosophy, considered in its present State of Improvement. Describing in a familiar and easy Manner, the principal Phenomena of Nature; and shewing that they all co-operate in displaying the Goodness, Wisdom, and Power of God.* By George Adams, Mathematical Instrument Maker to his Majesty. In five Volumes. 8vo. The fifth Volume consisting of the Plates and Index. Price 1l. 10s. in Boards. Sold by the Author, in Fleet-street. 1794.

THIS work is dedicated to the princess royal, and comes forth under the patronage of a very respectable list of subscribers. In the preface, Mr. Adams informs us, that the plan first occurred to him about twenty five years ago; at which time he was eye-witness in France and Switzerland to the zeal and industry, with which principles subversive of all order and religion were propagated under the veil of philosophy. He observed, that societies were formed to extend the influence of writings directly opposed to divine revelation. It was evident, says he, that these men investigated nature with a view to darken the mind. These facts alarmed him, and he concluded, that the best method of opposition would be to exhibit a system of philosophy, which should show, that physics, properly understood, would ever go hand in hand with religion, and all it's branches converge in God, the centre of truth, and source of all perfection.

With these views he began to collect materials. But on his return to England the impression wore off, and he laid aside his design, till he saw attempts of the same nature made in this country, and a philosophical society, the name of which however he does not mention, publishing tracts hostile to good order, and the best interests of mankind; till he had reason to think, that men were poisoned by republicans; and till it was publicly avowed, that the french reformers were philosophers, friends to humanity, and superiour to the creed of any

any sect. Then it was that Mr. A. thought it high time to show, that true philosophy is no friend to principles like these.

The number of lectures are fifty-two. The first five explain the nature and properties of air, it's resistance, weight, and pressure, the construction of the barometer, the dimensions of the atmosphere, the elasticity, rarefaction, and condensation of air, as exhibited in chimneys, in various hydraulic machines, and in the air pump, it's existence in the pores of different substances, it's indispensable utility in respiration, and it's effects as the medium of sound. The sixth, seventh, eighth, and ninth lectures relate to the nature and properties of fire. Mr. A. considers it as a real material substance, penetrating bodies, tending to distribute itself in a kind of equilibrium, enlarging the dimensions of bodies as shown by the pyrometer and other effects. The thermometer, as an instrument to measure sensible heat, comes of course under his notice; as likewise the modern discoveries concerning latent heat in the solid, fluid, and elastic states of bodies. The doctrines of ignition and combustion necessarily lead him to treat of the nature of atmospheric air, flame, and phlogiston, in the latter of which principles Mr. A. is a believer. He concludes this subject by explaining the detonation of gunpowder, the phenomena of solution, of odours, the excitation of fire, of fermentation and effervescence, together with the theory of animal heat, as taught by the celebrated Crawford.

In his tenth lecture, he treats on the nature and properties of elastic fluids. By some mistake in the numbering, there is no eleventh lecture. Lecture the twelfth is occupied on the nature and properties of water; the thirteenth, of water in the state of ice; and the fourteenth, on the method of reasoning in philosophy. The nine following lectures, from fifteen to twenty-three inclusive, relate to the properties and effects of light. Dioptries, catoptries, the nature of vision, the doctrine of light and colours, the formation of the rain-bow, the phosphorism of bodies, and the construction of telescopes and microscopes, are the subjects here stated under their respective titles. The twenty-fourth lecture treats of the nature and properties of matter. The twenty-fifth exhibits the opinions of the ancients concerning matter and materialism. The seven following lectures, from twenty-two to thirty-five inclusive, are upon mechanics; under the titles of motion in general, accelerated motion, the centre of gravity, the motion of projectiles, the communication of motion, the mechanical powers, and the difference between theory and practice in mechanics. Lectures thirty-three, thirty-four, and thirty-five relate to hydrostatics, or such effects as arise from the gravity of fluids. From lecture thirty-six to forty-five, the author treats of astronomy, viz. the general principles; the copernican system; explanation of the seasons; of the relative phenomena of the planets; of eclipses; of parallax and refraction; of time; of globes and other instruments for teaching; of the construction of the universe; and of physical astronomy. The four following lectures are employed on electricity. The fortieth treats of magnetism; the fifty-first of the instruments for meteorological observations; and the fifty-second, which is the last lecture, on rain, and the other phenomena presented by the changes in the atmosphere.

This work being offered to the public as a general compendium of science, drawn up chiefly with a view to exhibit the final purposes of the

the objects around us, we need not enter into a fuller analysis of it's contents. The character of the book with regard to the order and accuracy of it's contents, and the success of the author in developing that great system, or whole, of which so small a part comes under our notice, will constitute the chief objects of inquiry on the part of the public, concerning a work of this nature.

The whole, considered as an explanation of numerous facts, is clearly popular, and entertaining. It would have been much more valuable, if a regular or methodical plan had been followed; which is not the case, as the reader may perceive in the outline of the lectures, neither is it found in the lectures themselves. We think likewise, that Mr. A. would have done better, if he had written the work in his own language, instead of inserting very numerous and long quotations from authors in their own words, which produce a confusion of effect similar to mere compilations. We regret likewise in this, as well as most other introductory works, a want of correct and frequent references to the authorities where the facts and appearances have been collected; a want which renders such books of much less use to men of solid research, than they might otherwise prove. Mr. A. every where professes to avoid mathematical theory, which he in general respects, though in a few places he shows an aversion to what he calls mathematical sophistry. Hence, in many instances, his explanations are merely illustrative; or else mutilated by avoiding those subjects, which form the most incontestible parts of natural philosophy.

With regard to particular facts, and the leading doctrines, we are not to expect novelty in a general work. It is not the duty of the philosopher, who undertakes the arduous task of composing an entire treatise on physics, to enter deeply into controversy, but to avail himself of the best materials to which he can have access. Mr. A. commonly relates the facts with fidelity; but in the general doctrines we think he enters too much into controversial dissertation; so much so indeed, that we think he has greatly injured his book by that means. Mr. A. believes, with many eminent philosophers, that fire is a peculiar matter: but though he has stated the arguments on one side rather in an ample manner, he has not given a clear or candid account of the particulars of the controversy. He even proceeds to follow Mr. Jones in applying this fluid, of doubtful existence, to account for cohesion, and other natural appearances. His dissertation on the primary properties of matter in the twenty-fourth lecture, which in point of order, we think, ought to have occupied the first place in his system, abounds with false reasoning, false facts, and that confusion, which occupies the minds of many persons, who have not enough attended to mathematical subjects, whenever they speak of infinities. He denies the inertia of matter as to the fact of it's persevering in motion, till some positive cause deprives it of the velocity it may possess; and accordingly he holds, contrary to the proofs generally admitted, that motion would decay, if it were not maintained by the agency of a *class of beings* totally distinct from matter, *except by this property of motion*. In his physical astronomy, ten pages are occupied to exhibit a system grounded on the position, that a plenum exists every where; that fire pervades the heavenly spaces; that impulse is the only cause of motion; that every lasting motion is of such a nature, that it would renew itself if it were stopped; that rest, which is mechanical death, inevitably follows when the causes of motion

motion are no longer present; that it is consequently absurd to suppose the heavenly motions depend upon projection in a vacuum, but, on the contrary, they must depend on, and be supported by the motion of the medium in which they move. Without entering into the old arguments against vortices and a plenum, we shall only remark, that an elementary book does not appear to be the proper place for the introduction and discussion of new systems, particularly when grounded on mere hypothesis. The reader must not imagine, however, that Mr. A. does not explain the Newtonian astronomy, though the abovementioned system comes first in order. In his electricity, Mr. A. maintains the system of two fluids, which we admit to be fully as probable as the positive and negative electricity of Franklin. But we wish for further proof, before we can admit, with Mr. A., that political cabal had any thing to do in producing the general esteem, which has been paid to the virtues and talents of that excellent man\*.

In his developement of final causes, Mr. A. is in general happy, though sometimes trivial and presumptive. His religious observations are frequently just, but often inflated, verbose, and full of strained admiration. In his method of attacking the enemies of our religion, and the modern political reformers, his zeal is fervent: so fervent indeed, that he does not recollect how much service charity and candour might afford to the cause he supports. He adopts no hope of converting the infidel, or reforming the anarchist. No gleam of compassion, no conciliating exhortation, like those of the amiable Nicewentytt†, appear in his pages. Every man of error is at once

---

\* The remark of Mr. Adams is (Vol. iv, p. 325) that many parts of Franklin's theory of electricity, he conceives, would never have been accredited, if it had not been necessary for party purposes to establish the author's reputation as a philosopher. And he adds, in a note, that on this head the anecdotes to be related are numerous and curious. It may possibly be for want of knowing any of these numerous anecdotes, that the writer of this article feels that uneasy sensation, which naturally arises in the mind when we see eminent worth calumniated. The doctrine of plus and minus electricity was perspicuously and modestly proposed by Franklin forty-five years ago, and his reputation as an enlightened philosopher, and a man of universal benevolence, was established throughout Europe long before the wretched contest about the liberties of America. Such reputations are not to be formed by the voice of party. If there were no other evidence of the extensive powers and enlarged mind of Franklin than the Experiments, Observations, and Letters, in 4to, of which the latest edition bears date twenty-six years ago, these would be sufficient to place him in the first rank of great and truly useful men. We sincerely hope, for the honour of science, that neither the rancour of political enmity, nor the zeal of silly admiration, may have acted meanly with respect to the fame of a man, which cannot be affected by either: and with equal sincerity we lament, that the spirit of party should ever be introduced into the calm regions of philosophical inquiry. It may be of advantage to Mr. A. to look over his own work, and think deeply, candidly, and seriously of this.

† Religious Philosopher.

classified



classed among the arrogant and presumptive slaves of passion, the enemies of reason, the angry repeaters of positive assertion instead of proof. What has been the gradual consequence of this earnest degradation of the abilities and principles of the opposers of revelation, which zealous christians are so prone to attempt?—Injury to the cause of christianity. Their young pupils, who never suspected that men of sincerity, of regular conduct, of clear intellect, and of cool conversation may be infidels, are astonished when they come to discuss the subjects of revelation with an individual of this description. The removal of the prejudice against him, has prepared for the reception of another in his favour, and the arguments of the unbeliever have more readily found admittance into the mind of the christian.

Upon the whole, this performance is of considerable value as a collection of interesting facts; but by no means as a complete system of natural philosophy. It wants the regularity, precision, and accuracy, on which the popular reader might depend, and is professedly too loose in it's construction for the inquirer, who may desire to become master of the subject.

The fifth volume contains a copious index, and thirty-nine beautiful engravings. x.

#### HISTORY.

**ART. III.** *Pieces interessantes servant à constater les principaux Evénements qui se sont passés sous la Mairie de J. Petion, Membre de l'Assemblée Constituante, de la Convention Nationale, & Maire de Paris. Tome quatrième.—Interesting Papers, explanatory of the principal Events that occurred during the Mayoralty of J. Petion, Member of the Constituent Assembly, of the National Convention, and Mayor of Paris. Vol. IV. 8vo. 415 pages. Printed at Paris 1793. Imported by J. Boffe. 1794.*

WE have already noticed the three former volumes of the works of Jerome Petion, and considered him not only as a patriotic legislator, anxious for the happiness of his fellow citizens, but as an able and accomplished orator, zealous in the maintenance of the rights of mankind. [See Analyt. Rev. Vol. xv, p. 85, and Vol. xvi, p. 499.] It still remains for us to contemplate him as chief magistrate of Paris, moulding the passions of an immense capital, and influencing in no small degree, by his character and his conduct, the fate of a mighty nation.

**No. 1.** *The speech of J. Petion, on his installation, as mayor of Paris.*—This oration, is short, apposite, and nervous. After expressing his gratitude for this new mark of confidence, he frankly confesses, that had he listened to his feelings, rather than his duties, he would have declined the task now imposed upon him.

**2.** *A hasty sketch of the situation, in which I found the office of mayor of Paris.*—It appears from this publication, which was circulated throughout the capital in order to correct the errors here alluded to, by rendering them public:

1. That all the accounts of the municipality were in confusion;
2. That the streets were not kept sufficiently clean;
3. That a great many of the hackney coaches were not numbered;
4. That from a criminal economy, the lamps were lighted late in the evening, and continued burning no longer than three o'clock in the morning, and that the quays and public places were for the most part left in total darkness; and
5. That the armed force was not sufficiently under the controul of the municipality.

Mr. P. instantly regulated all these subjects of complaint; he made it a constant rule to answer every letter in which the address of the writer was inserted; and he readily granted an interview to any person who requested it, provided he himself was permitted to fix an hour, in which he was likely to be disengaged from public business.

3. *Conduct of the mayor of Paris relative to the society of the feuillants.*—The *feuillants*, under the mask of an overweening attachment to the constitution, wished to introduce tyranny anew, by means of a wide spreading corruption. The people, acquainted with their characters and views, assembled in the hall where they deliberated, and interrupted their debates. On this, the members not only armed themselves, but called in the armed force to their assistance. Mr. P. repeatedly protested them: but as he would not permit the troops to fire on the citizens, they complained to the national assembly, and pretended, that the national representation was insulted, as they deliberated in a building within its precincts. On this, the assembly passed a decree, ordering them to remove elsewhere.

4. *The reply of Mr. Petion, to Mr. La Fayette, in the council general of the commune of Paris.*—This is a short, and energetic address to La Fayette, previously to his setting out, in order to assume the command of the army on the frontiers.

5. *Account of the commotions occasioned by the scarcity of sugar.*—The mayor of Paris, on this occasion, displayed equal firmness, and prudence, and at length succeeded in restoring tranquillity to the city, and protecting the property of individuals. The creatures of the court, who are here said to have produced these commotions, endeavoured to deprive him of the confidence of the people, by passing conspicuous bills on all the walls of the capital, in which they asserted, that Mr. P.'s zeal was interested, as he himself was deeply engaged in a monopoly of sugar. His reply to this charge opened the eyes of his fellow citizens, and disconcerted the malice of his enemies.

6. *Proclamation relative to pikes, muskets, and other arms.*—At this period of the revolution, the rich affected to despise the less opulent citizens, and the merchant, or proprietor of land, well accoutred, and clothed in a blue uniform, looked down with contempt, and even refused to associate with the tradesman, mechanic, or labourer, armed with a simple pike. Thus the poor, who were unable to purchase muskets, found themselves deprived

prived of the honour of serving their country ; and this too at a time, according to the editor, when the partisans of the court repaired to Paris, from every part of the empire, and threatened some instantaneous and terrible convulsion. It was at this period, that Mr. P. published a proclamation, dated 'saturday, feb. 11, 1792, the fourth year of liberty,' which by regulating the use and employment of the pikes, emphatically termed the *arms of the people*, occasioned those formidable weapons to be more generally used, and thus enabled the municipality to equip the multitude of citizens, who were marching daily from all parts of France, to attack the foreign enemy, that insulted it's frontiers.

7. *Copy of a letter written by the king's own hand, and addressed to the mayor, and the municipal officers of Paris, dated feb. 13th, 1792.*—The hypocrisy of Charles I, and of Lewis xv, conducted them both to the scaffold. This letter is here published as a memorable instance of the duplicity of the latter of these princes : it contains the most solemn assurances, that 'he wished to remain, that he would continue to remain in Paris, and that if ever he should have any reasons to leave it, he would not conceal them.' The editor asserts, that, at the very moment this was written, the king was actually busied ; in preparations for flight and that these protestations were made with an intention to dispel suspicion, and lull the people into a false security.

'The fabrication of pikes,' adds he, 'had made a terrible impression on the court. It is not to be doubted, but that the sanction of the decrees relative to the liberation of the swift soldiers of *Chateau-Vieux*, and the sequestration of the property of the emigrants, is to be attributed solely to this event ; for the king, until then, had always obstinately refused to give his assent to them. The sanction however procured him a certain degree of popularity, and this was greatly augmented by the present letter, for Lewis had at this time the reputation of being an *honest man*. The municipality had no sooner perused it, than they voted, that a deputation should wait on the king, in order to thank him for his uniform attachment to the happiness of the nation, and his marked regard towards the inhabitants of Paris. The day and the hour of audience were appointed ; but as the members did not arrive at the very minute prescribed, they were refused admittance, although the king was still in his apartment. Mr. P., indignant at this conduct, which but too much resembled the haughtiness of the old court, declared to his colleagues, that he would never return on the same errand to the palace : but they were mean enough, to send a fresh deputation, at which he refused to preside. From this moment, Mr. P. never entered the castle until the 20th of june, although the king sent Mr. Brissac to reproach him for this omission.

'Who would believe it ! the court had now gained such an ascendancy ; the sanction affixed to the two decrees, and the letter to the municipality, had made such favourable impressions ; and one moment's *apparent* attachment to the constitution had been so successful in attracting the confidence of the people, naturally credulous, although always the victims of their own credulity ;

that when the queen went to the italian opera on the 20th of february, she was received with acclamations, the audience unceasingly exclaiming *Vive la reine!* and never once *Vive la nation!* Several people in the pit, at the same time, spoke reproachfully of the jacobins. It is true, that persons were hired and posted expressly for this purpose: but it is no less true, and indeed it is self-evident to every one, who has considered the events of the present revolution, that the king had in a hundred times in his power to have made himself idolised by the people; and that if the court had conducted itself with but common prudence, Lewis XVI, in the space of ten years, would have become as despotical as formerly, and the liberty of France dwindled into a mere phantom.

7. *Letter from the mayor of Paris to the friends of the people, sitting at the convent of the jacobins, march 19, 1792, fourth year of liberty.* The cap of liberty was at this time worn by all the members of the jacobin club, and the cunning and treacherous Dumourier had appeared in the tribune, whole minister of foreign affairs, with the *bonnet rouge* on his head. Mr. P., thinking it highly impolitic, and extremely disadvantageous to the cause of liberty, to make use of external marks, which would be adopted only by a few, addressed the present letter to the society. The effect produced by it is said to have resembled magic; for as it was read by the president, the red caps disappeared from the heads of the members, one by one, so that at the conclusion, there was not a single one to be seen. It is almost needless to add, that it's success was complete.

8. *Reply of the mayor of Paris to the discourse of the soldiers of Chateau-Vieux.*—This speech, which consists of a few energetic sentences, was followed by a civic festival.

9. *Discourse of Mr. Petion, mayor of Paris, pronounced at the society of the jacobins, on the 29th of april, 1792, fourth year of liberty, and printed in consequence of the unanimous vote of that society.*—A fatal schism was on the point of taking place among the jacobins, between the partisans of a defensive, and those of an offensive war: 'Robespierre,' says the editor, 'was at the head of those who contended for the first system; Brissot and Gaudet were the projectors of the second: but Robespierre possessed such an influence in the galleries, that those who opposed him could never appear without being either *buffed*, or *menaced*: reason was entirely on their side, but ignorance and tumult were against them. The people however perceived, that defensive measures were favourable to the designs of the court, which was adverse to the war, and which, acting in concert with our enemies, wished to see us taken by surprize, before we had made any preparation to repulse them. Robespierre, notwithstanding this, triumphed, for he saw his rivals obliged to leave the society; in short, he was now completely master of the field of battle. His character, naturally jealous, could never support the sight of a man endowed with greater talents than himself, and more especially of one, who partook of the favour and the applause of a club, of which he had rendered himself the dictator.

The

The present speech was intended to conciliate the two contending parties, and it was heard with great attention; but so despotic and implacable was the temper of Robespierre, that he successively banished all but his own partisans from the society of jacobins.

10. *Letter from the king to the municipality of Paris, on the 23d of May, 1792, with the reply of the mayor of Paris.*—The great inferiority of the king's letter, to the answer of the mayor, is self-evident, and the utter ignorance of great constitutional principles, with which it every where abounds, is astonishing.

11. *Advice from the municipality of Paris to it's fellow citizens.*—This is one of the many publications drawn up by Mr. P., and addressed to the people, in order to prevent them from being misled by the emissaries of the court.

12. *Proclamation relative to processions.*—It was customary on *corpus Christi day*, to carry the *host* through the principal streets of Paris; a body of soldiers always attended the procession; and it was usual on this occasion, to deck the fronts of the houses with tapestry, &c. As many of the citizens, even after the revolution, had been forced to comply with this ceremony, the municipality published the present philosophical decree, by which the people were relieved from a very ridiculous expence.

13. *Papers relative to the occurrences of the 20th of June.*—The people on this day, which was the anniversary of that in which the constituent assembly repaired to the tennis court at Versailles, and swore to save their country, marched to the palace, with a petition to the king, resolving at the same time to plant the tree of liberty in the court of the Thuilleries.

• The conduct of Mr. P. appeared irreproachable. His prudence spared the effusion of blood, and saved France from a civil war. Had he given orders to fire on the people, the king would most certainly have been put to death, and it would have been asserted, that the mayor of Paris had caused him to be assassinated.

• The court was adroit enough to take every possible advantage of circumstances; the king affected the appearance of persecution; he invoked the loyalty of the nation, and demanded vengeance for the outrage he had experienced. The court even caused *caricatures* to be engraved, in which Lewis was represented with a *red night cap* on his head, in order to remind the world of a scene, which it was anxious to perpetuate.

14. *Occurrences on the 21st of June.*—In the course of this day, Mr. P. was grossly insulted by the *grenadiers des filles St. Thomas*, and the guards on duty in the palace. Notwithstanding this, he seems to have conducted himself with great dignity, and an uncommon presence of mind, reprimanding them for their presumption, and reminding them of the respect they owed to a magistrate of the people.

• Towards the evening, he repaired once more to the castle. The dialogue that ensued between the king and the mayor has made a considerable noise. Lewis was in the midst of his court, surrounded by the *valets*, and the satellites of despotism. The

crowd of flatterers had not been so great, for a long time. He questioned Mr. P. relative to the state of Paris.

"It is tranquil," replied the mayor.

"On this the king's face began to redden, and he rejoined: "it was not so yesterday! it was a shameful business, which will not be easily forgotten, and which the municipality did not choose to put an end to."

"The municipality," said the mayor, "did all that it could, and all that it ought: it is ready to render an account of its conduct."

"Yes!" exclaimed his opponent with vivacity, "it shall render an account of it; to France, and to Europe."

"Undoubtedly," said the mayor, "to the whole nation, and to all Europe, it will prove that it has done its duty."

"Hold your tongue!" cries the king, in a passionate tone.

"On this, Petion, fixing his eyes steadfastly on Lewis, spoke as follows: "the magistrate is not to be *silenced*, when he utters truth." "It is very well," exclaimed Lewis, still more angry than before, "you shall answer for the tranquillity of Paris; do you hear?—you shall answer for it!" and having said this, he turned his back.

"The mayor, still preserving his calmness, in a slower, but more elevated tone, concluded thus: "yes, I undertake for the zealous execution of my duty, and I shall some day be justified, as to this charge."

"During the whole of this colloquy, the most profound silence took place. As soon as it was over, Mr. P. retired, and left the parasites, who surrounded their master, in a state of stupefaction."

15. *Homage rendered to virtue, and to civism, by the parisiens.*—This is the title of a placard, or posting bill, published by the citizens, in which they proposed to celebrate the restoration of Mr. P. to the mayoralty, by means of a solemn festival. No sooner did he hear of their intentions, than he published an address, declining this mark of attachment.

16. *The events of the 26th of july.*—It was on this day, that the volunteers of Marseilles arrived in Paris, in consequence of which a civic festival took place on the site of the *Bastille*, in honour of the federates.

"Each citizen of the suburbs brought his own dinner, and gaiety and patriotism presided at this repast, which was truly worthy of freemen. They sang hymns in honour of liberty; a dance and an illumination ensued, and these innocent pleasures were prolonged until midnight. J. Champion, the minister of the home department, went thither, as a spy, muffled up in a great coat; and being accidentally discovered, received a few kicks; but instead of burying his misfortunes in oblivion, he was foolish enough to complain of the treatment he had experienced, and exposed himself to much ridicule.

"The revolutionary committee of the federates had formed the project of taking advantage of this assembly of the citizens, in order to produce an insurrection, which was to overturn not only the tyrant, but tyranny. At seven o'clock in the evening, the

the citizens Vaugeois, Westermann, Debeffe, Kinenelin, Santerre, Guillaume, Alexandre, Lazoufky, Simon, Fournier, and Carra, met at an ale-house, called the *rising-sun*, in the street *St. Antoine*, opposite the Bastille. It was there, that they drew up the plan of the attack on the castle. Their little army was to march against it in three divisions.

‘It was resolved, that the king should not experience any injury, but that he should be carried a prisoner to the castle of Vincennes, and the moment his person was secured, the palace was to be searched, to discover the proofs of his guilt.’

The court, having received notice of this important event, made the necessary preparations, to disconcert the project of the federates; and they themselves, being alarmed at the idea of treachery on the part of some of their own emissaries, determined to suspend their operations, until a more favourable opportunity should occur.

It is to be observed, that the hatred of the king to the constitution had by this time been generally credited; that his consummate hypocrisy was insisted upon, by all those who were acquainted with his character; and that it was now apparent to every one, that the crisis was fast approaching, when either Lewis must submit to the people, or the nation return to its ancient chains. In short, both the royalists and the patriots were convinced, that France must become either an absolute monarchy, or a democratical republic.

16. *The revolution of the 10th of august.*—On the preceding evening, while the mayor was transacting business with the municipal officers, he received several letters from the *commandant-general*, informing him of the hostile designs of the people, and inviting him to repair to the castle. At ten o'clock he was informed, that the citizens were arming in all the sections, that crowds were forming every where; that the *tocsin* or alarm-bell was to be sounded, and that the palace was about to be invested. On the invitation of his colleagues, Mr. P. went thither, and beheld the courts, the stair-cases, and the apartments full of soldiers. The swiss, who were very numerous, had their bayonets ready fixed on the muzzles of their muskets. The king was attended by a crowd of courtiers; the hall of the council and the anti-room were occupied by *chevaliers*, clad in a black uniform, all of whom wore swords, and by the field officers of the national guards and the swiss battalions. The queen, madame Elizabeth, and the dauphin, along with a great number of ladies, encircled the person of Lewis XVI.

‘It would be difficult to describe the fierce and angry air, with which they beheld the mayor of Paris. They seemed to say, “you shall now pay for your former conduct.” Mr. P. approached the king, who was conversing with the *procureur-general-sindic* of the department. He also appeared to be equally irritated; he spoke but little to Mr. P.; he contented himself merely with saying, “there appears to be a great commotion.” “Yes,” replied the mayor, “the fermentation is general.” On this, the *commandant general*, who was by his side, observed: “it does

not signify; I shall answer for every thing, as my plans are well laid.

This officer, without the privity of the mayor, had given orders to fire on the people, and had concerted means to enfilade all the streets through which they could approach the palace, by means of the fire of several battalions, whom he had posted very judiciously for this purpose.

In the mean time, the person of the mayor was in the most imminent danger; he however repaired to the first terrace, immediately before the castle, and continued to walk backwards and forwards, conversing with great tranquillity, notwithstanding he was repeatedly insulted and menaced by the guards, and received a message from the king insisting on speaking to him, which, had he complied with it, was looked upon as the signal for his assassination. In addition to this, on the arrival of the people, he was sure to be put to death by the exasperated soldiery. At this critical moment, Mr. Mouchet, one of the municipal officers, found means to escape, and to inform the national convention of his situation. On this, two of their officers, attended by guards carrying lighted *flambeaus*, notified a decree enjoining the mayor to repair instantly to their bar, and thus saved his life.

In the mean time, the municipality acted with great energy. The moment they learned that the *commandant* had given orders to permit the people to pass, and then to fire on them, they ordered him to attend; having refused to obey, several members intimated, that the bearer of the next requisition should at the same time carry his death-warrant. On his appearance, Manuel, the *procureur* of the commune, holding in his hand the written order, attacked him with all that indignation which his crimes naturally inspired. On his endeavouring to withdraw, under pretence of attending to his duty, he in some measure expiated his treason by falling a victim to the vengeance of the citizens.

The court being now satisfied, that the castle was about to be attacked in form, began to deliberate on the conduct proper to be pursued. The queen insisted on the king's remaining in the palace; the greater part of those who surrounded him were of the same opinion; Lewis hesitated: it is said to have been at this period, that his consort, snatching a pistol from Mr. Daffry's belt, presented it to her husband, and exclaimed, 'this is the moment to show what you are!' Lewis, on this, reviewed his troops, who were ranged in order of battle; but the hour of danger approaching, he once more appeared uncertain in respect to the part he should act; it so happened also, that the number of citizens now marching against the castle was greatly exaggerated to him. At this decisive moment, Mr. Roderer pressed him in the most energetic terms, to leave the palace, and repair to the national assembly; he at first made some objections, but nevertheless yielded. The queen, the children, and madame Elizabeth, accompanied him.

Those who had so lately surrounded him, in order to make a rampart of their bodies, were furious at this desertion, which they considered as the most shameful cowardice. They were convinced, that if the king had remained and shown himself, many of the citizens would have rallied around him. It appears evident, that previously to leaving them he did not issue any orders for changing the hostile dispositions



dispositions which had been made, and with which he was intimately acquainted; with the most astonishing phlegm he forsook his followers, and left to one common butchery his own satellites who defended the Thuilleries, and the citizens who wished to attack it.

Having at length arrived in safety with his family at the national assembly, he was placed in a box by the side of the president. There he employed himself in eating, while the slaughter was going forward; and it was remarked, that apathy of his countenance was never once disturbed by any emotion whatever.

The national assembly assumed on this occasion a noble and imposing attitude. Some musket balls passed through the windows, and yet the members deliberated with tranquillity. At the first cannon-shot, they displayed a sublime emotion. In the presence of the king, they passed those decrees which humbled royalty to the dust, and necessarily led to a republic.

18. *Letter from J. Petion to the citizen-commissaries re-united at the common hall, dated august 12th 1792, fourth year of liberty.*—The victors of the 10th of august retained the power which they had assumed, and made use of much unnecessary and unjustifiable violence. Knowing that the love of power often misleads, and that the custom of exercising it too frequently corrupts the human heart, Mr. Petion addressed this letter to the council-general, entreating it to make a good use of its recent success: 'it is by means of enthusiasm,' says he, 'that a great revolution like the present is achieved, but it is rendered firm by reason, and becomes dear by justice.'

19. *Extract of a letter from La Fayette to his army.*—La Fayette, a republican in America, and a royalist in France, here asks his troops, 'whether they would have the heir of the crown, or Petion, for their king?' This letter proves his utter ignorance of the state of parties in the capital; for Robespierre, who had now acquired the ascendancy, dreaded the virtues and the talents of the mayor of Paris, and his name was more than once included in the bloody list of proscription.

20. *Advice of the mayor of Paris to his fellow citizens.*—'Ever since the horrible second of september, nothing was talked of,' says the editor, 'but massacres, and the good citizens were reduced to a state of stupefaction. A project was even formed, to prevent the meeting of the convention, and to detain the deputies in their respective departments. It is sufficient to read the journals of that man, whose name we scarcely dare to utter, of that base fool, who preached up blood and carnage, of Marat in short, to be convinced of this truth. What did he wish to place in the stead of a national representation? A tyrant, invested with the atrocious power of disposing of the lives and fortunes of his fellow citizens!'

'The meeting of the convention, on the 20th of september, was announced as a second Bartholomew's day; and it was to prevent this, that Mr. Petion published his "advice to the citizens," and a subsequent letter to the forty eight sections. After the 10th of august, and still more particularly after the 2nd of september, he was hated by the maratists, who unceasingly persecuted and calumniated him.'

21. *Account of the mayoralty of J. Petion, addressed by him to his fellow citizens.*—This is a regular analysis of his conduct, since his accession to the municipal chair.

22. *Discourse on the accusation of Maximilian Robespierre.*—This speech contains many interesting facts relative to the revolution, and particularly to a man, who, it must be allowed, was of great service during the struggle between liberty and tyranny, but who continued to deluge his country with blood, and to throw an odium on the very name of freedom. Mr. P. here accuses Robespierre of instigating the new magistrates to acts of violence, and oppression: notwithstanding this, he frankly owns, that he has no suspicions as to the goodness of his intentions; he accuses 'his head, rather than his heart;' but yet he allows, that 'his dark and gloomy visions have often occasioned the most lively alarms.'

'Those,' continues he, 'who have examined his connexions, analyzed his conduct, and attended to the inconsiderate propositions of his friends, think, that he had conceived the wild ambition of becoming the dictator of his country. The character of the man explains all that he has done. Robespierre is extremely suspicious and distrustful; he every where perceives plots, treasons, and precipices. His bilious temperament, and distracted imagination, present all objects to his eye under the most dismal colouring; imperious in his opinions; listening to no one but himself; incapable of supporting contradiction; never pardoning those who wound his self-love, and never acknowledging his wrongs; accusing without good grounds; becoming irritable by the slightest suspicion; always thinking that he is the subject of conversation, and of persecution; vaunting his services, and speaking of himself without any modesty or reserve; abandoning every idea of decency, and thus hurting the very cause he defends; ambitious above all things of the favour of the people, unceasingly making his court to them, and affecting their plaudits; such are the outlines of the character of a man, who, according to some, cherishes the idea of a high destiny, and wishes to usurp a dictatorial power.'

Mr. P. also asserts, that Robespierre sometimes affected to declaim against that very anarchy which he constantly preached up; that he wished to elevate 'a wretch expressly stamped by nature with the seal of reprobation,' to the sovereign power; that he pretended to consider Brissot as a creature of the duke of Brunswick; and that he had procured a mandate to arrest Roland, which had produced the most violent opposition on the part of Danton, and in consequence of his reproaches was never carried into execution.

23. *Letter to the jacobins.*—Mr. Petion here recapitulates the services which he had rendered to the jacobins, and appears greatly affected at the manner in which he had been lately spoken of in their assembly. He seems to ascribe this to the arts of Robespierre, whom he had saved from persecution, when he was abandoned by all the world. 'I have beheld Robespierre trembling; Robespierre wishing to fly; Robespierre not daring to show himself in the national assembly . . . . ask him if I trembled?'

24. *Observations on the letter of Maximilian Robespierre.*—This paper contains many curious particulars relative to the revolution; and it incontestably proves, in direct opposition to the assertions of their enemies, that Brissot and Guadet were privy to the insurrection of the 10th of june, and that they applauded it.

25. *A few words relative to a very important fact.*—This is a philosophical dissertation on the advantages, which the cause of liberty is likely to reap from a wider spread of knowledge. The author affirms, that nothing is so well calculated as ignorance to produce despotism; and that by enlightening the people, who never offend but from the want of knowledge, the reign of freedom would commence, and an end be put to that of hypocrites, of quacks, and of knaves.

We have now given an analysis of all the works of Jerome Petion, who appears to have been a steady and conscientious friend of liberty, and to have united the character of an upright magistrate, with that of a philosophical legislator.

#### TOPOGRAPHY.

ART. IV. *Some Information respecting America, collected by Thomas Cooper, late of Manchester.* 8vo. 240 pages. With a map of the middle states. Price 4s. sewed. Johnson. 1794.

THE follies and the crimes of the european governments have peopled the wilds of America, and that country, which seems destined by providence as an asylum from tyranny and oppression, becomes daily more interesting to all the friends of humanity.

The author of the present little tract left England in august 1793, expressly, as he himself acknowledges, 'to determine whether America, and what part of it, was eligible for a person like himself, with a small fortune, and a large family, to settle in.' He frankly confesses, that some part of his predilection for the western continent arises from his political attachment to the species of government established there, which he thinks preferable to that of this country; and he imagines, that it will contribute not only to the happiness of individuals, but to the peace of the community, 'to give free vent to the perturbed spirit of the nation, rather than by compression and confinement to increase the political acrimony already too prevalent in this island.'

Letter 1. contains a comparative estimate of the advantages likely to be derived from settling in any of the different situations, to which an emigrant is most likely to direct his wishes. The staple of America at present consists of land, and it's immediate products; while England chooses to remain at peace with that country, manufactures in general, on account of the high price of labour, are not likely to be cultivated with any immediate prospect of success. Land accordingly is described to be 'the most pleasant, the most certain, and the most profitable means of employment for a capital, to an almost indefinite extent. Mr. C. is of opinion, that the southern states of Georgia, and north and south Carolina, are not likely to afford any congenial prospects to a humane and enlightened englishman, 'on account of the extreme heat of the climate, and the prevalence of negro slavery.' The intense and long continued cold of New Hampshire and Massachusetts, including Vermont and the province of Maine, appears highly, though not perhaps equally objectionable; for there 'not much above one third of the year is afforded by nature to the farmer, wherein to provide sustenance for the remaining two thirds, 'which, to use an expression of Mr. J.'s, like Pharaoh's lean kine devour the fat ones.'

Rhode

Rhode island, in point of climate, productions, and appearance, is perhaps the most similar to Great Britain of any state in the union, but the land is not rich. The climate of New Jersey is agreeable, and the property too much divided for any extensive speculation; the same remarks apply equally to the state of Delaware. The most fertile part of the state of New York is the Genesee country; but servants are difficult to be procured, and the superfluous produce must be sent either to Philadelphia, or New York, by the way of Albany, a conveyance at once troublesome and expensive. Of all the states of the union, that of Pennsylvania is deemed by Mr. C. far the most eligible, in every point of view, particularly the northern parts of Northumberland, Luzerne, and Northampton counties. The valley of Shenandoah, mentioned with such raptures by Brissot, and Kentucky, described by Imlay as the 'land of promise,' he considers as inferior in many respects.

Letter 11. contains much miscellaneous information. In Boston, New York, Philadelphia, and Baltimore, the state of society is much the same as in the large towns of Great Britain. It is to be observed, however, that a numerous class in this island, known by the appellation of 'gentlemen,' or people who live in a state of perpetual idleness, is entirely unheard of there. House rent is rather dearer than in England. Furniture, such as pier glasses, carpets, &c. may be estimated at one third more than the English price, but provision is on the other hand far more reasonable. In the 'settled country,' from 15 to 250 miles from the large towns, the state of society, and the style of living, are 'preferable to the country life of Great Britain:' there too 'provisions are from one third to one half less than in Great Britain. Fish and game are in great plenty.'

'You ask,' continues Mr. C., 'what appears to me to be the general inducements to people to quit England for America? In my mind, the first and principal feature is, "the total absence of anxiety respecting the future success of a family." There is little fault to find with the government of America, either in principle or in practice: we have very few taxes to pay, and those are of acknowledged necessity, and moderate in amount: we have no animosity about religion; it is a subject about which no questions are asked: we have few respecting political men or political measures: the present irritation of men's minds in Great Britain, and the discordant state of society on political accounts, is not known here. The government is the government of the people, and for the people. There are no tythes nor game laws; and excise laws upon spirits only, and similar to the British only in name. There are no men of great rank, nor many of great riches. Nor have the rich there, the power of oppressing the less rich, for poverty such as in Great Britain, is almost unknown. Nor are their streets crowded with beggars. I saw but one only while I was there, and he was English. You see no where in America the disgusting and melancholy contrast, so common in Europe, of vice, and filth, and rags and wretchedness in the immediate neighbourhood of the most wanton extravagance, and the most useless and luxurious parade. Nor are the common people so depraved as in Great Britain. Quarrels are uncommon, and boxing matches unknown in our streets. We have no military to keep the people in awe, Robberies are very rare. I heard of no burglary in Philadelphia during

during the fever there, though no one staid in the town who could leave it. All these are real advantages: but great as they are, they do not weigh with me so much as the single consideration first mentioned.

Part of the American stock pays 6 per cent per annum, and the deferred stock above seven. The surplus revenue is about 1,200,000 dollars, or 270,000*l.* sterling; this is laid out on the principle of a sinking fund, to discharge the american funded debt, here stated at sixteen millions sterling.

Letter III. is occupied by a variety of facts, relative to the price of land, labour, and produce.

Letter IV. contains an interesting account of a journey from Philadelphia, towards the state of New York.

Letter V. is termed 'a letter of scraps.' Amidst a variety of other useful documents, we here find an account of the exports from the united states of America for the years ending on the 30th of september, 1792, and 30th of september, 1793; the amount of the latter of these (that for 1792 is deficient in as far as concerns Connecticut) is 26,011,787 dollars.

This pamphlet also contains an extract from an unpublished work, entitled 'A View of the United States of America, by Tench Coxe, Esq;' and a copy of the constitution of the united states. Dr. Franklin's tract, containing 'information to those who would remove to America,' is also annexed, and forms a very useful supplement.

We shall take leave of this highly interesting work, which abounds with a variety of information relative to a country that promises to become the paradise of the laborious poor, and would perhaps at this moment be deemed the purgatory of the luxurious, the profligate, and the idle, with a short extract from a passage, respecting the literature of the new continent:

'Certainly the americans are not inferior in abilities to the europeans; they are comparatively an infant society, and their numbers are comparatively few; and yet old as Great Britain is in experience, abounding in her establishments for the promotion of learning, pre-eminent in reputation, and gigantic in all her attainments of knowledge and science of all kinds, the stripling of the new world has taught you war by Washington, and philosophy by Franklin: Rittenhouse ranks with your mathematicians and astronomers; your diplomatists have shrunk before the reasonings of Jefferson, and the latest and acutest of your political philosophers are more than suspected of being the disciples only of Paine and Barlow, whose knowledge is notoriously the produce of the american school—but though not in abilities, the americans are inferior to you in the opportunities of knowledge; their libraries are scanty, their collections are almost entirely of *modern* books; they do not contain the means of tracing the *history* of questions: this is a want which the literary people feel very much, and which it will take some years to remedy; but the convulsed state of Europe, and the encreasing prosperity of America, will contribute rapidly to improve their situation in this respect.'

8.

ART.

## NOVELS.

ART. V. *The Banished Man. A Novel.* By Charlotte Smith. In four Volumes. 12mo. 1033 pages. Price 14s sewed. Cadell and Davies. 1794.

THE motto which ought to have been prefixed to this novel is *In utrumque parata*. The author not long ago wrote a novel under the title of *Desmond*, in great part political, in which she strenuously supported the principles of liberty, and maintained the cause of the french revolution. She now, it seems, is grown more enlightened; and has discovered, that on account of various excesses and enormities, which have arisen in the course of this great effort for the recovery of freedom, the cause is to be abandoned. Accordingly, she makes her *amende honorable* for her past political transgressions by writing a novel on contrary principles, and fairly apprises her readers of her change of system, by prefixing to this work the following quotation from Montesquieu. 'Et de vrai la nouvelleté couste si cher jusq'à cette heure à ce pauvre Estât— (et je ne scay si nous en sommes à la dernière enchère) qu'en tout et partout j'en quitte le party.' As commonly happens to new converts, she is beyond all measure vehement in her exclamations against the late proceedings of the french. In her preface, adopting a high tone of hyperbole, she speaks of the french as a people driven by terror to commit enormities, which, in the course of a few months, have been more destructive than the despotism of ages; and of their leaders as monsters, compared with whom Nero and Caligula are scarcely objects of abhorrence.

The direct and professed object of the novel is, to represent, in a strong light, the wretched and pitiable state of the french emigrants, by connecting a chain of possible circumstances and events, some of which *have* happened, and all of which *might* have happened, to an individual under the exigencies of banishment and proscription. The hero of the tale, the chevalier d'Alonville, a character adorned with every amiable quality, is conducted through a series of adventures, which are well described, and strongly interest the reader's feelings for him and his fellow sufferers. During his residence in England he forms an attachment to an english lady, the relation of the embarrassments arising from which forms a pleasing narrative. Love, however, is not the principal subject of the novel: and the piece has not that unity of plan, which is desirable in fictitious narratives. It is rather to be considered as a narration of a course of incidents partly perhaps real, but chiefly fictitious, all of which are directed towards the single point of impressing the reader with sentiments of sympathy for the sufferers in the cause of the french monarchy, and of indignation against the propagators of those principles, which the author, in the person of a french abbé, describes as 'that fallacious, that pernicious philosophy which has undone us all.' She professes to have kept as nearly as she could to circumstances which she has heard related, or such as might have occurred 'in a country where murder stalks abroad, and calls itself patriotism.' Her chief merit certainly is, that she copies from life, and adheres to nature, seldom losing sight of the maxim,

'Que rien n'est beau que le vrai.'

We admit too, that in this as well as in Mrs. Smith's former novels, the

the principal characters are distinctly marked, and represented with spirit; and that the piece is not unworthy of the ingenious pen which has already so often entertained the public. But we think it a matter to be seriously lamented, that even the lighter productions of the press, which are intended for amusement, and ought to promote gaiety and good humour, must now so often be deeply shaded with the gloom of political controversy. We must add, that we cannot think it any recommendation of this novel, that the authoress has so frequently introduced allusions to her own affairs. One of the characters, that of Mrs. Denzel, seems to be brought in for no other purpose than to give her an opportunity of representing her own misfortunes. Mrs. S.'s fate may have been hard; her story may be proper to be laid before the public; but the case would certainly appear with more propriety, and with better effect, in a distinct publication, than as an episode to a novel.

ART. VI. *The Tales of Elam. In Two Volumes. 12mo. 500 pages. Price 6s. sewed. Lane. 1794.*

To the title of these tales the author might very well have added the epithet moral. Each tale is designed to illustrate and enforce some moral sentiment, by the exhibition of suitable characters and incidents; and these are conceived and represented with a considerable degree of strength. In these delineations the author has been contented in general to follow nature, and he has done it so successfully, that we are rather disposed to regret, than to admire, the extravagant violations of truth and probability, which he has thought it necessary to interweave with his narratives, in order to give them the appearance of eastern fictions. The genii and other supernatural powers, which are introduced, are not sufficiently employed, and the fictitious scenery is not sufficiently rich and varied, to give these pieces any title to class with such productions, as the Arabian Nights' Entertainments. The style, though sometimes swelled up into oriental magnificence, for the most part flows in that humble current of unmetaphorical prose, which European phlegm so naturally produces. In short, though these tales are neither uninstrucive nor uninteresting, we are of opinion, that their effect would not have been less powerful, and that they would not have been less acceptable to the generality of readers, if the writer had wholly spared himself the task of 'bodying forth the forms of things unknown.'

A brief account of one of these tales may suffice to convey an idea of the work.

Androule of Alexandria, a wealthy, benevolent, and pious man, had long lived in the midst of prosperity. Aspodill, a rebel spirit, who, among the celestials of the middle heaven, had asserted, that no real piety was to be found on earth, was permitted by Mohammed to put the piety of this good man to the test. Descending to the earth, by his art he effected the death of the beloved wife of Androule, and brought upon her husband the undeserved reproach of having poisoned her, in consequence of which his whole estate was confiscated, and he was reduced to beggary, and abandoned by all men, and was obliged to wander with his children

dren through the lonely forest. His children, too, fell a prey to disease; and he was left alone to seek for bread by daily labour in a place where he was unknown, on the banks of the Nile. Here, while he was quenching his thirst, a crocodile sprang from the weeds, and bit off his leg, and he was carried to the lazaret of Alexandria, where with difficulty his life was preserved. At last the evil genius finding means to poison the waters which he drank, a fatal fever seized him. Yet, as through all his former sufferings he had retained his pious resignation and gratitude, so, in his last moments, he thanks God for calling him from earthly sufferings to everlasting joy. Aspodill, whose malignant purpose had thus in every instance failed, was now called before Mohammed, and consigned to eternal agony; and Mohammed issued a command, that Androule and his family should be recovered from death, and his possessions and character restored.

Vol. II. p. 219. 'A genius was sent from the middle region to execute the commands of Mahomet. A vial of reviving elixir was given him: he descended to the earth on a rainbow, and entered the sepulchre of Androule; he anointed the corpse, and pouring some into the mouth, this victim of sorrow began to revive by degrees, he opened his eyes and started, renewed to existence and the day.

'How inexpressible was his surprise, to behold again the light of nature; to see his wife and two sons standing beside, and bathing his hands in tears of joy; his pleasure was too great, his heart was too full, "'Tis heaven, 'tis paradise! ha! there sits the prophet in his glory; see how graciously he smiles, Sarzamane; does not this fully recompense the inconsiderable sufferings of life, and all the tauntings of an impious world?"

'The genius touched him with his hand, and restored him to tranquillity. The overjoyed man embraced his family, and wept over them; but this pleasure was not without some bitterness; he stared wildly round; "This (said he) is the habitation of death! ah, we are still liable to the ingratitude of man! yet, gracious Almighty, I adore thy name, thy decrees are just."

'The genius explained the mystery to him, and acquainted him with the occasion of his troubles. "Go (said he) to society; to the habitations of man; they were not ungrateful; the crime you was charged, with was monstrous and shocking, and the sufferings you endured would have been doubled, had it been any other than Androule, who was accused of poisoning his spouse. The evil demon poisoned the fish, and was himself the crocodile which maimed you. You are now restored to bodily as well as mental ability; your limb is restored, your sufferings are at an end; go then, tell the world of your life, and make them acquainted with the goodness of the Eternal."

'The genius disappeared, and Androule, bowing to the earth in a rapture of joy, praised heaven for its goodness. He inquired of Sarzamane how she and the children had recovered from death. She answered sweetly, "Partner of my heart we were never dead but insensible. When I awakened from that trance, which you supposed eternal, I found myself where you now are; I cried

aloud,



aloud, and instantly one of heavenly form appeared, and raising me from the tomb, opened a subterraneous passage, and conducted me to a superb apartment, which was to be my residence while in this mansion of death; my food was conveyed to me by invisible means, and often hymns were sung to which I listened with inconceivable delight. I knew not the lapse of time; all was day, though I could not perceive from whence the light proceeded; when my appetite called me, I satisfied it; and when weary, I lay me down to rest; all was ease, and I only thought of the family I had left behind. The door of my apartment one day flew open, and my children rushed to my arms; I was surprised; I embraced them, wept over them, and enquired after you, who, of all our family, was left to buffet with fortune, and to bear with envy. From them I learnt your misfortunes; I was shocked at the thought of your accusation of poisoning me; and I lamented without ceasing, the hardship of your fate, till this day, when I was again blessed with the sight of you, and restored to your affections."

'Sarzamane having finished the recital, Androule, imitated by his family, addressed with the utmost fervency the Almighty. "Thou who ruleth the day, and giveth the sea its bounds; whose will is fate, and from whom alone we gain an idea of justice; as thou hast upheld and comforted me in, and delivered me from adversity, I beseech thee to guard me in prosperity against the delusions of pride and the insinuations of avarice! Oh, make me useful to mankind! for virtue is only a shadow unless it be practised. Glory be to thy name for ever, and to the prophet who dwells on high!"

'Having finished his adoration, Androule opened the gate of the sepulchre, and followed by his family, all in their burial cloaths, entered the city of Alexandria, and passed towards their palace. The people were affrighted; they ran to inform the governor that Androule and his family were raised from the dead; he sent for them; the whole city were alarmed, and in a concourse repaired to the hall of justice, where Androule, standing in the midst, related his adventures, and protested his innocence. The governor fully convinced, restored him to his possessions, and the people shouted aloud, "long live Androule, the favoured of the Almighty."

'Thus restored to his wealth and his good name, he did not prove himself unworthy of it; he pursued his religious duties, and practised his benevolence as before; the aged, the diseased, the imprisoned debtor, the widow and the orphan, long blessed his memory after he was interred in the dust. His children likewise honoured the country they were born in; and the eldest being much noted for his love of justice, was appointed governor of Alexandria.

'The life of the benevolent increases happiness, and their death encourages virtue, by the honours paid to their memory.'

The reader will not fail to observe the resemblance between this pleasing tale, and the scripture-history of Job.—The subjects

of these tales may be seen in the following proverbs, respectively prefixed to each:

‘ Envy is a serpent; she comes upon us cunningly, and her bite is mortal.

‘ Who hath lived unknown to disappointment? and to whom hath hope never proved deceitful?

‘ Pride is the most violent on a luxuriant soil, and good nature makes a desert pleasant.

‘ The human mind is as a stream, frozen by prejudice, but thawed by benevolence: the one renders it useless and forbidding, the other precious and solacing.

‘ Honesty is like the phoenix; always talked about, but never seen.

‘ One settled inclination bears down the whole fabric of virtue, as a river by breaking one part of it’s dams, soon overthrows the rest.

‘ Prudence overcometh difficulties, as water weareth away stones.

‘ As the head of the mountain looketh far above the storms, so is religion superiour to misfortune.

‘ O life, what art thou, but a continual scene of vanity and error?’

**ART. VII.** *Ivey Castle, a Novel; containing interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.* Written by the author of *Laura and Augustus*. In two volumes. 12mo. 455 pages. Price 6s. sewed. Owen. 1794.

WE find nothing in this novel, to entitle it to any distinction among the numerous productions, which ingenious industry is daily providing for the amusement of the idle. A youth of high quality falling in love with a charming cottager, whose parentage is at first unknown, but who afterwards proves to be of noble descent, whilst the lover himself cruelly rejects the fond affections of a lady of his own rank, is the leading circumstance of the tale. In unfolding it, the writer’s invention is not sufficiently fertile to provide incidents and sentiments for two small volumes; but he is under the necessity of patching upon the principal tale three or four detached stories. To all which are added two short pieces, (both together comprized in thirty pages) under the captivating title of ‘*Interesting Memoirs of Two Ladies, late Nuns in a French abolished Convent.*’ The writer also mixes with his sentimental tales a dash of politics, abusing reformers, and reviling the freedom of speech which is allowed in this country. Speaking of political discussions, he says, ‘The licence the english are allowed on matters of such moment is really a disgrace to the wisdom of the country.’ If the wisdom of the country is at all disgraced, it is in conniving at hostile attacks upon that first privilege of free-born britons, the liberty of the press.

D. M.

THE

## THE PICTURESQUE.

**ART. VIII.** *An Essay on the Picturesque, as compared with the sublime and the beautiful; and, on the Use of studying Pictures, for the Purpose of improving real Landscape.* By Uvedale Price; Esq. 8vo. 288 pages. Price 5s. in boards. Robson. 1794.

AMONG the essays of technical criticism, those undoubtedly deserve the foremost rank, that aim at ascertaining the boundaries, and settling the limits, of the different modes of imitation; or at discriminating in each art the nature and properties of those materials and modes of conduct, which, from being closely connected among themselves, have hitherto been confounded with each other. From long bigotted deference to the old maxim, that poetry is painting in speech, and painting dumb poetry; the two sisters, marked with features so different by nature, and the great masters of composition, her oracles, have been constantly confounded with each other by the herds of mediocrity and thoughtless imitation. Hence that deluge of descriptive stuff, which overwhelms by a rhapsody of successive sounds what can only be represented by figure, and the less frequent but equally absurd attempt of combining moments and subdividing expression. Homer describes generally in one word where action is not concerned; and the triple expression of a Paris by Euphranor belongs probably only to the writer, who in talking of the Laocoon expresses his astonishment at the windings of the serpents, and at the rope when he mentions the groupe of Dirce. The facility of such mutual inroads of poetry and painting on each other has been shown by a late German writer of great acuteness \* and some taste, though on a tame principle, and without drawing the inferences that obviously derive from his rules.

Mr. P., in the treatise before us, has attempted a subject, though less important yet scarcely less useful, to disentangle certain properties of nature, and terms of art hitherto too often confounded with each other, to deduce from certain principles, and establish on it's proper foundation what is called the picturesque, in contradistinction to the beautiful and sublime.

In a preface equally distinguished by modesty and effusions of friendship, Mr. P., after apologizing for suffering his work to appear before it had acquired a greater degree of perfection, thus proceeds.

Pref. p. iv. 'I had mentioned to Mr. Knight that I had written some papers on the present style of improvement, but that I despaired of ever getting them ready for the press; though I was very anxious that the absurdities of that style should be exposed. Upon this he conceived the idea of a poem on the same subject; and having all his materials arranged in his mind, from that activity and perseverance which so strongly mark his cha-

---

\* G. E. Lessing, in a treatise, entitled *Laocoon; or on the limits of poetry and painting.*

rather, he never delayed or abandoned the execution, till the whole was completed. When it was nearly finished, he wrote to me to propose, what I consider as the highest possible compliment, and the strongest mark of confidence in my taste,—that my papers (when properly modelled) should be published with his poem, in the same manner as Sir Joshua Reynolds's notes were published with Mr. Macon's *Du Fresnoy*.

‘ This proposal, could it have been made at an earlier period, I should have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing else; for indeed almost the whole of what I have now published had been written some time before.

‘ I flatter myself, however, that though my plan is totally different from his, and though in some particulars we may not exactly agree, yet the general tendency is so much the same, and our notions of improvement are upon the whole so similar, that my work may, in many points, serve as a commentary upon his; and I cannot wish it a more honourable employment. I have on that account judged it better, that what I had arranged should appear in its present state, now that curiosity is alive, than in a less imperfect one when the subject might have become stale. I think also, that in the light of a commentary it may possibly have more effect, when each person publishes his own ideas (tinctured as they must always be with the peculiarities of different minds, yet tending to the same general end) than when two works are modelled to agree and coincide with each other.’

We only observe, that probably every reader of taste will thank Mr. P. for having preferred to mark out his own path instead of following the footsteps of another; for having chosen to be author, rather than commentator.

The work itself, to which a table of contents is prefixed, consists of two parts; the first contains the theory, the second the praxis or application of the rules. Passing by the first two introductory chapters, we proceed to the third, in which, after stating the general meaning of the word *picturesque*; examining Mr. Gilpin's definition of it, and showing that to be both too vague and too confined, as in its nature it is no more circumscribed by Painting, than the sublime and beautiful; then apologizing for making use of the word *picturesqueness*, the author thus proceeds to prove, that it has as distinct a character as either the sublime or the beautiful.

P. 39. ‘ The principles of those two leading characters in nature, the sublime and the beautiful, have been fully illustrated and discriminated by a great master; but even when I first read that most original work, I felt that there were numberless objects which give great delight to the eye, and yet differ as widely from the beautiful as from the sublime. The reflections I have since been led to make have convinced me that these objects form a distinct class, and belong to what may properly be called the *picturesque*.

‘ That term (as we may judge from its etymology) is applied only to objects of sight, and that indeed in so confined a manner as

to be supposed merely to have a reference to the art from which it is named. I am well convinced, however, that the name and reference only are limited and uncertain, and that the qualities which make objects picturesque are not only as distinct as those which make them beautiful or sublime, but are equally extended to all our sensations, by whatever organs they are received; and that music (though it appears like a solecism) may be as truly picturesque, according to the general principles of picturesqueness, as it may be beautiful or sublime, according to those of beauty or sublimity.

\* There is, indeed, a general harmony and correspondence in all our sensations when they arise from similar causes, though they affect us by means of different senses; and these causes (as Mr. Burke has admirably explained \*) can never be so clearly ascertained when we confine our observations to one sense only.

\* I must here observe (and I wish the reader to keep it in his mind) that the enquiry is not in what sense certain words are used in the best authors, still less what is their common and vulgar use and abuse; but whether there are certain qualities which uniformly produce the same effects in all visible objects, and, according to the same analogy, in objects of hearing and of all the other senses; and which qualities (though frequently blended and united with others in the same object or set of objects) may be separated from them, and assigned to the class to which they belong.

\* If it can be shewn that a character composed of these qualities, and distinct from all others, does prevail through all nature; if it can be traced in the different objects of art and of nature, and appears consistent throughout, it surely deserves a distinct title; but with respect to the real ground of enquiry, it matters little whether such a character, or the set of objects belonging to it, is called beautiful, sublime, or picturesque, or by any other name, or by no name at all.

\* Beauty is so much the most enchanting and popular quality, that it is often applied as the highest commendation to whatever gives us pleasure, or raises our admiration, be the cause what it will. Mr. Burke has pointed out many instances of these ill-judged applications, and of the confusion of ideas that result from them; but there is nothing more ill-judged, or more likely to create confusion (if we agree with Mr. Burke in his idea of beauty) than the joining of it to the picturesque, and calling the character by the title of Picturesque Beauty.

\* In reality, the picturesque not only differs from the beautiful in those qualities Mr. Burke has so justly ascribed to it, but arises from qualities the most diametrically opposite.

\* According to Mr. Burke, one of the most essential qualities of beauty is smoothness; now, as the perfection of smoothness is absolute equality and uniformity of surface, wherever that prevails there can be but little variety or intricacy; as for instance,

in smooth level banks, on a small, or in naked downs, on a large scale. Another essential quality of beauty is gradual variation; that is (to make use of Mr. Burke's expression) where the lines do not vary in a sudden and broken manner, and where there is no sudden protuberance. It requires but little reflection to perceive, that the exclusion of all but flowing lines cannot promote variety; and that sudden protuberances, and lines that cross each other in a sudden and broken manner, are among the most fruitful causes of intricacy.

'I am therefore persuaded, that the two opposite qualities of roughness, and of sudden variation, joined to that of irregularity, are the most efficient causes of the picturesque.'

The qualities of the picturesque being thus established, Mr. P. produces exemplifications of it from buildings, water, trees, animals, birds, men, from the higher order of beings, and from painting; and thus opens the fourth chapter with general distinctions between it and the beautiful.

P. 76 'Picturesqueness, therefore, appears to hold a station between beauty and sublimity; and on that account, perhaps, is more frequently and more happily blended with them both than they are with each other. It is, however, perfectly distinct from either; and first, with respect to beauty, it is evident, from all that has been said, that they are founded on very opposite qualities; the one on smoothness\*, the other on roughness;—the one on gradual, the other on sudden variation;—the one on ideas of youth and freshness, the other on that of age, and even of decay.†

The principal circumstances by which the picturesque is separated from the beautiful being thus enumerated, Mr. P. proceeds.

P. 80. 'It is equally distinct from the sublime; for though there are some qualities common to them both, yet they differ in many essential points, and proceed from very different causes. In the first place, greatness of dimension † is a powerful cause of the

---

\* Baldness seems to be an exception, as there smoothness is picturesque, and not beautiful. It is, however, an exception, which, instead of weakening, confirms what I have said, and shews the constant opposition of the two characters, even where their causes appear to be confounded.

† Baldness is the smoothness of age and decay, not of youth, health and freshness: it is picturesque from producing variety and peculiarity of character; from destroying the usual symmetry and regularity of the face, and substituting an uncertain instead of a certain boundary.

When a bald head is well plaistered and flowered, and the boundary of the forehead distinctly marked in pomatum and powder, it has as little pretension to picturesqueness as to beauty.

† I would by no means lay too much stress on greatness of dimension; but what Mr. Burke has observed with regard to buildings, is true of many natural objects, such as rocks, cascades,

the sublime; the picturesque has no connexion with dimension of any kind (in which it differs from the beautiful also) and is as often found in the smallest as in the largest objects.—The sublime being founded on principles of awe and terror, never descends to any thing light or playful; the picturesque, whose characteristics are intricacy and variety, is equally adapted to the grandest and to the gayest scenery.—Infinity is one of the most efficient causes of the sublime; the boundless ocean, for that reason, inspires awful sensations: to give it picturesqueness you must destroy that cause of its sublimity; for it is on the shape and disposition of its boundaries that the picturesque in great measure must depend.

‘Uniformity (which is so great an enemy to the picturesque) is not only compatible with the sublime, but often the cause of it. That general equal gloom which is spread over all nature before a storm, with the stillness so nobly described by Shakespeare, is in the highest degree sublime\*. The picturesque requires greater variety, and does not show itself till the dreadful thunder has rent the region, has tossed the clouds into a thousand towering forms, and opened (as it were) the recesses of the sky. A blaze of light unmingled with shade, on the same principles, tends to the sublime only: Milton has placed light, in its most glorious brightness, as an inaccessible barrier round the throne of the Almighty:

For God is light,  
And never but in unapproached light  
Dwelt from eternity,

And such is the power he has given even to its diminished splendor.

That the brightest seraphim  
Approach not, but with both wings veil their eyes.

\* In one place, indeed, he has introduced very picturesque circumstances in his sublime representation of the deity; but it is of the deity in wrath,—it is when from the weakness and narrowness of our conceptions we give the names and the effects of our passions to the all-perfect Creator:

‘And clouds began  
To darken all the hill, and smoke to roll  
In dusky wreaths reluctant flames, the sign  
Of wrath awak’d,

\* In general, however, where the glory, power, or majesty of God are represented, he has avoided that variety of form and of colouring which might take off from simple and uniform grandeur.

&c.; where the scale is too diminutive, no greatness of manner will give them grandeur.

‘‘And as we often see against a storm  
A silence in the heavens, the wrack stands still,  
The bold winds speechless, and the orb itself  
As hush as death, anon the dreadful thunder  
Does rend the region.

deur, and has encompassed the divine essence with unapproached light, or with the majesty of darkness.

Again, (if we descend to earth) a perpendicular rock of vast bulk and height, though bare and unbroken,—a deep chasm under the same circumstances, are objects that produce awful sensations; but without some variety and intricacy, either in themselves or their accompaniments, they will not be picturesque.—Lastly, a most essential difference between the two characters is, that the sublime by its solemnity takes off from the loveliness of beauty\*, whereas the picturesque renders it more captivating.

According to Mr. Burke†, the passion caused by the great and sublime in nature, when those causes operate most powerfully, is astonishment; and astonishment is that state of the soul in which all its motions are suspended with some degree of horror: the sublime also, being founded on ideas of pain and terror, like them operates by stretching the fibres beyond their natural tone. The passion excited by beauty is love and complacency; it acts by relaxing the fibres somewhat below the natural tone, and this is accompanied by an inward sense of melting and languor.

Such are the outlines of those qualities, which, according to Mr. P., constitute the picturesque: we venture to submit to the reader a few observations.

If what ought to be in its nature rough, by accident become smooth, and acquiring that smoothness turn out to be picturesque, roughness cannot be a constituent quality of that term. Twenty bald skulls placed by each other in equal day light, will be no more picturesque than a row of twenty upright trunks of pines left rough indeed, but with their needles, cones, and branches lopped. To make the bald picturesque, the aid of *chiaro-scuro* must be called in, a ray must be refracted from the skull, and predominate over the surrounding objects; then it will strike like the head of Ulysses, when by it's splendor it provoked the sarcasm of Eurymachus.

If the picturesque be founded on ideas of age and decay, in contradistinction to those of youth and freshness, it may be asked, what are the principles from which the forms and actions of children derive their power of pleasing? It cannot be simply from beauty, if proportion and symmetry be as essential to that quality, as softness and a smooth surface. Their parts melt not into each other by imperceptible undulation, but, when exerted, are marked by indents, folds, and cuts, smooth indeed but sudden, and thus relieve that uninterrupted breadth of masses, which in repose approach nearer to ugliness than beauty. The head, belly, and knees of children preponderate over the neck, hips, and legs. The young fawns,

\* \* Majesty and love, says the poet who had most studied the art of love, never can dwell together; and therefore Juno, whose beauty was united with majesty, had no captivating charms till she had put on the cestus; that is till she had changed dignity for coquetry.

† Sublime and Beautiful, part II. sect. I.



satyrs, and centaurs of ancient, and the pucks, fairies, and goblins of modern mythology, are hairy and rough; but crispness and sprouting curls are a characteristic of all infants. Their action, sudden in it's onset, rapid in it's transitions, and unrestrained by reflection, surprises whilst it delights; their expression, 'naive,' arch, and equally contrasted by imbecility and appetite, now mimics the man, now shrinks back into the child, but never admits of languor. The same may be said of all young animals in general; they surprise and please from a principle directly opposite to decay: the colt, kid, and young ass, the kitten and the whelp, the lionel and the cub of every carnivorous beast, from their disproportion of limbs, the unexpected variety of their motions, starts and gambols, the sprouting and more curled inequalities of their surface, appear to us, to excel the full-grown or decaying animal in the powers of exciting surprise, and keeping attention on the wing.

Perhaps the same reason which makes sketches more picturesque than finished pictures, may be given for the superiour picturesqueness of children, and the young of all the creation: the elements of motion, form, and growth exist, but the transitions from part to part are either not delineated, or abruptly marked; and for similar reasons the lyric may be considered as the most picturesque of poetic compositions.

If the picturesqueness of objects be increased in proportion to their roughness of surface and intricacy of motion; two spiders, such as the avicularia, not to descend to too diminutive a scale, caressing or attacking each other, must, in point of picturesqueness, have greatly the advantage over every athletic or amorous symplegma left by the ancients. Intricacy, however, appears sometimes completely to destroy what roughness had established, and not to mention inferior painters or poets, let us in proof of it produce one passage from Milton; describing the ground on which Satan stood, he says:

'And such appear'd in hue, as when the force  
Of subterranean wind transports a hill  
Torn from Pelorus, or the shatter'd side  
Of thundering Ætna.——'

Who will deny that these images, however sublime, are picturesque in the highest degree? Now add what follows:

——'Whose combustible  
And fuel'd entrails thence conceiving fire,  
Sublim'd with mineral fury, aid the winds,  
And leave a sing'd bottom all involv'd  
With fench and smoke.'——

This is so intricate that it might pass for an exemplification of it. And what is the effect? Smoke, languor, and a groan, that the mind capable of rending the promontory and convulsing the mountain, should have sneaked into a miner's jacket, and anatomised their loathsome entrails.

When Mr. P. mentions infinity as one of the most efficient causes of the sublime, and for that reason pronounces the ocean  
super-

superiour to the attempts of picturesqueness, as that must depend on the shape and disposition of it's boundaries—he appears to fight with air, for, if by ‘boundaries’ be meant the waves, now flashing, now obscured, instead of destroying, the picturesque would add to the sublimity of what can be seen. But if by ‘boundaries’ be meant the limits and extent of the whole mass of waters, the subject is altogether beyond the reach of representation, and it would be ludicrous to attempt it on any plane, except that of a map.

We could with great pleasure expatiate on the far greater remaining part of the work, were we not withheld by the same motive, from which our author forbore to quote the verses of his friend, the fear of transcribing the book, which we wish the reader, stimulated by what we lay before him, to consult himself. What the author says of smoothness and roughness, as productive of the beautiful and picturesque, by means of repose and irritation; of breadth in light and shadow; on the beauty and picturesqueness of colour; but above all, his remarks on ugliness, as distinct from deformity, &c. must delight taste, and exercise judgment. Nor can the second, or practical part, fail to interest, though it's contents concern more particularly the improvers by profession. We confess our doubts about the efficiency of such helps as are pointed out to them in the works of the great masters of landscape; ‘*recti cultus peccata roborant*’ may be an useful axiom in taste as well as in morals, where hearts are found to feel and heads to apply: but when we reflect, that *Albert Durer* gave to his Adam the breast and feet of a Mercury or Meleager, whilst he borrowed for him a pair of arms from a cobbler; that he set his Eve on a body, legs, and feet, not unworthy of a nymph, and applied to a scullion or laundress to furnish her with arms, wrists, and hands: when we discover in every print of *Andrea Mantegna* the imitation of some antique, coupled with excrescences of clumsiness or meagre deformity: when it cannot be disguised that *Andrea del Sarto* and *Jacopo da Pontormo*, from pupils of the ancients and *Michael Angelo*, shrunk into tame copyists of the haggard style exported from Nuremberg to Tuscany: when we reflect on all this—we are tempted to consider the study of *Claude* and *Poussin* as extremely uninteresting to men guided by precedent and fashion; though we seriously think the public owe gratitude to the writer who so ably endeavours to correct their taste.

R. R.

## P O E T R Y.

ART. IX. *Roman Portraits, a Poem, in Heroic Verse; with historical Remarks and Illustrations:* By Robert Jephson, Esq. 4to. 307 pages. With a Head of the Author, and 19 Plates. Price 1l. 7s. in Boards. Robinsons. 1794.

It has been a frequent subject of regret, that historians, partly through the influence of political prejudices, and partly through the vanity of fine writing, have so frequently placed facts in a deceitful light, or glossed them over with false colouring, as to render it exceedingly difficult for the honest inquirer to distinguish truth from fiction. There

There is still more reason for this complaint with respect to those writers, who professedly combine the two incongruous—we might perhaps have said inconsistent—characters of the historian and the poet. Perhaps it would not be easy to find a single historical tale, or poem, in which events and characters are accurately and impartially represented.

Mr. Jephson, after bestowing upon the poet Lucan the epithet of *fiery*, calls him a perfect party writer in verse; and, whilst he acknowledges his *Pharsalia* to be a very noble poem, he cautions young readers against taking the impression of Cæsar's personal character from this author: he adds, 'a great poet may put what words he pleases into the mouth of a hero, and comment upon them afterwards; for imagination and ingenuity are not to be restricted within common bounds.'—A familiar caution we think necessary, with respect to the poem now before us. Though roman freedom, and roman patriotism may, perhaps, have been too highly extolled by former writers, there is some reason to be apprehensive, lest the current of opinion should now flow towards the contrary extreme;—lest modern zeal against republicanism should never think it's duty discharged, till it has annihilated the remembrance of ancient republican virtues. In the present work, considerable pains seem to have been taken to throw them into the shade. Of this no other proof needs be brought forward, than that the elder Brutus is only exhibited as an example of unnatural and inhuman obduracy in the execution of his sons, whilst the story of his glorious triumph over tyranny, in the person of Tarquin, is passed over in contemptuous silence. The truth seems to be, that the author has suffered his indignation against the late proceedings of the french to spread a deep tinge of horror over his idea of republicanism, like that which a glass, stained red, spreads over the verdant lawn and azure sky.

In the course of this poem, Mr. J. seizes every occasion of pouring his curse upon those monsters. In the preface, he speaks of God's dreadful visitation of France, and of the bolt of divine vengeance as held back for a time only to come down with double wrath, as confidently as if he had been permitted to examine the records of eternal providence. When, in a note, he thinks it necessary to assure his readers, that, though he has so far indulged himself in poetical licence, as to describe the prodigies which are said to have attended Cæsar's fall, as to his death being the cause of these phenomena, he thinks like Hotspur, 'so they would have been, if his mother's cat had kitted;' he very seriously adds, that he cannot affect the same incredulity with respect to the fate, which has attended the murderers of the late excellent king of France. And, at the close of this poem, he thus piously invokes the vengeance of heaven upon Paris:

f. 247. ' O for a hotter *Ætna*, to roll down  
His fiery deluge on the Stygian town!  
Where twice the fiends of France exulting stood,  
To view the scaffold, smear'd with royal blood;  
Rich, guiltless, sacred blood; whose steams shall rise  
To pull the avenging thunder from the skies.'

Having thus apprized our readers of the political character of this publication, we now proceed to the more agreeable task of giving them

them some idea of it's poetical merit. And here, ourselves dismissing, and requesting our readers also to dismiss, every unpleasant impression, which the circumstances to which we have hitherto adverted may have made, we very readily admit the author's title to high encomium. The different characters of the poem are conceived with discrimination, and drawn with great boldness of expression. Historical circumstances (for which authorities are cited) are enlivened, without being overloaded, with poetical ornaments; and fancy is employed to fill up, for the most part without distorting, the image, which the writer's judgment had led him to form of the originals. The diction has as much elevation, and the versification as much harmony, as could reasonably be expected in a long historical poem.

The poem opens with a view of the general character of the romans, in which the poet finds more to censure than admire. From the kings of Rome he selects only Numa, whom he extols for his zeal for religion, but censures for having employed fiction to impose upon credulity. The stories of Coriolanus and Virginia are agreeably told. The periods of history when the roman soldiers first received pay, and when the plebeians were made eligible to the consulship, are distinctly noticed; and the military arrangement of a roman legion is described.—After paying honour to the memory of Hannibal, the poet thus goes on to celebrate the praise of Scipio's continence, learning, and friendship. P. 47.

Of every virtue, every art possess'd,  
His foes rever'd him, and his country blest'd :  
An eagle with the mildness of the dove,  
His valour claim'd esteem, his goodness love;  
And manly beauty, beaming from his face,  
To inborn dignity gave outward grace.  
Nor blaz'd his glory in the field alone,  
A harder conquest o'er himself he won :  
In the wild hour of passion's lawless reign,  
Rejecting joys bought by another's pain,  
Fond of the fair, in blooming beauty's pride  
To her true lord he gave the captive bride.  
If some smooth lawn its verdant mantle spreads,  
Nigh to where mountains lift their craggy heads,  
There the pleas'd eye directs its willing ray,  
Fatigu'd too long by nature's rude display :  
So his soft manners our regards engage,  
'Midst the stern heroes of that warlike age.  
Nor think, the Great from their high place descend,  
Who choose the muse's favourite for a friend,  
When mighty Scipio, Rome well pleas'd could see,  
With Ennius join'd, in kindest amity ;  
Could hear him with their friendship might survive,  
When fate's last mandate bade them cease to live ;  
That not ev'n death their union might o'ercome,  
But blend their ashes in one common tomb.  
A hundred conquerors the world have torn ;  
Where were two Homers, or two Maros born ?  
Genius is form'd from nature's choicest clay,  
While warriors are the ware of every day.

Through

Through the remaining period of the republic, the characters delineated are those of Marius, Sylla, Mithridates, Catiline, Cicero, Pompey, Cæsar, and Brutus. Cicero's portrait is drawn at full length, and we think very accurately. His banishment and death are thus described: *P.* 92.

‘Excellent Tully! by a ruffian brav’d,  
He left the ungrateful city he had sav’d;  
With tears the sorrowing senate saw him sent  
(Their best defender) to cold banishment:  
They heard that voice, ne’er heard in vain before,  
The exile it could not avert, deplore;  
With him the genius of the state disgrac’d,  
Faction triumphant, and his dwellings raz’d.  
But call’d with honour home, the exulting throngs  
Shout from his mind the memory of pass’d wrongs;  
His houses at the publick charge restor’d,  
His name resounded, and the favourite word,  
Vain now, as abject in distress before,  
He thought affliction could return no more.  
Alas! when tyrants o’er the laws prevail,  
Man’s best possessions are an idle tale;  
The whirlwind sweeps them all in one fell blast,  
And the last wretch is he who lives the last:  
Still, still remain’d, from fate’s malignant power,  
A sad reverse, for his concluding hour.

‘Nor eloquence divine, nor reverend age,  
Could save great Tully from the assassin’s rage.  
Behold! (sad sight!) infuriate Fulvia seize  
The sever’d head, and fix it on her knees;  
From the cold jaws she forc’d that silent tongue,  
On whose sweet sounds the once-charm’d senate hung;  
Hear the she-fiend with taunts exulting cry,  
As thrice she pierc’d, “This for my Anthony:”  
The grisly spoil thus brutally defac’d,  
With the lopp’d hands, was o’er the rostrum plac’d;  
From thence in hideous mockery to glare,  
And freeze each future patriot to despair.

‘Minions of fortune, who, possess’d of power,  
Indulge unaw’d the transitory hour,  
Make science ever your peculiar care;  
The world reveres her, of the world beware!  
A little while ere nature claim’d his breath,  
The dagger clos’d sage Tully’s eyes in death;  
But grateful ages still preserve his fame,  
And endless infamy his murderer’s shame.’

The sad story of Pompey after the battle of Pharsalia is pathetically related. The character of Cato of Utica is honoured with due praise. J. Cæsar appears to be the first object of the author’s admiration; his faults are not indeed concealed, but his virtues and talents are adorned with all the luxuriance of panegyric. *P.* 140.

‘No brooding hate his fearless bosom kept;  
Soon as the steel was sheath’d, his vengeance slept.

For two great ends alone he seem'd to live;  
 To conquer all mankind, and to forgive.  
 E'en for a foe his kindly tears were shed;  
 He wept at sight of Pompey's sever'd head,  
 Forgot the rival's hate, and mourn'd the hero dead,  
 Not youthful Ammon's envied, early wreath,  
 Not the black tides of fell proscriptive death,  
 Tides, that had wash'd from many a social mind  
 All the sweet charities of good and kind,  
 In Cæsar's feeling breast could quite destroy  
 Pity's mild springs, and friendship's generous joy.  
 His tongue, for ever ready to defend,  
 His hand, the willing bounty to extend,  
 No wonder, spite of wild ambition's pride,  
 He liv'd endearing, and lamented died.  
 A soul so soft in every social part,  
 The unwilling tongue calls tyrant, not the heart.  
 For these celestial qualities, when time  
 With dust shall mould my perish'd form and rhyme,  
 His murder told, the sympathetick tear  
 He knew to shed, shall grace his funeral bier;  
 Nor, liberty, thy loudest shouts prevail,  
 To drown soft sorrow at the mournful tale.  
 O, were the devastation of mankind  
 The noblest triumph for a hero's mind;  
 Or had his milder genius been employ'd  
 To save but half the wasteful sword destroy'd;  
 No rival on the guiltless rolls of fame  
 Had vied with all-accomplish'd Cæsar's name.  
 While projects boundless in his bosom roll'd,  
 Scarce by the distant poles of heaven controll'd,  
 At home, devoted to an earlier fate,  
 Unconscious in the shade of death he sat;  
 Victim to liberty decreed to fall,  
 Streaming with blood, at Pompey's pedestal.  
 The stoick Brutus led the daring deed;  
 By him he lov'd was Cæsar doom'd to bleed.  
 If this one action stain not Brutus' fame,  
 Rome's annals boast not any purer name;  
 For still men doubt, in this impartial time,  
 To admire the virtue, or abhor the crime.  
 A thousand tender thoughts restrain'd his arm,  
 A thousand nobler thoughts his bosom warm;  
 Impell'd, repell'd, and in the conflict tost,  
 More than the deed, the struggle was his boast.  
 He fought no more from slaughter'd Cæsar's grave,  
 Than nature, justice, and his country gave;  
 Revenge or jealousy inflam'd the rest,  
 To aim their daggers at the conqueror's breast;  
 By principle alone was Brutus mov'd,—  
 He slew the tyrant, but the man he lov'd.\*

In the concluding lines of the preceding passage, the struggle between private affection and public virtue in M. Brutus, is well described.

scribed. We shall next select from this gallery of pictures two female portraits; those of Cleopatra and Octavia. Cleopatra's charms are thus described: P. 158.

‘ In her, not face and shape alone could please,  
 (Though with unrival'd grace she charm'd by these,)  
 But the whole store of Cytherea's wiles,  
 Sighs, gentlest blandishments, and ambush'd smiles;  
 The ready tear, the blush of well-seign'd truth,  
 And the ripe woman, fresh as new-sprung youth.  
 Beneath her roseate palms the lute compress'd,  
 Chac'd thought and trouble from the anxious breast;  
 In dulcet bonds the imprison'd soul she held,  
 While the sweet chords her warbling voice excell'd.  
 A thousand forms the syren could put on,  
 And seem as many mistresses in one;  
 Serious or sportive, as the mood requir'd,  
 No whim grew irksome, and no frolick tir'd.  
 Enough of coyness to provoke desire,  
 Of warmth enough to share the amorous fire,  
 All, her delighted lovers could receive,  
 Seem'd but fond earnest she had more to give;  
 Nor with possession was the promise o'er;  
 Love's fruit and flower at once her bosom bore:  
 No languid pause of bliss near her was known,  
 But, with new joys, new hours came laughing on.

By arts like these was wiser Julius won,  
 And Antony, more fond, was more undone.  
 His soul enamour'd to the wanton clung,  
 Glow'd at her eyes, or melted from her tongue;  
 Lull'd in the dear elysium of her arms,  
 Nor interest moves him, nor ambition warms:  
 Sometimes with short remorse he look'd within,  
 But kept at once the conscience and the sin;  
 In vain he saw the yawning ruin nigh;  
 Content with her, he bade the world go by.’

Octavia's modest beauties and virtues are thus delineated: P. 163.

‘ Come, decent Venus! come, each modest grace!  
 Assist the muse to draw a matron's face;  
 To paint the chaste Octavia's matchless form,  
 Fresh Hebe's cheek with blushing softness warm:  
 The pure carnation in whose colour shewn,  
 By genial nature's balmiest breath was blown;  
 Unfurl'd lips suffus'd with roseate dew,  
 Whence Hybla sounds the charm'd attention drew;  
 Juno's high stature, and majestic mien,  
 Her smiles improv'd with dignity serene;  
 For no repulsive arrogating air  
 Proclaim'd her own proud conscience she was fair;  
 But turning from the fond admirer's gaze,  
 She felt the homage, but declin'd the praise.  
 So, while by Rome's enamour'd youth besieg'd,  
 But one she favour'd, and yet all oblig'd,

Her form, her manners such ; and nature join'd  
 Each sweet attraction of the female mind :  
 Not heaven's clear azure than her breast more pure,  
 Which winds disturb not, nor dark clouds obscure ;  
 Yet not in stagnant apathy to sleep,  
 Or like the reed-chok'd stream through life to creep ;  
 When virtue's breath her kind affections mov'd,  
 She felt with energy, with ardour lov'd.

On the Augustan age our poet dwells with fond delight. The portraits given in this period are those of Augustus, Mæcenas, Agrippa, Virgil, Tibullus, Horace, and Ovid.—We must treat our readers with the following elegant lines in praise of Virgil. P. 194.

' Hush'd be each ruder breath, and clamorous tongue !  
 Apollo listens to the Mantuan's song.  
 You chief, who own bright inspiration's flame,  
 With mighty Homer's palm divide his claim.  
 Favourite with me of all the harmonious quire,  
 A child I felt him, and a man admire :  
 If grief or care my anxious mind engage,  
 Secure of ease, I search great Maro's page ;  
 For deep and rankling, sure, must be the wounds,  
 That find no balm in his enchanting sounds.  
 As Jesse's son Saul's frenzy could compose,  
 The madness sinking, as the musick rose ;  
 As oil, diffus'd with philosophic skill,  
 At once the agitated wave can still ;  
 His tuneful magick o'er my senses glides,  
 The charm prevails, and all my pain subsides.'

The work is embellished with elegant engravings : the votive shield commemorating the continence of Scipio ; two busts found in the tomb of Scipio's family ; Augustus presenting a crown ; sixteen heads drawn from antiques ; and the author's portrait.

We cannot take our leave of this work without reprobating the contempt, with which the author treats the lower orders of mankind ; when, in cautioning his readers not to confound the two terms *populus romanus* and *plebes*, as if they were of the same import, he says, ' the former comprises the senators, patricians, knights, and gentry ; the latter means the *idle*, the *indigent*, and *worthless*, or what we understand by the monosyllabical denomination, *Mob.*' Did Virgil, who must be allowed to have been a pretty good judge of the meaning of the term, understand by *populus* the patricians, knights, and gentry when he wrote

' Hinc Augustus agens Italos in prælia Cæsar,  
 ' Cum *patrius populoque* P'

ART. X. *The Adventures of Timothy Twigg, Esq. In a Series of Poetical Epistles. In two Volumes.* By Joseph Moser, Author of *Lucifer and Mammon*, *Turkish Tales*, *Thoughts upon Cash Credit and Country Banks*, &c. 2 Vols. crown. 312 p. 8vo. Williams. 1794.



THE author, who, in these turbulent times, can for a moment relax the gravity of political diffension by innocent pleasantry, is entitled to public thanks, and may justly expect a candid reception. We have found in these small volumes so agreeable an interruption of our serious labours, in contemplating the pictures of manners, that, without rigorously examining these verses by the canons of criticism, we invite our readers to partake of the amusement they have afforded us. The work is in part humorous, and in part sentimental. The sentimental part is a kind of poetical novel, containing the histories of two tender attachments and happy weddings, communicated in letters written in different kinds of verse. The humorous, which is by far the most valuable part of the work, is a description of the adventures of a young welch esquire in London, related by himself in letters to his sister, and to his friend in the country, written in that familiar kind of verse, so successfully made use of by Mr. Antley in his *Bath Guide*. The peculiar cast of wit and humour in that celebrated work it may not be easy to rival; but Mr. M. appears to have observed the manners of the fashionable world with attention, and has given a lively and entertaining representation of many scenes, which are passing in that great theatre of dissipation and folly, the british metropolis. Though he strictly confines himself within the limits of decorum, he finds in the course of a young man's rambles through London ample materials for humorous description.

Timothy Twig, at his first arrival in the city taking up his residence with his uncle, makes an excursion to a country villa, and visits the stock exchange, city clubs, the boxing lyceum, and the play houses. Speaking of a lounge in the box lobby, he gives his friend the following account of the modern method of lounging away a day. Vol. i. p. 54.

'The box-lobby, dear Lloyd, I could ever attend;  
There's nothing like lounging the mind to unbend;  
Sarcasm was saying, and sure he is right,  
To lounge is the fashion from morning to night,  
We lounge at our breakfast, while reading the papers,  
We yawn for our horse to disperse last night's vapours,  
We mount about three, and 'till it grows dark,  
We lounge first at visits, and then in Hyde Park,  
Return'd, a damn'd bore we this riding declare,  
Then nod while our valet is dressing our hair:  
To dinner awak'd, we just venture to think  
How the soup is compos'd, or what wine we shall drink;  
Talk of dressing of turtle, of roti and stew,  
In short all the secrets of monsieur Ragout.  
To judge by your hearing, and not by our looks,  
You'd think you had din'd with a dozen of cooks.  
Three hours are spent this agreeable way,  
The carriages come, and we lounge to the play.'

- Having hired a house in Devonshire place, he takes a morning walk with his friend Sarcasm, who describes to him many new buildings and their inhabitants. Vol. i. p. 76.

*Twig.* "I see in yon house a vast company throng?"  
*Sarc.* "A nabob's just come from Bengal, Mr. Prong.  
 Call'd up to the peers, and a trial escaping,  
 How happy a man must we deem my lord Rapine,  
 Whose magnificent palace the centre doth grace,  
 Where, oh fortune! thy bounty so well could'st thou place?  
 The blessings and pray'rs of the turbulent hindoos;  
 The furious perrees, and the cannibal gentoos  
 Shall follow your name, to the skies shall exalt,  
 The contractor for opium, for beetle and fack.  
 The indian in future, wherever he ranges,  
 From Caucasus mount to the banks of the Ganges,  
 Starv'd down to obedience, from all plagues reliev'd,  
 Wives, children, lands, cash, all that formerly griev'd  
 Himself or his cast: Messrs. Rapine and Prong,  
 (Knowing pow'r means right, imbecility wrong)  
 Have ta'en in possession without why or wherefore,  
 So that those happy mortals have nothing to care for."

Another obliging friend conducts our spark to the birth-day squeeze at St. James's, from the humorous description of which we select the following lines. Vol. II. P. 16.

"So forward we mov'd, midst the ladies and lords,  
 A charming confusion: hoops, trimmings and swords,  
 As they mingled together delightfully tangled,  
 No doubt the whole floor was most tastefully spangled;  
 Lace, tissue and gauze, flowers, feathers and foil,  
 So pleasant a romp I han't had a great while.  
 Lady Rent, in the midst on't, scream'd out to his grace,  
 "Your sword has hitch'd in my trimmings and lace!"  
 Billy Lipsalve, lord Prig, and friend Bob almost swore,  
 'Cause the wig of a Judge, had their coats powder'd o'er.  
 Cries the countess of Flutter, "an aukward young man,  
 With his buttons has torn the fine mount of my fan."  
 "Lord Hook, I beg pardon," said lady Bab Barter,  
 In the eroud my left arm had got under your garter.  
 You see how they shove; ah, I wish them dispers'd;"  
 "So shou'd I," said my lord, "if our arms were revers'd."  
 Thus you'll judge we were wedg'd pretty closely together,  
 I just saw the top of the princess' feather;  
 As he mov'd from his place, caught a view of the prince,  
 And you can't think how happy I've been ever since.  
 I wish'd to get forward, but could not tell how,  
 The pliantest back had no room for to bow.  
 So onward we prest, without fear of displeasing  
 The ladies, who shew'd no aversion to squeezing;  
 Till fatigued with the bustle, o'ercome by the heat,  
 We drew off our army, and forc'd a retreat."

Timothy next gives his friends an account of a Sunday ride in Hyde Park, in a dialogue between him and his friend Sarcasm. Vol. II. P. 40.

"What confusion and noise, what a mob in the park,  
 Charles Curd you're observing, a cheese-monger's clerk;

He

His poney, which scarce he can keep on the back,  
Is here every Sunday, a worn Moorfields hack.  
That's old lord Lombago, you see nod his head,  
And fly a foot pace to the beauty in red."

*Twig.* "A beauty indeed, I must keep her in sight,  
Her squire's in green, and her palfrey is white;  
What an elegant form, how she graces her saddle,  
See the beaux flock around her, Grig, Widgeon and Faddle:  
To rival his lordship, they all seem to tend.

Who is she?" *Sarc.* "What not know the lovely miss Blend,  
Where the duce have you liv'd? but yonder Tom Shade is,  
He heads a large troop of equestrian ladies;  
How they bound on the grafs, feathers, streamers display,  
The charming Hypolita first on the way.

Her fine auburn tresses float loose in the wind,  
From her hat falls a veil, which hangs carelefs behind.

This nymph all allow is the queen of the chase,  
Diana in hunting ne'er rode with such grace;

And no sister archer we very well know,  
Can with half the dexterity handle the bow.

She's attended you see by Toxophilite fair,  
Miss Arcus, miss Dart, lady Bell Sagittaire.

You observe, my friend Twig, that when some ladies ride,  
How uneasy they sit, how they lean on one side.

This they owe to their fears, or the make of their saddle,  
In times far remote, Britain's fair rode a straddle.

In the reign of king Richard, the second I mean,  
A side saddle came here with Ann, the young queen.

'Tis said they'd been us'd many ages in France;

And as you very like may have dip'd in romance,  
You can tell how princesses to see the great deeds

Of their knights, when they travell'd, were plac'd on their  
steeds."

*Twig.* "At this time 'tis no matter. Pray who is that  
figure?"

*Sar.* "Lord Limber, the next is great general O'Trigger,  
To the world what a blessing the excellent sample,  
For parent, spouse, friend, is the general's example."

*Twig.* "What the devil is that coming close by the rail,  
Which looks like a grasshopper driving a snail?"

*Sar.* "Beau Dapper, his whisky don't fly very quick.  
The fault's in his horse, poor old tumble down Dick.

That fat bloated figure who rides the lean mare,  
With the nymph in brown habit and long flaxen hair,  
Whose silly's so low, that she daggles her robe,  
Is miss Liddy and father, sir Benjamin Globe.

That black horse and rider, who're both sleek as fatten,  
A canon of W\*\*\*\*\*, the good doctor Matin,

How pleasing his doctrine, how various his powers,  
He's ten minutes preaching, and dining two hours,

I declare 'tis a task far beyond my capacity,

To guess what could bring out my friend Perspicacity,

Some matter of moment I almost rely on't,  
 His beast, (I had like to have call'd him his client,)  
 How he spurs and he lashes through each crooked track,  
 See he galls his lean sides, and quite flays his poor back,  
 My spleen is arising: An old o'ergrown porpus!  
 I wish steed would give him an *habeas corpus*.  
 The phaeton and ponies attract your attention,  
 A duchess, the chariot, holds sir Peter Pension.  
 The little smart gig, with the lady so bulky,  
 Mrs. Solid, that's Outcast alone in the sulky."  
*Favig.* "The people all scamper, some harm I'm afraid."  
*Stranger.* "The steed of miss Frisk, has just made a croupade;  
 I declare I once thought she'd be beat black and blue.  
 Before and behind, up and down, vixen flew.  
 She o'erturn'd the carriage of madam Van Pout,  
 And Swill, who was trying to outride the gout.  
 The horse of a judge that stood still as the bench,  
 She forc'd with it's rider down yonder deep trench,  
 There, close to the wall, squat came all the whole troop,  
 Of human and animal legs such a group;  
 The footmen and grooms, that beheld this disaster,  
 Could scarce find the limbs of their mistress or master,  
 I'm torn with your spurs exclaims pretty miss Squeak,  
 I'm under the carriage and scarcely can speak.  
 His lordship bawls out, help! Murder! Oh shocking!  
 So one pull'd a boot and another a stocking;  
 Tho' at first quite derang'd, and in terrible frights,  
 I fancy the tumblers are now set to rights."

After relating the humours of a masquerade, poor Timothy's adventures grow more serious; and, after a duel and a lawsuit, he returns home perfectly disencumbered of his dirty acres, by his kind friends, Smooth, Sarcasin, and Co. Honest John, who attends him through all his frolics, and at last, like old Adam to Orlando, offers his master the savings of his industry, thus moralizes upon what has happened. Vol. II. p. 130.

'When he raves that his follies have sunk his estate,  
 Ah, how much do I pity my Master!  
 The friends of his sunshine on all sides have flown,  
 Their falsehood I ne'er could endure;  
 Those his fortune supported, now leave him alone,  
 For none will e'er flatter the poor.  
 The sparks of this town, for to serve their own ends,  
 The spendthrift on all sides assails;  
 Hollow bosoms they are: would you seek for true friends,  
 You must go to the mountains of Wales.'

ART. XI. *Howe Triumphant or, the Glorious First of June. An Heroic Poem.* By Romaine Joseph Thorn, Author of *Clito and Delia—Mad Gallop, or a Trip to Devizes—Retirement—Bristolia*, &c. 8vo. 16 pages. Price 1s. Bristol, Bonner; London, Longman. 1794.

THOUGH these verses can deserve the splendid title of an heroic poem for no other reason, than that they are written in celebration of

of a justly renowned hero; the loyal spirit which they breathe, and the ardour with which the author exults in his country's naval glory, will doubtless be sufficient to recommend the poem to the attention, and the poet to the patronage of true britons. In bestowing the tribute of praise upon the triumphant Howe, Mr. T. does not neglect to pay due respect to the honest british seamen, by whose valour the victory was obtained. Describing the commencement of the engagement, he thus celebrates their gallantry. P. 7:

' The sailor, now, with love of glory, fir'd,  
In mind, already combats with the foe,  
Nor thinks on ought besides, save, lovely SUE!  
Whose dear idea, from his faithful breast  
Extracts the heartfelt sigh: A moment's space  
He ponders on her charms, then, full of Mars,  
Foregoes the thought, and rushes to the fray.'

ART. XII. *Epître au Peuple François. An Epistle to the French People.*  
8vo. 19 pages. No publisher. 1794.

THE scenes of horror, which have lately been exhibited in France, are in these pathetic verses so strongly painted, that they may, not without great probability, be supposed to have been written by some unfortunate emigrant, to express his feelings of distress and indignation. The epistle contains nothing more than a repetition of those dreadful tales, of which every friend to humanity will be of opinion, that we have already heard more than enough.

ART. XIII. *Poësæ Sententiosæ Latini: Publius Syrus, C. D. Læberius, L. A. Seneca, Dionysius Cato: Nec non, ex Ausonio, Distia Sapientum Septem Græcorum. Instruente Jacobo Elphinstonio Britannia: Qui Vates hos Concinnos, Civitate donatos, Eruditis æquæ ac Erudiendis obtulit.*  
8vo. 115 pages. Richardson. 1794.

A LARGE collection of moral sentences from the ancient writers mentioned in the title page, arranged under distinct heads, is here given in latin and english. The latin sentences are throughout in single or double lines, and the translation in rhyming couplets. The translator, long known to the public by his unsuccessful attempt to introduce a new and uniform mode of spelling in the english language, though his proposal has not been adopted, still persists in writing english after his own peculiar manner, and *Dbe ascertainer ov british orthoggraphy* disdains to apologise for exhibiting propriety *inglish as wel as latin*. A very few examples will sufficiently acquaint our readers with the nature and merit of this publication,

Latin.

English.

Ex vitio alterius, sapiens emendat suum.

By scanning ov anodder's faut,  
Dhe wize to scan dheir own as taught.

Ignoscito sæpe alteri, nunquam tibi,

Anodder dhon must oft forgive;  
Dhyselv not wonce, hwile dhon shalt liv.

Inferior horret, quicquid peccat superior.	Hwen higher folks abuze dheir pow'r, Dhe lower dred the fatal our.
Quod facere turpe est, dicere ne honestum puta.	Hwatehr, to' doo must 'proov a shame Can never be dhy pride to' name.
Dedescit animus serò, quod di- dicit diù.	Dhe mind t'unlern, had need be strong Dhe thing it haz been lern ing long.
Turpe quid ausurus, te sine teste timz.	Hwen rempted from dhe right to' veer; Dhyself, dhe singuel witness, fear.

D. M.

## N A T U R A L   H I S T O R Y.

ART. XIV. *Plantes & Arbustes d'Agrément, gravés & enlumnés d'après Nature, avec la Manière de les Cultiver, &c.*—*A Collection of ornamental Plants and Shrubs, with engraved Plates, coloured after Nature, and an Account of the best Method of cultivating them; a Work undertaken by Persons fond of this Branch of Natural History, and published in Numbers, each of which contains five Plates.* Nos. 3 and 4. Price 10s. Winterthur (in the Canton of Zurich); Steiner and Co. 1794. Imported by J. Boffe.

THE ten plates, accompanying these two numbers, are accurately engraved, and beautifully coloured; in short, they equal, if they do not excel the former \*.

s.

## M E D I C I N E.   C H E M I S T R Y.

ART. XV. *A chemical Dissertation on the Thermal Waters of Pifa, and on the neighbouring acidulous Spring of Asciano: With an historical Sketch of Pifa, and a meteorological Account of its Weather: to which are added, analytical Papers respecting the sulphureous Water of Yverdun.* By John Nott, M. D. of Bristol Hot Wells. 8vo. 161 pages. Price 3s. Walter. 1793.

THE uncommonly rapid progress of chemical science within these few years has rendered the analysis of waters, both in this and other countries, much more frequent and general. It has also tended to make such attempts pleasing and agreeable, by introducing shorter and more ready methods of detecting their various impregnations. The account we have here of the Pifa waters, we are informed by the author, 'is the substance of a well-written treatise in Italian, by Giorgio Santi, professor of chemistry and natural history in the university of Pifa.'

\* See Analyt. Rev. Vol. XIV, p. 180, Art. XVII.

After

After describing the situation of Pisa, and it's baths, the author has the following observations on the qualities of the waters.

P. 28\*.—The water of the baths rises from the foot of the mountain St. Julian; its several sources comprise a space of about seventy paces; they form altogether a large body of water, which is nearly the same in all seasons. Some of the springs are within the baths, these run constantly; others are without, they flow through pipes into the baths at pleasure. The most considerable of them, *la maestra*, supplies the reservoir, six large and six small baths, two tub baths, and the douge.

The bath of Mars contains full five hundred barrels of water: it is emptied every day; and ten hours fills it again.

The baths form two compartments, the eastern and western. The waters examined belonging to each are enumerated in the several experimental tables. They are all in a cool situation, limpid, colourless, and inodorous, except that of the long-neglected bath of St. Julian, about two hundred yards from the general baths, which has acquired impurities from accumulated filth and exclusion of air. This water was therefore well filtered, previous to its analysis. The waters of the reservoirs have, more than any of the others, a subacid saline flavour; though in a very slight degree: they are all more or less warm, as is shewn by the subsequent table, where also the comparative specific gravity of each is exhibited, which supposes common cold water at  $65\frac{1}{2}$  of Fahrenheit's thermometer.

The cause of natural warm springs has of late times given rise to much philosophic argumentation. Some contend for subterraneous fires, others for the decomposition of pyrites. The ingenious professor, having said much and well on the subject, is inclined to believe, that steel, and sulphureous waters only owe their heat to pyrites; and that all aerated and saline waters obtain theirs either from shist, argillaceous earth, or magnesia. The Pisa waters then are warm from their shistous origin.

It has been a vulgar and erroneous supposition, that if 'common cold water, and any warm mineral water be placed upon the fire at the same time, the common cold water will boil the soonest.' This idle prejudice is satisfactorily refuted by the subsequent experiment.

P. 33\*.—I exposed, in separate earthen vessels, to an equal heat, reservoir water of the bath, which raised the thermometer to  $90\frac{1}{2}$  Fahrenheit's scale, and common water of Pisa, which raised it to 68. The first boiled in 58 minutes, and the latter in 1 hour 12 minutes. I then took them from the fire, and exposed them alike to cold; the first sunk the thermometer to 68 in 1 hour 15 minutes, and the latter in 1 hour 2 minutes.

The experiment was often repeated, and the result was always the same. The tenacity of heat peculiar to the Pisa water must then be attributed to its saline and earthy combinations.

In 100 pints of the reservoir water, we find the proportions of different substances to be—P. 53\*.

Of aerial acid uncombined	-	-	-	-	Gr. 187
Vitriolated natron	-	-	-	-	203
Muriated natron	-	-	-	-	265
Vitriolated calx	-	-	-	-	969
X 4					Vitriolated

Vitriolated magnesia	-	-	325
Muriated magnesia	-	-	199
Lime-stone	-	-	281
Magnesia alba, <i>not calcined</i>	-	-	87
Argillaceous earth	-	-	46
Siliceous earth	-	-	12

These principles are found in somewhat larger proportions in the summer months, and dry weather, than in winter, and wet weather.

The water of the warm spring of the queen's bath contains in 100 pints,—P. 54\*.

Vitriolated natron	-	-	Gr. 186
Muriated natron	-	-	260
Vitriolated calx	-	-	905
Vitriolated magnesia	-	-	278
Muriated magnesia	-	-	179
Lime-stone	-	-	204
Magnesia alba, <i>not calcined</i>	-	-	44
Argillaceous earth	-	-	34
Siliceous earth	-	-	10

\* The other waters of the baths have all similar qualities but different quantities.

With respect to the pellicle and tartar of the water in the baths, we have the following conclusions:—P. 57\*.

Grains 100 of tartar.		Grains 100 of pellicle.	
Gr.	PRODUCED,	Gr.	
80	Calcareous earth	86	
15	Magnesia	11	
5	Siliceous earth	3	

\* The calcareous earth prevails rather in the pellicle; magnesia and siliceous earth in the tartar.

After this, Dr. N. inquires concerning the properties of the acidulous waters of Asciano, which he finds to contain 'aerial acid uncombined, vitriolic and muriatic acid in combination, also compound earthy salts.'

The author, after this analysis, enumerates a long catalogue of disorders, in which these waters are found highly useful.—We, however, hardly think that these or any other waters will be of much advantage in some of the diseases which he has mentioned; having no not such high expectations from the use of water in any manner.

The author concludes this part of his work with an historical account of the town of Pisa. In this sketch the reader will meet with many interesting particulars.

Dr. N. closes his dissertation by a translation of some papers on the Yverdun water. In this part however we find little of importance, as the original papers seem to have been written some time ago, and consequently the analysis is in many respects defective. From several experiments we come to the conclusion, that the Yverdun waters are light, containing sulphur in union with fixed alkali, common salt joined with vitriolic salt, and an earth. Examined in larger quantity at Lausanne, 117 pounds 13½ ounces, gave 238½ grains of a saline residuum, which was composed of 95½ grains of calcareous earth,



33½ grains of selenite, 80 grains of common salt, 29½ grains of fixt mineral alkali.' With respect to the medicinal qualities of these waters, the author thinks them important, particularly in chronical complaints originating from obstructions, as fluor albus, gout, rheumatism, and various hypochondriac affections. The sulphur which they contain also renders them serviceable in cutaneous affections, ulcers, arthritic disorders, &c.

As a translator, our author appears to have performed his task with care, attention, and accuracy.

ART. XVI. *A Treatise on the Nature and Cure of the Cynanebe Trachealis, commonly called the Croup.* By Disney Alexander, Member of the Royal Medical Society of Edinburgh. 8vo. 79 p. Price 2s. Huddersfield, Brook; London, Johnson. 1794.

THE frequent occurrence of the croup in Halifax, and its vicinity, seems to have afforded the author an opportunity of marking its progress and phenomena with considerable accuracy: and he has here given the public the result of his observations. Mr. A. sets out with a history of the complaint, in which we observe him to differ only in a few very immaterial circumstances from doctor Home. In defining the disorder he appears to follow Dr. Cullen, whose account, indeed, he has adopted without alteration.

With respect to the cause of the croup, he is of opinion, that it depends neither upon spasm nor putrid acrimony; but that it is to be considered entirely as an inflammatory affection of the trachea. In support of this assertion he argues in the following manner,

P. 47. 'When we reflect, that the greatest part of the diseases of children are manifestly of an inflammatory nature, that the croup commonly makes its appearance at those seasons in which inflammatory complaints prevail most, and, likewise, that the body, at this tender age, is less capable of resisting the action of those causes which produce it, than at a more advanced period of life,—we must acknowledge, that there exists in children a strong predisposition to be affected with it.'

'The influence which the state of the air exerts upon the animal fibre, is probably far more extensive than is generally admitted. There is, perhaps, not a more common remote cause of disease, than cold combined with moisture; and there are few, comparatively speaking, who have not, during some part of their lives, experienced the bad effects of passing suddenly from a cold atmosphere into a warm one, or vice versa.'

'In childhood these causes should act with double force, the irritability being proportionably more abundant; and, in fact, we find this to be the case. On this account it is that so few live to their tenth year, without having suffered from the contagion of small pox, measles, and hooping cough. To the same cause is owing the fever so often produced by dentition, and that which is frequently the effect of worms irritating the intestinal canal. It is not, therefore, surprising, that the muscular fibres of the trachea, and of the vessels which penetrate its coats, partaking, in common with the rest of the body, of this excess of irritability, should

should be subject to the operation of those causes which we see produce inflammation in other parts.

'I have seen some instances, when the croup has been brought on evidently from the continued application of cold; others, when it has been preceded by alternations of heat with cold; and others again, in which it originated, from long exposure to wet. One case occurred to me, in which it succeeded an inflammatory angina tonsillaris; and proved very tedious, but yielded at last to repeated bleedings and antimonial medicines. But very often it has come on without any of these causes being applied; neither, after the most diligent inquiry, could we discover any manifest cause to which the disease might be referred.'

In pointing out the proper plan of cure in this case, the author finds the principal difficulty to arise from the following circumstances, p. 62. '1. From too long a delay in the use of the necessary remedies. 2. From the want of perseverance, on the part of the practitioner, in the application of those remedies. 3. From the too common practice of mixing together, or employing successively, medicines of a different operation.'

The means of removing the disease, according to the hypothesis of our author, are such as have a tendency to weaken and debilitate the constitution, and thereby lessen the violence of the inflammatory diathesis. The remedies which he employs are those in common use, such as bleeding, purging, and vomiting. The application of blisters also he recommends, in particular cases. Though this is upon the whole an useful and well written pamphlet, the experienced practitioner will easily discover in it a want of practical information, and of a greater degree of caution in the recommendation of remedies of so powerful a nature, in the delicate habits of children.

ART. XVII. *Essays Physiological and Practical, founded on the Modern Chemistry of Lavoisier, Fourcroy, &c. &c. &c. With a View to the Improvement of the Practice of Physic*, By Francis Penrose, M. D. 8vo. 158 pages. Deighton. 1794.

It is always with concern, that we find ourselves under the necessity of speaking in a summary way of the merits of any work, which comes under our inspection. The original motive, which renders it our duty to give an analysis instead of our individual opinion, is effectual only when the book in question is of sufficient value to justify such an employment of our pages. We do not find these essays of that importance, and shall therefore only say, that Dr. P., in a great number of instances, palpably misapprehends or misrepresents that system of chemistry, on which his essays are professedly grounded, and that his inferences are in general confused and inaccurate.

A. R.

#### AGRICULTURE.

ART. XVIII. *Plain and useful Instructions to Farmers; or an improved Method of Management of arable Land; with some Hints upon*

*upon Drainage, Fences, and the Improvement of Turnpike and Cross Roads. Addressed to Country Gentlemen, and Farmers in general.* By Joseph Hodgkinson. 8vo. 38 pages. Price 1s. Rivingtona.

THE title of this pamphlet explains it's contents. Mr. H. informs us ; that he has spent forty years of a very active life in a close attention to the subject, with every opportunity which an extensive practice as a surveyor, in all parts of the kingdom, has afforded him. His plan of husbandry is simple, and has born the test of experience. The arable land he supposes to be divided into four parts : One sown with wheat, one with turnips or winter vetches, one with barley or oats, and the other with clover, summer vetches, rape, potatoes, beans, or pease. By making a succession of crops in this order, a fallow season is avoided ; and by proper management the land will be in better order after bearing a crop of the latter articles, than if it had lain fallow. A winter crop also of rye, vetches, &c. for spring seed, may be raised after the wheat is cut ; and by these means the same piece will produce five crops in four years ; two of corn, and three herbage crops ; or one of these three may be beans or pease, potatoes or turnips. Few crops pay so well as potatoes, or are a better preparation for a wheat season. Mr. H. recommends planting the potatoes with long dung : some of our authors strongly object to this method, having found short dung succeed best. The variety of experiments, that have been made in the cultivation of this useful vegetable, prove that in different soils different methods produce the largest crops ; and consequently, that every farmer should make experiments in his own fields. Mr. H. has given in this little work some observations on draining wet land, on the beneficial effects of watering meadows, on rearing young fences, and on making and keeping roads in repair, which appear to merit attention. 'Bad roads,' he remarks, 'are occasioned not so much by the want of good materials, as by the abuse of such as nature has furnished.' When a thick coat of large and small stones is laid on the road, the first carriage that passes makes a rut, in which the water lodges, other carriages follow the same track, and continually grind the stones, till they become a mortar : thus a repetition of the same process is rendered necessary. Whereas, if the foundation of the road were kept dry by side ditches, the stones broken small, and nearly of equal size, the ruts and holes filled in time, that no water might lodge, the road might be kept in far better order with a much less quantity of materials, which would repay the additional labour. A. D.

---

MATHEMATICS. ARCHITECTURE.

ART. XIX. *Description, and Use, of the Telescopical Mother-of-Pearl Micrometer.* Invented by Tiberius Cavallo, F. R. S. 8vo. 41 pa. Price 1s, Dilly. 1793.

A MICROMETER is an instrument employed in small admeasurements ; and small objects being generally viewed through magnifying

ing instruments, micrometers are on that account adapted to microscopes or telescopes; 'in the former,' says the author, 'being used for measuring lineal extensions, as the diameter of a hair, the length of an insect, &c. and in the latter for measuring small angles.'

A great variety of micrometers have been invented at different times; that which claims our attention in the pamphlet before us, is described in the following manner. P. 3.

'The mother-of-pearl micrometer is a very simple, and, at the same time, a very accurate instrument of the kind. It consists of a small semitransparent scale or slip of mother-of-pearl, about the 20th part of an inch broad, and of the thickness of common writing paper, divided into a number of equal parts by parallel lines, every fifth and tenth of which is a little longer than the rest.

'The value of the divisions of the micrometer must be ascertained in every telescope to which this instrument is adapted. This should be done by the opticians; and the ascertained value ought to be marked in the inside of the cap of the telescope, or in some other convenient part about it. When the value of the divisions has been once ascertained, the measurement of any required angle is not attended with any difficulty. Suppose, for example, that the divisions of a micrometer in a telescope have been found to be each equal to an angle of two minutes and three seconds, and that you want to ascertain the angle subtended by the moon. Looking through the telescope, observe how many divisions of the micrometer measure the disk of the moon exactly, multiply this number by the value of one division; viz.  $2' 3''$ , and the product is the angle required. Thus, if the moon be measured by 15 divisions, multiply  $3''$  by 15, and the product,  $30' 45''$  is the angle subtended by the moon.'

After this description, the author points out, in a clear and accurate manner, the different advantages resulting from the use of this micrometer. For these, however, we must refer the reader to the work itself.

A. R.

**ART. XX.** *Rudiments of Architecture, containing an historical Account of the Five Orders, with their Proportions, and Examples of each from Antiques; also Extracts from Vitruvius, Pliny, &c. relative to the Buildings of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Eleven Plates. The Second Edition, much enlarged. Royal 8vo. 117 pages. Price 6s. in boards. Taylor. 1794.*

We notice a new edition of this elegant publication, because we find it materially improved. For a more particular account of it we must refer our readers to our Rev. Vol. v, p. 46.

In this edition, the history of the progress of architecture, and of the five orders, is considerably augmented. A description is given of the greek and roman houses, and villas, never before collected into one point of view. To the dictionary, beside many other articles, is added an accurate ichnographical description of

th

the most celebrated greek and roman structures. These additions appear to have been drawn up with great accuracy, and after a diligent examination of ancient authorities on the subject.

THEOLOGY.

ART. XXI. *Christianity the only true Theology; or, an Answer to Mrs. Paine's Age of Reason.* By a Churchman. 8vo. 43 pages. Price 1s. 6d. Rivingtons.

SOME of the most zealous advocates of christianity have thought, that those doctrines, which are commonly called it's mysteries, are corrupt appendages to the original system; which must be entirely discarded, before it will be possible to defend the christian religion upon rational principles. Others, and those by far the most numerous body of christians, are willing to maintain it with all these supposed encumbrances; and are of opinion, that christianity without it's mysteries would be of little value. To the latter class belongs the author of the pamphlet now before us. At the onset, indeed, he speaks of the controversies, which arose in the early ages of the christian church, in terms, that seem to imply a disapprobation of the metaphysical systems, which these controversies produced. 'Creeds,' says he, 'and confessions, framed of words without sense, and subscribed with zeal without meaning, in the idea of those turbulent sons of the clergy, supplanted that "pure and undefiled religion which is before God and the Father:" the scholastic jargon of philosophy was substituted in their discourses, in room of the mild simplicity of the gospel.' But in the sequel, when he combats Mr. Paine's objections to the received doctrines of christianity, he maintains the very tenets, which are by many understood to be those 'words without sense,' that 'scholastic jargon of philosophy,' of which he had complained, namely, the doctrines of the trinity and the atonement. The author therefore undertakes a more difficult task, than those who define christianity simply as a divine revelation of a future state of rewards and punishments. He executes his undertaking, however, with considerable ability; and has, on the whole, written a very sensible and elegant reply to Mr. Paine's *Age of Reason*.

The author, before he enters upon the refutation of Mr. Paine's objections, expresses no small contempt for his adversary. 'The redoubtable hero of the Rights of Man, having ingloriously terminated his political career in the secret recess of a Parisian dungeon, grasps the cudgels of infidelity, and forms the hardy design of demolishing the pillars of our religion: reason is conjured to his aid, and by it's incantations, Jesus of Nazareth is called to bow, and the fabric of christianity to disappear.' After the repeated victories, which have been already obtained over the opponents of the christian religion, 'the fallacy of whose principles, notwithstanding their ingenuity and subtilty, has been clearly detected, and their arguments completely overturned in the masterly apologies of some of our divines,' this writer entertains no apprehension, that Mr. Paine will make many converts. Nevertheless, he thinks him entitled to a candid hearing, and asserts, perhaps somewhat too strongly, that, 'in this age of reason, free and candid inquiry is never discountenanced, statements of difficulties

are patiently heard, objections are never repelled till they are answered, implicit faith is no longer recommended, and truth, from whatever quarter it comes, will find a warm and general reception.

Mr. Paine's investigation having been conducted without much regard to method, his respondent has taken the pains to reduce his arguments into different classes. All his objections, he remarks, are directed either against the authenticity and genuineness of the book of Scripture, the testimony of the apostles as historians of facts, or the importance of revelation.

Of the authenticity of the Scriptures, it is remarked, we have much greater evidence than of any equally ancient composition. They are frequently quoted by contemporary historians, enemies as well as friends to christianity, as the writings of the men to whom they are ascribed. The rejection of spurious gospels and epistles affords a strong presumption, that those which compose the canon of Scripture were received with the greatest caution, and only upon the best authority. This is further confirmed by the known learning and integrity of the fathers of the church, their ample opportunities of information, and the reasons which they have assigned for the discriminations which were made. That the books of Scripture are genuine, appears from the agreement of the christian version of the Old Testament with the jewish, and from a comparison of the early versions made of the New Testament, among which there is an universal coincidence of sentiments, and almost an exact agreement of expression.—To argue, that though a revelation may possibly be communicated to an individual, it cannot be credibly attested by him to others, is absurd; for the attestation of miraculous operations, such as evidently imply the interposition of supernatural power, and of clear predictions of future contingent events, affords an aggregate of moral evidence, more satisfactory than if God himself were to appear in the splendour of divinity, to attest the truth which his messenger had declared; the latter is calculated to overpower the senses, the former to satisfy the mind. That Moses confirmed his mission by splendid miracles, we have the most satisfactory testimony. That Jesus Christ both wrought miracles and predicted future events, we are assured by persons, who had been his constant and intimate companions from the commencement of his ministry to his ascension; who, if they had the exercise of their senses, could not be deceived in what they daily heard, taught, and saw performed; whose writings bear no internal marks of artifice, but afford many proofs of integrity; who courageously encountered the greatest difficulties and the severest persecutions, in propagating a religion which depended upon the truth of these supernatural facts; and who were themselves endued with miraculous powers.

Prior to the christian revelation, natural religion taught men absurd and contradictory notions of Deity; gave them indeterminate ideas of duty, was defective in the motive to obedience, which the proposed to her disciples; and left them in total obscurity, with respect to the method of obtaining the forgiveness of sins. It was the chief intention of revelation to supply the defects of natural religion. It cannot indeed contradict the clear decision of reason; but it may discover things, which cannot be discovered by the mind of man in a state of nature, and which are above our reason fully to understand. Of this nature are the doctrines of divine revelation concerning a dis-

inction

inction of persons in the godhead, and an union of the divine and human nature.

The moral tendency of the Scripture is evident in it's historical as well as in it's preceptive parts. The crimes of individuals, or the corruptions of states, are related : but they never escape either the infliction of an immediate punishment, or a threat of approaching calamity.

Mr. Paine's contemptuous representation of the jewish prophets, as a band of straggling poets, and itinerant preachers, our author remarks, is grounded upon a base quibble. It is vain to say the prophets were only poets ; for their prophecies are written precisely in that mode of expression, which it is natural to use in foretelling the events of futurity ; and, after the lapse of several ages, events have occurred, which have exactly corresponded with what the prophets declared would come to pass. The prediction of future events is the ordinary, though not the only signification of the term prophecy.

The humiliation and suffering of our Saviour furnish no objections against his divine authority ; for it was one essential part of his mission to make sacrifice to divine justice for the sins of men, by dying upon the cross. The demands of the law of God must be satisfied, in order to maintain it's authority ; and the divine lawgiver gives the strongest testimony of his good will to men, by devising a plan, which, while it offered satisfaction to the law, extended pardon to the guilty. For human guilt, human suffering was necessary ; and to redeem from the curse of the law, innocence was required as the ransom. And since Christ voluntarily undertook the task of our redemption, there was nothing unjust or cruel in his vicarious sufferings.—There are mysteries in morals and natural religion ; it is reasonable therefore to expect, that there should also be mysteries in revelation.

In reply to Mr. Paine's objections against the evidence from prophecy, the author appeals to the actual accomplishment of the predictions of the jewish prophets in the person of Christ, and of his own predictions of events subsequent to his death.

On the whole, though we are of opinion, that this writer has encumbered his reply to Mr. P. with unnecessary difficulties ; and though we could have wished, that he had been less fluent in expressions of contempt for his adversary, and less sparing of authorities in corroboration of his assertions ; we think his reply well worthy the attentive perusal of those, upon whose minds Mr. Paine's pamphlet may have impressed any sentiments unfriendly to christianity.

ART. XXII. *Age du Désordre pris pour celui de la Raison par Mr. Paine, &c. The Age of Confusion taken for that of Reason, by Mr. Paine ; or a Defence of the Christian Religion against the Attacks of this Thomas, containing an Abridgment of the Proofs which determine all reasonable Men to acknowledge Jesus Christ as the promised Messiah. By a Layman. 8vo. 36 pages. Price 1s. Wingrave. 1794.*

THIS respondent to Mr. Paine, begins, as Mr. P. himself does, with a confession of faith ; from which it appears, that in the controversy concerning the person of Christ he takes the arian ground. The athanasian creed he denominates an absurd and unintelligible jargon, but he conceives Jesus to have been the first born of all creatures,

to whom all power has been *given*. On the great question concerning the divine origin of the christian religion, though this layman does not bring forward any new arguments, he displays, with popular eloquence, several of those which are already well known. The absurdity of supposing, that the Almighty cannot attest the divine authority of his messengers by miracles; the evidence of the truth of christianity arising from the separate existence of the jewish people; the circumstances which authenticate their history; it's agreement with their ancient prophecies; the accomplishment of many of the predictions of the jewish prophets in the person of Christ; and the evidence for his resurrection; are the topics on which the author principally enlarges. The reply is well adapted to counteract the influence of Mr. Paine's work among that busy class of readers, who have not leisure to extend their researches on theological questions, beyond the limits of a few small pamphlets.

ART. XXIII. *Sermons on several Subjects.* By the Right Rev. Beilby Porteus, D. D. Bishop of London. Volume the Second. 8vo. 382 pages. Price 6s. in boards. Cadell. 1794.

IF the turgid pomp, the flashy frippery, or the finical smartness, with which pretenders to pulpit oratory often captivate the ears and eyes of a gaping multitude, were the only means by which preachers could acquire popularity, the character of a popular preacher would deservedly fall into contempt, and the true point of ambition, to a clergyman of good sense and correct taste, would be to become, in 'Shakspeare's phrase, 'caviare to the general.' But happily for the credit and for the usefulness of the profession, preachers have from time to time appeared, who have successfully exhibited, from the pulpit, examples of chaste and manly eloquence. The church of England has had her Tillotsons and her Seckers, who, by the simple dignity of truth, without the aid of any oratorical craft, have been able to command attentive and delighted audiences. Sectaries, too, can boast of their Foster; who, without any adventitious attractions, merely by means of strong reasoning powers, and that unaffected energy which sincerity inspires, acquired a degree of popularity, which drew from the pen of Pope the well known panegyric,

' Let modest Foster, if he will, excel  
Ten metropolitans in preaching well.'

In this respectable class of *genuine* pulpit orators, the general voice has assigned a distinguished place to the worthy prelate, who presents the public with the volume of sermons now before us; and the uniform character of his lordship's printed discourses confirms his title to this distinction. Though his former volume made it's appearance before the commencement of our journal, we cannot deny ourselves the satisfaction of expressing our hearty concurrence in the general approbation, with which it has been received. The present volume is written in the same style, and with the same spirit. Together, they form, as far as concerns the composition of sermons, a model of pulpit oratory highly worthy of the diligent study of all young preachers. In saying this, we shall not be understood as approving all the systematic tenets, which are either casually assumed, or expressly maintained, in these volumes. It is not the bishop asserting the peculiar dogmas



of his church, but the religious preceptor inculcating the general principles and duties of christian morality, that we mean to point out as a pattern for imitation. The distinguishing excellence, which has commanded our admiration, and towards which we wish principally to direct our reader's attention, is the unaffected yet energetic manner, with which weighty truths are taught, and important duties are inculcated; always plainly indicating, that the preacher is more intent upon instructing and improving his hearers, than upon displaying his own talents; and always powerfully fixing the attention of the hearer, rather upon the subject of the discourse, than upon the skill of the orator. In these sermons it every where plainly appears, that the author has formed a correct and elegant taste in writing, and is capable of embellishing his discourses with rhetorical ornaments; but, at the same time, it is no less manifest, that the literary merit of the discourse is rather the effect of general taste and habit, than of particular study, and that the preacher is superiour to that 'pitiful ambition' of shining, which so often tempts preachers to sacrifice the hearer's profit at the shrine of vanity.

Of the sermons in this volume four were preached on particular public occasions, and have been already published. With respect to these, it may be sufficient merely to mention the subjects; which are as follows: On the claims of the inferiour clergy to kind attention and assistance; preached at the anniversary meeting of the sons of the clergy, 1776:—On a national providence; preached before the house of lords, 1778:—On the instruction of the poor; preached at the yearly meeting of the charity schools in the cathedral church of St. Paul's:—On trust in God; preached at St. Paul's on the thanksgiving day for his majesty's recovery, 1789.

Several of the discourses, now first published, are of the doctrinal, or argumentative kind. These are; Two sermons on the christian doctrine of redemption; of which the chief object is to show, that repentance is not of itself sufficient to obtain divine forgiveness, and that the doctrine is not inconsistent with reason:—A sermon on the character of David; originally written and preached before the university of Cambridge, 1761; in which it is maintained, that it was not on account of his private virtues, but his public conduct, that he was called 'the man after God's own heart,' and that neither the jewish nation in general, nor David in particular, is justly charged with distinguished cruelty:—A discourse intended to illustrate the superior excellence of Christ's preaching, and to explain the cause of the surprising effects which it produced:—And, a sermon on the evidence for the divine authority of Christ, from his peculiar character as delineated in the gospels.

The rest of the sermons in this volume are of the practical kind. The topics are; The obligations of christians to cultivate a cheerful temper, from the peculiar assistance and consolation which christianity affords:—The benefit of retirement and recollection, in correcting erroneous judgments concerning life and manners, and in producing self-knowledge and self-command:—Purity of manners no less necessary to a christian character, than benevolence:—Early piety enforced from the consideration of it's seasonableness, and it's peculiar advantages:—Partial faith and partial obedience not permitted by the christian religion; recommending uniformity and consistency of principles

ciple and conduct, as the only means to preserve dignity of character, and secure permanent felicity:—The government of the passions an indispensable duty; and the folly of expecting great attainments without submitting to virtuous discipline and restraint:—The hindrances to the practice of religion, which arise from the too eager pursuit of business:—The various opportunities of doing good, which lie open to men in every station of life.

In many of these discourses, the preacher applies his general doctrine to the peculiar character of the present times. This he has done very happily in the discourse on purity of manners, from which, as a specimen of the whole, we shall make an extract or two.

P. 138.—‘ To our praise it must be owned, that it will not be easy to find any age or nation in which both private and public benevolence was ever carried to so high a pitch, or distributed in so many different channels, as it is amongst ourselves at this day. Numerous as the evils are to which man is naturally subject, and industrious as he is in creating others by his own follies and indiscretions, modern charity is still equal and present to them all, and accommodates itself to the many various shapes in which human misery appears. It feeds the hungry, clothes the naked, visits the sick, protects the widow, relieves the stranger, educates the orphan, instructs the ignorant, reclaims the sinner, receives the penitent. So far, then, you have done well; you have discharged, perhaps, one branch of your duty, but how have you performed the others? What regard, more especially, have you paid to that virtue which is linked with charity, in the very words of the text? Whilst you “visit the fatherless and widows in their affliction, do you keep yourselves unspotted from the world?” Are you plain and simple in your diet and your attire? Are you sober, chaste, and modest? Are you temperate in your pleasures, and discreet in your amusements? Do you mingle solitude and reflexion with business and with society? Do you bridle your tongues, and moderate your desires? Do you keep your bodies under and bring them into subjection? Do you crucify the flesh with all its affections and lusts? Do you carefully avoid every thing that may inflame and stimulate your passions? Are you, in short, as rigorous to yourselves as you are benevolent to others? If to these questions your consciences can answer, with truth, in the affirmative; and if to all this you have added the sincerest sentiments of love and gratitude to your Maker, your Redeemer, your Sanctifier, then, indeed, you have been good and faithful servants to your heavenly master; then may you safely call yourselves disciples of Christ; and, with humble reliance on his merits, not your own, may expect to enter into the joy of your Lord.

‘ But if, on the contrary, there are but too evident marks amongst certain classes of men of an inextinguishable thirst for pleasure and amusement, and those too not always of the most innocent and reputable nature; if luxury not only prevails as a fashion, but is studied as a science; if charity is in some persons nothing more than a cloak for voluptuousness; if benevolence is industriously and officiously, had almost said invidiously, cried up, and magnified as the *only* duty of a man, nay, even of a christian; whilst purity is ridiculed and set at nought, as a sour, unsocial, unhumanized virtue; is called austeri-  
preciseness, puritanism, or any thing but what it really is; if the  
natural

natural consequences of this licentious doctrine are but too visible in that rapid growth of dissoluteness amongst us, which seems to threaten the extinction of every moral and religious principle: if, in fine, the grossest violations of decency; nay, even of connubial fidelity, are often treated with levity and gaiety, as subjects rather of pleasantry than of reproach; and are not only committed without scruple, but avowed, and sometimes defended too, without a blush; if this be a faithful portrait of our manners, what infinite cause have we, amidst all our boasted charities, to tremble at the danger of our situation! It is incredible, it is impossible, that the righteous governor of the universe can be an unconcerned spectator of such wickedness as this!

But is our **BENEVOLENCE** then; you will say, of no avail? Will not that shelter us from punishment? For charity, we are told, "shall cover the multitude of sins:" and, accordingly, we take effectual care that it shall have a multitude to cover. But whose sins does St. Peter say that charity shall cover? Our own, or those of others? He may only mean, that a charitable man will not wantonly *divulge*, but will *cover*, will throw a veil over, the failings of his neighbour. But supposing, what is most probable, that our own sins are meant, what sort of sins do you think that charity shall cover? Not, surely, those gross, presumptuous, habitual ones, which we would gladly shelter under it; but those casual slips and inadvertencies, those almost unavoidable errors, weaknesses and imperfections, to which the very best of men are subject, and which are almost the only sins that a truly charitable man can have to cover. For what is this charity, at last, of which such great things are said in scripture? Read over that well-known, and most eloquent description of it by St. Paul, and you will find it to be something very different from that false image of it which the philosophy of this world has set up to worship. From thence, from the whole tenor of scripture, you will find it to be not merely an easy, undistinguishing good nature, or a thoughtless, profuse, pernicious liberality; but an inward principle of universal kind affection, founded in nature, improved by reason, and perfected by grace; restraining us, in the first place, from doing harm; then prompting us, on every occasion, and toward every person, to do all the good we possibly can.

P. 146.—'Licentious wits have taught great numbers to believe that purity of manners is a vulgar and a contemptible virtue, and that all pretence to it is in general nothing more than hypocrisy and grimace. But let us not be frightened by a few hard words, and a little witless buffoonery, from pursuing steadily the invariable rule of moral rectitude. As sure as God himself is all purity and perfection, there is such a thing as real purity of heart and life; and it is one of the most exalted virtues that can dignify human nature. It gives that strength and vigour, and masculine firmness to the mind, which is the foundation of every thing great and excellent. It has produced some of the noblest struggles, and most heroical exertions of soul that the world ever saw, and is, perhaps, a more convincing, more unequivocal proof of our sincerity in religion, than even benevolence itself. When

it is considered how many inducements, how many *temptations*, there are to acts of humanity, to which nature prompts, to which fashion draws, to which vanity, interest, popularity, ambition, sometimes lead us, one cannot *always* be sure that they proceed from a truly christian principle. But he who combats his darling passions, and gives up the fondest wishes of his soul; who keeps a constant guard upon all his thoughts, words, and actions; intrepidly withstands the most alluring temptations, and takes up his cross to follow Christ; this man cannot well be influenced by any thing but a strong sense of duty, and an undissembled conviction that he is bound to obey even the severest precepts of the gospel. His good actions are neither seen nor applauded of men. They are performed in secrecy and in silence, without ostentation, without reward, save only the approbation of that all-seeing God, who is witness to the bitter conflicts of his soul, and will one day make him ample amends in the sight of angels and of men.

Let it not, however, be supposed, that any thing here said is meant to depreciate that most heavenly virtue, charity, or to rob those that exercise it of that fair fame, that heartfelt satisfaction, and those glorious rewards hereafter, which cannot fail to recompense their generous labours. May every branch and species of benevolence for ever flourish and abound. May its divine and blessed influence spread continually wider and wider, till it takes in every creature under heaven, and leaves not one misery unalleviated, one grievance undressed. But all excellent as it is, let not this, let not any single virtue, engross our whole attention. Let us not confine ourselves to the easy, the delightful, the reputable works of beneficence, and neglect the other great branch of moral duty, SELF-DENIAL; no less necessary and important, but much more difficult, and which, therefore, stands in need of every possible argument in its favour to recommend and support it. Let us no longer make invidious and unjust distinctions between these two kindred virtues. In nature, in reason, in the sight of God, in the gospel of Christ, self-government is of equal value with social duties. They equally tend to the perfection of our own minds, and the comfort of our fellow-creatures. The same rewards are in Scripture promised to both; the same penalties are denounced against the violation of both; and there is so strict and intimate a union between them, that the cultivation or neglect of the one, must necessarily lead, and has, in fact, always ultimately led, to the improvement or depravation of the other. What then God and nature, as well as Christ and his apostles, have joined together, let no man dare to put asunder. Let not any one flatter himself with the hope of obtaining the rewards, or even escaping the punishments of the Gospel, by performing only *one* branch of his duty. Let him not imagine, that the most rigorous severity of manners can excuse him from the exercise of undissembled love to God and to mankind; nor, on the other hand, let him suppose, that under the shelter either of devotion or of benevolence, he may securely indulge his favourite passions; may compound, as it were, with God for his sensuality by acts of generosity, and purchase by his wealth a general licence to sin. Let him not, in short, content himself with being only half a christian. Let him visit, as often as he pleases, the fatherless and the widows in their affliction. Let his piety be fervent, and his faith sincere,

sincere. But let him, at the same time, take care, as he values his salvation, that he keep himself unspotted from the world.'

It gives us concern to observe the enlightened, liberal, and, on other occasions, candid author of these discourses, fostering the popular prejudices of the day, so far as to speak contemptuously of philosophy, and to represent it's spirit as opposed to the spirit of christianity. Genuine philosophy and genuine christianity can surely never be at variance: or, without a total perversion of the meaning of terms, can it ever be the duty of the pious christian 'devoutly to thank God that he is not a philosopher.'

ART. XXIV. *Subordination considered on the Grounds of Reason and Religion. A Sermon preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir W. Ashurst, Knt. on the 5th of August, 1794, being the Day of Affize. By the Rev. John Owen, A. M. Fellow of Corpus-Christi College, Cambridge. 8vo. 36 pages. Price 1s. Cambridge, Merrill; London, Cadell. 1794.*

IN this discourse the necessity of subordination in society is established, from the consideration that the constitution of power, and inequality of property and rank, are the natural consequences of that social union, into which men naturally form themselves for their common protection and security. The advantages arising from this subordination are shown to be more than an equivalent for that restraint, which is in the essence of civil government. The passions of men, the principle of self-importance, and narrow views of society, are pointed out as the principal causes, which obstruct in society the influence of subordination.

As effectual means of assisting and strengthening the impression of subordination upon the minds of men, it is proposed, that civil government be studied as the means of happiness; with a due attention to the real good resulting from our civil condition, to the end of government rather than the means, and to the universal imperfection of human institutions;—that revealed religion be studied, as affording peculiar assistances and inducements to the discharge of every civil and social duty;—and that regard be paid to those lessons, which the examples of other states hold out. As a specimen of the ingenious manner, in which this preacher vindicates, upon general principles, the existing institutions of society, and at the same time carefully avoids the discussion of particular questions of local policy, we shall copy his observations on the third obstruction to subordination from narrow views of society.

P. 19. 'Civil government is, in its history, the work of necessity; and the strength it possesses is in fact derived from the respective imbecillities of its individual members. Hence it is not in all cases easy to trace the origin of principles, which appear to depart from the simplicity of nature; or, to shew, by what progress of civil refinement, institutions of a complex and artificial nature have acquired their regular establishment. Yet such is however, to a certain degree, a necessary task for those, who

would avoid the evil of confounding wisdom with error, and of embracing or rejecting indiscriminately the one with the other. In the high and advanced state of civilization to which society is now arrived, a variety of artificial distinctions subsist, whose first appearance would subject them, with minds narrow and impassioned, to a harsh and opprobrious judgment.

Hereditary property, hereditary rank, hereditary power, are amongst the phenomena, which modern and improved society presents; and, the arguments by which their equity has been defended against the speculations of the new philosophy, have preponderated, in proportion as they have been sought in large and extensive views of civil society. But mankind are too apt to contemplate, individually, their own personal condition; and thus, to censure or applaud, according as objects are transmitted through this vicious medium. Hence distinctions from which themselves are removed, and revenues upon which they have no claim, are regarded as teeming with injustice and oppression, and purchased by the sacrifice of honour and conscience. The eye once closed to the interests of society, loses sight of all those comprehensive links, which connect in one system the distinct parts of the community; and upon which their bearings, their relations, and their end stand alone explained. Viewed indeed upon a narrow scale, all offends which comes not attended with its own recommendations; and hence it has happened, that folly and injustice have by turns been charged upon the best and most virtuous provisions of wisdom and policy. The imposition of a public burden, the enactment of a prudent law, the suppression of seditious councils, or the remuneration of public services, awaken the indignation of those, whom guilty fear has alarmed, or popular theories seduced. With such the progress to discontent is rapid.—Disgusted with the colours under which human governments thus estimated appear, they look within themselves, and find how disproportioned are the gratifications which society allows, to answer those demands which nature prefers. In examining the intrenchments which human policy has made upon natural liberty, they are scrupulous in ascertaining the abridgement it has suffered, without calculating how large a portion they have been suffered to retain; or estimating the strength of those sanctions, by which the residue is secured. The imprescriptible rights of their nature flash upon the mind; and all the reduction these have experienced, is placed to the usurpation of government. Thus, the sphere of enquiry being industriously narrowed, and all that could enlighten and instruct perversely rejected, the passions kindle into a flame of revolt; and condemn, in the paroxysms of revolutionary enthusiasm, all the distinctions of civil society, as so many instruments of mischief,—as so many fictions contrived to enslave mankind.

These general assertions may be admitted; and yet, upon applying them to particular cases, many difficulties may arise in determining, how far the intrenchments, which civil policy actually makes upon natural liberty, are necessary to accomplish the purpose of association; and consequently, how far complaints

and

and murmurs are the reasonable struggles of free citizens against oppression; or the culpable ebullitions of a discontented and seditious humour.

ART. XXV. *The necessary Limitation of the Right of private Judgment, on controverted Points of Theology. A Sermon, preached at the Primary Vifitation of the Right Rev. Lord Bishop of Norwich, holden at Stowmarket, on Wednesday, June 16, 1794; and published at the Request of the Clergy present. By Charles Davy, M. B. Rector of Creting St. Peter. 4to. 19 pages. Price 1s. Payne. 1794.*

THE right of private judgment is admitted by the author of this ingenious discourse to be universal, sacred, and unalienable; and it is not so properly to the right itself, as to the voluntary exercise of it, that he is desirous of prescribing limits. His design is, to discourage the practice of attempting to make the common people judges of the intricate questions of controversial theology, by furnishing them with commodious manuals of epitomized polemics. The pleas, on which this practice is grounded, are distinctly examined. In reply to the argument, that the language of Scripture is popular, not scientific; it is remarked, that the prophetic and poetical, and even the historical and moral books of the Old Testament are almost entirely above the level of the vulgar; that in the New Testament, beside the Revelation of St. John, there are in the epistles many things abstruse and obscure, beyond vulgar comprehension, and that even the historical and perceptive parts of the New Testament abound in allusions and metaphors, which, at this distance of time, and seen only through the medium of a translation, cannot be understood by ordinary readers without the help of an interpreter. A second plea for recommending to the common people the exercise of the right of private judgment on questions of controversy is, that plain good sense, and freedom from prejudice, are all that is necessary to enable a man to form his judgment. To this it is answered, that much knowledge and information is requisite in order to understand books written long ago in distant countries; and that it is in vain to expect freedom from prejudice among persons, the greater part, at least, of whose notions are necessarily the effect of prejudice. The conclusion, which the author draws from these premises, is, that, though a system of religious imposition is now impracticable, it is necessary for the common people, in some degree, voluntarily to yield to some person or persons implicit credit and obedience in religious matters; that the religion of a plain untutored man is to be, not a dry, cold, speculative belief laid up in his brain, but a warm vigorous sentiment dwelling in his heart; and that no articles of faith, or bodies of doctrine, ought to be received, till by the *general*, not universal, concurrence of the learned and enlightened, any thing is agreed upon as an improvement; when it may be regularly and safely inculcated under their authority.

This reasoning is plausible; but if it be not at the same time fallacious, if it be indeed true, that the common people must tak

the doctrines of christianity upon trust from somebody, it is also true that they must take their *religion itself* upon trust in the same manner, for it is at least as difficult, and requires as much learning and study, to form a judgment concerning the divine authority of the christian religion, as concerning the truth of any of those dogmas, which have been delivered by councils and assemblies of divines as articles of the christian faith. If the common people be not to endeavour to judge for themselves on religious subjects, according to the best lights they can procure, they must either throughout follow implicitly the teachers, under whom they happen to be born, which will make every man's religion an affair of geography; or they must examine and compare the respective merits of the several spiritual guides, who are ready to take upon them the direction of their faith and consciences; which would be a task of as much difficulty as to inquire, in the first instance, into the merits of their respective systems. The reasonable conclusions from the difficulties stated in this discourse as attending the exercise of the right of private judgment by the common people are, that it cannot be their duty to study the Scriptures further than they have capacity and opportunity for understanding them; that they can be under no obligation either to embrace or to reject any doctrine, the evidence of which they are incapable of examining; and that it is altogether absurd to expect from them a profession of faith in any of those metaphysical systems, which have been fabricated in the schools.

ART. XXVI. *A Sermon, preached in the Cathedral Church of Worcester, at the Music-Meeting, September 10, 1794.* By Robert Lucas, D. D. published at the particular Request of the Stewards and the Gentlemen present. 8vo. 28 pages. Price 1s. Robson.

THE importance of religion to social order and individual happiness, the utility of the christian ministry, the propriety of a liberal attention to the support and comfortable subsistence of the inferior clergy and their families, are the topics of this discourse. The sermon is well drawn up, and the preacher may be pronounced an able apologist for his profession. The immediate object of the sermon is, to obtain charitable contributions towards the relief of distressed clergymen, and the widows and orphans of deceased clergymen, of the dioceses of Worcester, Hereford and Gloucester; and to the benefit of this charity the profits arising from the sale of this sermon are devoted.

ART. XXVII. *The Last of the Righteous lamented and improved. A Sermon preached August the Tenth, 1794; to a Congregation of Protestant Dissenters, at Ebenezer Chapel, Leeds, on the Death of the Reverend William Price, their late Minister.* By Edward Parsons. 8vo. 29 pages. Price 6d. Matthews. 1794.

A POPULAR discourse, on orthodox principles, very properly adapted to the occasion. The author eminently possesses the happy art of amplification. A few obvious ideas are spread in short sentences, with frequent repetitions, through many closely printed



printed pages. The whole is embellished with elegant poetical quotations from Shakspeare, Young, &c.; and, as usual, on these occasions, a character of the deceased is subjoined.

**ART. XXVIII.** *The Psalms of David Methodized, being an Attempt to bring together (without the smallest Alteration) those Passages in them which relate to the same Subjects. For the Use of Churches and Families.* By Robert Walker, F.R.S. E. Senior Minister of Canongate, and Chaplain to the Chamber of Commerce of Edinburgh. 8vo. 154 pages. Price 2s. 6d. Edinburgh. 1794.

NOTWITHSTANDING the uncouth dress in which the Psalms of David appear in the scottish version, so strong is the power of habit, that it is still held in high estimation in the church of Scotland. The ingenious editor of this volume not only thinks it worth while to bestow upon this version the labour of a methodical arrangement, but gives such a preference of this miserable doggerel to the decent rhymes of a Tate and Brady, and even to the poetry of a Watts or Merrick, as to declare, that it neither is at present, nor ever shall be his wish, that the common version of the psalms should be set aside. The following detached stanzas will show at how humble a distance the mules retire from the church of North Britain.

Gods mercies I will ever sing  
And with my mouth I shall  
Thy faithfulness make to be known  
To generations all.  
Iniquities, I must confess,  
Prevail against me do:  
But as for our transgressions,  
Them purge away shalt thou."

Select portions are, in this compilation, taken from different psalms, and arranged under distinct heads, respecting the perfections of God, his worship, his law, &c.

**ART. XXIX.** *Letters on Missions; addressed to the Protestant Ministers of the British Churches.* By Melvill Horne, late Chaplain of Sierra Leone in Africa. 8vo. 144 pages. Pr. 1s. 6d. Bristol, Belgin and Rosser; London, Batten. 1794.

WE learn from the preface to this pamphlet, that the author lately went to Sierra Leone with the hope of doing something towards the establishment of a mission for the conversion of the natives; but after a residence of fourteen months, he returned to England, from a conviction, that he could not effect his purpose. The obstructions to his success being, however, chiefly of a personal nature, he is of opinion, that missions, properly conducted by associated bodies of clergy, might be extensively useful; and he writes these letters, apparently under the influence of an ardent zeal for the cause of religion, to excite a more general attention to this great object. Mr. H. reviews the history of missions, from the society for this purpose in the church of England,

England, from the moravians, methodists, baptists, and roman catholics, and finds, on a general estimate, that all the missions united have not made one hundred thousand converts to christianity. Nevertheless he is of opinion, that the good work ought to be prosecuted, and in several letters discusses the questions concerning the most eligible way of carrying into effect the design of these missions, and concerning the necessary qualifications of missionaries. His idea is, that no mission ought to be undertaken with a smaller number than ten or twelve missionaries; and to support the expence of various missions to different parts of the globe, he thinks a sum not less than 50,000 *per annum* ought to be expended upon the design. Before so large a sum will be voted by parliament for this purpose, the wisdom of the nation will doubtless deliberate upon the previous question, whether missions of this kind be likely to diffuse the knowledge of uncorrupted christianity, and the benefit of pure religion through the world. The author treats the subject rather with the precipitate ardour of an enthusiast, than with the deliberate coolness of a judicious friend to truth and virtue. M. D.

## LAW.

**ART. xxx.** *The Charge delivered by the Right Honourable Sir James Eyre, Lord Chief Justice of his Majesty's Court of Common Pleas, and one of the Commissioners named in a Special Commission of Oyer and Terminer, issued under the Great Seal of Great Britain, to enquire of certain High Treasons, and Misprisions of Treason, within the County of Middlesex, to the Grand Jury at the Sessions House on Clerkenwell Green, on Thursday the 2nd of October, 1794. Published at the Request of the Grand Jury. 4to. 22 pages. Price 1s. Payne. 1794.*

THE inhabitants of every free country, wisely jealous of their rights, have always examined with a careful, and even a suspicious eye, the conduct of their magistrates. In England in particular, the proceedings of the judges presiding in state prosecutions, originating in the name of the crown, but directed by the discretion of the ministry, have always been canvassed, with a degree of boldness suited to the importance of the occasion, and the danger accruing from novel doctrines and positions, unsanctioned either by law or precedent. It is perhaps owing to this circumstance, that the charge now before us has been the subject of general conversation, and that some of the opinions therein contained have excited a considerable degree of animadversion.

The chief justice begins by stating to the grand inquest, that the occasion of the present commission is 'that which is declared by a late statute, namely, "that a traitorous and detestable conspiracy has been formed for subverting the existing laws and constitution, and for introducing the system of anarchy and confusion which has so lately prevailed in France;" A CRIME OF THAT DEEP MALICIOUSNESS which loudly calls upon the justice of the nation

to interpose, "for the better preservation of his majesty's sacred person, and for securing the peace, and the laws and liberties of this kingdom."

The learned judge then proceeds to state such parts of the statute, 25 Edward III, as have any probable relation to the business of the day. He allows, that a considerable degree of jealousy has prevailed on the subject of prosecutions for high treason; and that jurors and judges ought to feel an extraordinary anxiety, that prosecutions of this nature should proceed upon solid grounds.

We learn from such men as the great sir Matthew Hale, and sir Michael Foster, that not only acts of *immediate and direct* attempt against the king's life are overt acts of compassing his death, but that all the *remoter steps* taken with a view to assist in bringing about the actual attempt are equally overt acts of this species of treason; 'for,' says sir J. E., "*the entering into measures which, in the nature of things, or in the common experience of mankind, do obviously tend to bring the life of the king into danger, is also compassing and imagining the death of the king;*" and the measures which are taken will be at once evidence of the compassing, and overt acts of it.'

'If,' adds he, 'a conspiracy to depose or to imprison the king, to get his person into the power of the conspirators, or to procure an invasion of the kingdom, involves in it the compassing and imagining of his death, and if steps taken in prosecution of such a conspiracy are rightly deemed overt acts of the treason of imagining and compassing his death; need I add, that if it should appear that IT HAS ENTERED INTO THE HEART OF ANY MAN, WHO IS A SUBJECT OF THIS COUNTRY, TO DESIGN TO OVERTHROW THE WHOLE GOVERNMENT OF THE COUNTRY, TO PULL DOWN AND TO SUBVERT FROM ITS VERY FOUNDATION THE BRITISH MONARCHY, THAT GLORIOUS FABRIC, which it has been the work of ages to erect, MAINTAIN, and support, *which has been cemented with the best blood of our ANCESTORS;* to design such a HORRIBLE RUIN AND DEVASTATION, WHICH NO KING COULD SURVIVE, A CRIME OF SUCH A MAGNITUDE THAT NO LAWGIVER IN THIS COUNTRY HATH EVER VENTURED TO CONTEMPLATE IT IN ITS WHOLE EXTENT; need I add, I say, that the complication and the enormous extent of such a design will not prevent its being distinctly seen, that *the compassing and imagining the death of the king is involved in it, is in truth of its very essence.*'

In the very next paragraph his lordship however allows, that this is not high treason within the purview of the statute of Edward III, by which we are governed; although according to his syllogistic mode of defining crimes, he has stated it as 'the greatest of all treasons;' and in the succeeding sentence, it is once more considered as questionable.

While speaking of the associations for the reform of parliament, the chief justice makes use of the following very liberal language relative to the freedom of inquiry:

'All

'All men may, say all men must, if they possess the faculty of thinking, reason upon every thing which sufficiently interests them to become objects of their attention; and among the objects of the attention of freemen, the principles of government, the constitution of particular governments, and above all, the constitution of the government under which they live, will naturally engage attention, and provoke speculation. The power of communication of thoughts and opinions is the gift of God, and the freedom of it is the source of all science, the first fruits, and the ultimate happiness of society; and therefore it seems to follow, that human laws ought not to interpose, nay, cannot interpose, to prevent the communication of sentiments and opinions in voluntary assemblies of men; all which is true, with this single reservation, THAT THOSE ASSEMBLIES ARE TO BE SO COMPOSED, AND SO CONDUCTED, AS NOT TO ENDANGER THE PUBLIC PEACE AND GOOD ORDER OF THE GOVERNMENT UNDER WHICH THEY LIVE, &c.' After putting a number of possible cases, his lordship intimates, that 'the project of a convention of the people' may be the leading fact laid before the grand inquest in evidence; and he soon after observes, that it is even fitting, that 'a new and a doubtful case should be put into a judicial course of inquiry, that it may receive a solemn adjudication, whether it will, or will not, amount to HIGH TREASON, in order to which the bills must be found to be true bills.' He then trusts, that the necessities of the present hour will not demand, that the law of misprision of treason should now be carried into execution, and finishes in the confident expectation, that the grand jury will be directed to those conclusions, which 'MAY CLEAR INNOCENT MEN FROM ALL SUSPICION OF GUILT, BRING THE GUILTY TO CONDIGN PUNISHMENT, PRESERVE THE LIFE OF OUR GRACIOUS SOVEREIGN, SECURE THE STABILITY OF OUR GOVERNMENT, AND MAINTAIN THE PUBLIC PEACE, IN WHICH COMPREHENSIVE TERM IS INCLUDED THE WELFARE AND HAPPINESS OF THE PEOPLE UNDER THE PROTECTION OF THE LAWS AND LIBERTIES OF THE KINGDOM.'

With all due deference to the high authority whence this charge originated, it cannot be denied, that sir James Eyre has broached new, and consequently alarming doctrines relating to the law of treason; that his allusions to what may have occurred in any other kingdom are perhaps calculated rather to bias, than to instruct a grand jury; and that the publication of such a charge, previous to the trials of the persons so frequently alluded to, was unadvised, and might have proved highly prejudicial.

The person who superintended the press has been very indiscreet, in making so free an use of capitals and italics; as a number of the passages are marked in such a pointed manner, as to exhibit the eagerness and solicitude of a young barrister, rather than the matured, considerate, and solemn reasonings of a venerable judge.

ART. XXXII. *Curfory Strictures on the Charge delivered by Lord Chief Justice Eyre to the Grand Jury, October 2nd, 1794. First published in*

*in the Morning Chronicle, October 21. 8vo. 52 pages. Price 1s. Eaton. 1794.*

THE author of this very animated and interesting publication introduces himself to the notice of the reader, by maintaining it to be one of the first privileges of an englishman, and one of the first duties of a rational being, 'to discuss with perfect freedom, all principles purposed to be enforced upon general observance, when those principles are first disclosed, and before they have yet, by any solemn and final proceeding, been made part of a regular established system.' He asserts, that the chief justice, in his late charge to the grand jury, has delivered many new and extraordinary doctrines on the subject of high treason, a crime clearly defined by the statute 25 Edward III, 'a law sanctioned by the experience of more than four centuries, and though it has been repeatedly attacked by the encroachments of tyrannical princes, and the decisions of profligate judges, englishmen have always found it necessary, in the sequel, to strip it of mischievous appendages and artificial glosses, and restore it to its original simplicity and lustre.'

Much praise is here given to the preamble of the chief justice's address, as containing the language of a constitutional lawyer, a sound logician, and a temperate, discreet, and honest man; but when he launches out into the unexplored ocean of 'new fangled treasons,' the author alters his tone, and asks, if reasonings be to be adduced from the axioms and dictums of moralists and metaphysicians, and men to be convicted, sentenced, and executed on these. Are men to be punished for a crime which no law describes, and which no precedent or adjudged case ascertains, at the arbitrary pleasure of the administration for the time being? Such a miserable miscellany of law and metaphysical maxims, he adds, would be worse than if we had no law to direct our actions, as the law in this case would be a mere trap to delude us to our ruin, 'creating a fancied security, an apparent clearness and definition, the better to cover the concealed pitfalls with which we are on every side surrounded. Chief-justice Eyre is by no means unaware of the tremendous consequences, that would result from such an administration of criminal law; when he first speaks of the novel treason of conspiring to subvert the monarchy, he expressly asserts, that the statute by which we are bound has not declared it to be such; and surely that, 'which no lawgiver has ever ventured to contemplate,' can never be construed into treason, till all law is annihilated, and all maxims of jurisprudence are trampled under foot and despised.

David Hume, 'an author well known to have been sufficiently favourable to the prerogative,' has observed in the case of lord Strafford, which is minutely applicable to the present, that with regard to this guilt, 'an endeavour to subvert the fundamental laws, the statute of treason is totally silent; and arbitrarily to introduce it into the fatal catalogue, is itself a subversion of all law; and under colour of defending liberty, reverses a statute the best calculated for the security of liberty, that was ever enacted by an english parliament \*.'

The remainder of the charge, we are here told, is made up of 'hypothesis, presumption, prejudication, and conjecture; there is scarcely

---

\* *Hist. of England, Vol. vi, chap. 54, p. 403.*

a single line that is not deformed with such phrases as 'public notoriety,' 'things likely,' 'purposes imputed,' 'measures supposed,' and 'imaginary cases.' All this is suggested to have arisen from a want of sufficient ground for crimination against the prisoners; and here the learned judge is accused 'of reasoning, not forward, from general rules of action to the guilt or innocence of particular men, but backward, from actions already performed to the question, whether or no the prisoners shall fall under such or such provisions of law.' Secondly,' says our author, 'by this perverted mode of proceeding, he completely pre-judges the case of the prisoners. He does not proceed, as a judge ought to proceed, by explaining the law, and leaving the grand jury to fix its application upon individuals; but leads them to the selection of the individuals themselves, and centres in his own person the provinces of judge and accuser. It may be doubted,' the author has chosen to add, 'whether, in the whole records of the proceedings of England, another instance is to be found of such wild conjecture, such premature presumption, imaginations so licentious, and dreams so full of sanguinary and tremendous prophecy.'

In appendix, No. 11. it is observed, that the object of the ten days interval, allowed to the persons accused, between the delivery of the indictment and list of witnesses, and the day of trial, is 'completely defeated in the present instance. 1. Because one indictment of nine counts is preferred against twelve defendants; although it be well known, that several of these counts will not be attempted to be proved against the majority of the prisoners, each of whom is left to pick out as he can, 'the articles which the sobriety or the wantonness of accusation may think proper to allege against him;' 2. in the same manner, one list of witnesses is delivered to all, and this list consists of more than two hundred persons. The scheme of overwhelming a prisoner with a 'cloud of witnesses,' is said to have been first broached by the prime minister on the eighth of april, 1793. Something extremely irregular is also hinted respecting the mode of striking the grand and petty juries on the present occasion, and to this remark, we are sorry to observe, that no satisfactory answer has hitherto been given.

In respect both to this charge, and the allegations relative to the conduct of a great judicial magistrate, we think that a public inquiry ought to be instituted; for it has been well observed by a very elegant writer, that a free people ought never to suffer an invasion of their political constitution, however minute the instance may appear, to pass by without a determined persevering resistance: 'one precedent,' says he, 'creates another. They soon accumulate and constitute law. What yesterday was fact, to-day is doctrine. Examples are supposed to justify the most dangerous measures; and where they do not suit exactly, the defect is supplied by analogy.'

**ART. XXXII.** *Observations on the Law of Treason, wherein it is attempted to be shewn, that conspiring to levy War is not Treason by the Law of England.* 8vo. 44 pages. Price 1s. 6d. Johnson. 1794.

THIS well timed pamphlet is addressed to the public at large, rather than to the profession. The author deprecates the idea of stretching the law of treason beyond its just limits, and inculcates

cates a salutary jealousy of venal lawyers, and temporising judges. He contends, 'that conspiring to levy war must be included in the rabble of constructive treasons, which the statute (25 Edw. III.) was intended to put to flight;' and he seems to lament, that the punishment denounced by Justinian 'against those rash civilians, who by *false glosses*, and *interpretations*, should endeavour to pervert the meaning of his laws,' had not been adopted in our municipal code, and insisted on those, who have endeavoured to pervert the principles of our jurisprudence.

After a variety of remarks on the gross impolicy and injustice of irregular and extrajudicial proceedings in conducting state prosecutions, he concludes as follows: 'shut your ears against those deceitful counsellors who would have you disorderly in defence of order, and violate the laws in support of their authority. They present to you the horrid, ghastly image of licentiousness, in all the exaggerations of caricature, with a view of frightening you into despotism. But impress upon your minds this momentous truth, which the whole course of historical experience uniformly attests, that despotism is licentiousness, and licentiousness is despotism. They are fundamental, invariable laws in our human system, wisely ordained by the great contriver of this, and every other system of being, that the power which knows no bounds shall know no security; that the prince who violates the laws against his subjects, shall teach them to violate them against him; that if he extends his pretensions, they will enlarge their claims; and when once the established system of law and usage is broken up, and the boundaries of right and wrong become undeterminate, to day the sovereign may be upward, and congratulate himself in the success of his schemes; but the vortex which he has set in motion, shall whirl him down, and sink him, perhaps for ever.'

**ART. XXXIII.** *A calm Inquiry into the Office and Duties of Jurymen in Cases of High Treason; with seasonable Remarks. Earnestly recommended to their Attention in the present Crisis.* 51 pages. Price 1s. Jordan. 1794.

THE 25th of Edward III is here very properly considered as the 'great land-mark of treason;' and it is asserted, that this statute, in both letter and spirit, is so plain and intelligible, that it cannot easily be mistaken or misconstrued. Judges are by it prevented, according to sir Matthew Hale, from 'running out into constructive treasons;' but it is greatly to be lamented, that they have often overstept the bounds affixed to them by this great lawyer.

Jurymen are warned not to condemn men as traitors, for a crime to which no punishment has been affixed by law; they are advised to banish all terror and alarm from their breasts; and they are reminded of the noble stand repeatedly made by english juries in behalf of the constitutional rights of the subject, 'in opposition to every species of delusion, and all attempts of undue influence.'

**ART.**

ART. XXXIV. *A Warning to Judges and Jurors on State Trials; being an Abstract from an ancient Lilliputian Chronicle; which shews how a Chief Justice was executed in Virtue of his own Conclusions, and how the Grand Vizir afterwards hanged himself in despair.* 8vo. 50 pages. Price 6d. Eaton. 1794.

THE ancient constitution of Lilliput, we are told, was a masterpiece of human wisdom, but having been successfully invaded by treacherous ministers, and time-serving judges, 'the lilliputian colonies were driven to insurrection, and lost to the mother country; wars undertaken for frivolous, and even criminal causes, drained the best blood of Lilliput; pensions and places were bestowed upon those who supported these ruinous measures, and withheld from all those who remonstrated; the land and property of every kind was accumulated by the rich, and all the public burdens thrown upon the backs of the starving and industrious poor.'

In addition to this, the decisions of the magistrates were regulated by policy, rather than by law; peace-officers became disturbers of the public peace; and every wish for amendment was repressed by certain interested men, who talked of sentencing their enemies, 'according to the mildspirit of the lilliputian code, first to be hung up alive, then cut down alive, and then cut *up* alive.'

If we should ever be cursed with such a minister as 'Pshaw Alum,' we trust that he will experience a similar fate.

#### EAST INDIA AFFAIRS.

ART. XXXV. *An Answer to Mr. Prinsep's Observations on the Mocurrery System.* By Thomas Law, Esq. 8vo. 72 pages. Price 1s. 6d. Faulder. 1794.

MR. LAW, whose former work on the rising resources of Bengal has been already noticed by us [see *Analyt. Rev.* Vol. XII, p. 207], here enters into a very able and interesting defence of the *mocurrery* system, of which he has always been the advocate, and may indeed, in some measure, be termed the author. In direct opposition to Mr. Prinsep, who has compared the ryot to the negro slave of the West Indies, he affirms, that being now emancipated from arbitrary and oppressive *cesses*, 'he is in every respect as free as the cultivators of Great Britain.'

Lord Cornwallis, on his arrival in India, found the rights of the native proprietors annulled 'by a hasty decision of the revenue board;' and we behold one of its members, in the true style of oriental despotism, telling the plundered zemindar, 'that to petition at that period was to disobey!' The late governor general, whose heart had not been rendered callous either by the base whisperings of avarice, or a long intercourse with oppression, restored to the zemindars their property; but at the same time wisely controlled their despotism, by abolishing torture of 'every kind,' ordeal trials, 'which were in general by putting the hand into burning oil, or into a pot containing a most venomous snake,' and also the imposition of fines, tolls, marriage fees, &c.



- This great and beneficial improvement in the polity of our asiatic dominions, like the attempts at reform in our own country, was attacked by the ignorant on account of it's novelty, and by those interested in perpetuating abuses, on account of the check that it afforded to their rapacity. o.

ART. XXXVI. *A Sketch of the Debate that took place at the India House in Leadenball-Street, on Wednesday [Thursday] the 9th of October Inst. on the following Motion of Wm. Lybington, Esq. "That a general Court be held on the 23d Instant, to take into Consideration an Address to his Majesty, expressive of the firm Determination of this Company to give every Support in their Power, to the Government of the Country, at this arduous Crisis, and particularly to express a Wish to raise and clothe three fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's Military Establishment in India, now in Europe, may be employed in those Regiments, subject to his Majesty's Approbation."* By William Woodfall. 4to. 36 pages. Price 1s. 6d. Debrett. 1794.

ART. XXXVII. *The adjourned Debate which took place at the India House in Leadenball Street, on Thursday October 23, 1794, on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the public Service.* Reported by Wm. Woodfall. 4to. 58 pages. Price 2s. Debrett. 1794.

WE have classed these debates together, being both on the subject of addressing his majesty, to express the firm determination of the company to give every support in their power to the government of the country at this arduous crisis, and particularly to express a wish to raise and clothe three fencible regiments to serve in his majesty's european dominions. This motion was brought forward by a proprietor, who possesses a large share in the old shipping interest of the company, and was formerly in opposition to the measures of government, but made a convert by terror of the french, or fear of reform in the method of hiring ships for the company \*. As one of the company's bye laws directs, that no motion shall be made in a general court to grant any sums of money out of the company's cash, without at least fourteen days previous notice being given; the motion on the 9th of october was, that the court would meet again on the 23d, to take the subject into consideration. This, however, did not satisfy some of the more zealous, who, considering that *bis dat qui citis dat*, proposed to vote for the three regiments immediately, as in such an emergency as the present, a bye-law ought to be no impediment. Observing, that the success of the french was owing to the promptitude of their measures: that delays at all times were dangerous, and who would think of deliberating, when the enemy was at the door? that the danger to the East India company was imminent, for if those hungry dogs should make Holland their prey, what could next excite their avidity more than the

\* For an account of the shipping interest, see Flott's Letters, &c. also Analyt. Rev. Vol. xv, p. 523, 524.  
VOL. XX. Z

immense riches of the company? They ought therefore to prepare for their own defence, and to assist the state with all possible alacrity, and not to wait for dry forms—a fortnight's delay might be ruinous. It being however suggested, that the passing of decrees by acclamation was one cause of the evils which that *wretched country*, France, now endures; and that there were considerable doubts of the legality of the proposed measure; whence it would look rather inconsistent to follow a declaration of their attachment to the constitution of the country by a breach of their own laws, and perhaps of those enacted by the legislature—for these reasons the motion was adjourned.

In the interval, the opinions of counsel had been taken respecting the legality of the company's raising three regiments. These were decidedly against it; as an act of the legislature had specifically appropriated the whole of the company's annual receipts. Various other objections were also made by those who opposed the measure. The emergency of the present crisis was again urged by its supporters, and the imperious aspect of the times, before which smaller considerations ought to give way. That the company, being in a greater state of prosperity than it had ever experienced, ought to set a great example to other opulent corporate bodies to come forward. In this view of the subject all objections were insignificant. A director observed, that they were so in point of number, being only a positive act of parliament against the measure, and an empty purse. However, as the address only expressed a *wish* to raise and clothe three regiments, it was ingeniously remarked, *that* could not be illegal, as the company did not say they would do it *per fas aut nefas*, but that they would if they could—and it was recommended to the directors to take such measures, in concert with his majesty's ministers, as should enable them to carry their wish legally into effect. With this happy explanation, the address was voted unanimously, and the directors appointed to present it to his majesty.

In the interval between the meeting of the general courts, the two following pamphlets were published, to urge the court of proprietors to vote the proposed address without hesitation.

Mr. Woodfall has reported these debates at considerable length, and, as far as we can recollect, with great accuracy; though many of the speeches are certainly much better in his dress, than as they were originally delivered.

ART. XXXVIII. *An Address to the Proprietors of East India Stock, on the Subject of addressing his Majesty; to express their Wish to support the Constitution, and to raise three fencible Regiments, for the present Service of the State.* 8vo. 24 pages. Price 1s. Miller.

ART. XXXIX. *An Address to the Proprietors of East India Stock, &c.* By Anti Carmagnol. Price 1s.

THE first of these is written with some spirit, and might have saved several of the speakers in the latter debate a considerable waste of time and words. The second was better adapted for the idle column of a newspaper. One argument is, however, curious. It had been observed, that whilst any part of the 500,000l. per annum, payable by act of parliament to the public, remained undischarged, the grant for

raising three regiments would be only so much taken from the sum the company are engaged to pay. 'Admitting,' says this writer, 'that the state is no gainer, and the company no loser, from making this grant, why then hesitate either to lend or give the public that, which, upon such grounds, is acknowledged to be no more than their own?' If this statement be true, government are certainly much obliged to the gentlemen who brought forward this motion, for their patriotic intentions. They have voted to apply a sum of money to raise troops for the present service of the state, and for the eventual service of the company, which money, without their interference, would have been paid into his majesty's exchequer, to be applied to such exigencies as the wisdom of his ministers might direct. This is surely showing their loyalty in a cheap manner. But we have little doubt, that this cannot be the case; if all the receipts of the company be appropriated by act of parliament to specific purposes, the proprietors undoubtedly mean either to subscribe of themselves an extra sum per annum for those regiments, or to raise such additional sum on the collective credit of the company: for none of those, who supported the motion, could possibly wish for the surreptitious praise of having stepped forth to assist their country at this arduous crisis, if they in fact only offered to the public what was already its due.

A. D.

## AMERICAN AFFAIRS.

**ART. XL.** *An Address from William Smith, of South Carolina, to his Constituents.* Philadelphia, printed; London, reprinted for Debrett. 8vo. 28 pages. Price 1s. 1794.

MR. Smith here justifies himself from the aspersions of those, who affirmed, that 'he had advocated the cause of the british nation, and vindicated her piratical conduct.' Were the charge true, he allows, that no reproach could be too harsh for such treachery. He asserts, that his opinions relative to the commercial intercourse between America and Great Britain were founded upon national grounds, totally unconnected with the present jealousies; and that such of his speeches as had given offence were previous 'to the instructions of the 6th November, and the condemnations under them in the West Indies.' He allows, 'that the public irritation' had been 'roused by the algerine captures, the indian war, the detention of the ports, and the spoliation of their vessels:' but he, and they who acted with him, deemed it more politic to suspend resentment, until 'the ports and harbours should be fortified, the arsenals well supplied, the military establishments augmented, and the militia made more effective.'

A minister plenipotentiary having been sent to Great Britain, he thinks it the duty of all good men, to forbear from any acts which may frustrate the negotiation: but should it fail to procure redress, 'it will then,' he says, 'be the duty of every good citizen, to hazard his life and fortune in avenging his country's wrongs.'

This address abounds with much good sense, but it is painful to behold a republican founding his own consequence on his *wealth*, and attempting to confute his enemies by adverting to their *poverty*.

ART. XLII. *The American Calendar, or United States Register, for the Year 1794.* 12mo. 187 pages. Price 1s. Philadelphia, printed: London, reprinted for Debrett.

THIS very useful publication contains an abstract of the constitutions of the various states of America, an account of their boundaries, extent, population, representatives, magistrates, &c.

#### POLITICS.

ART. XLIII. *Political Papers, chiefly respecting the Attempt of the County of York, and other considerable Districts, commenced in 1779, and continued during several subsequent Years, to affect a Reformation of the Parliament of Great Britain.* Collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. 3 Vols: 8vo. About 520 pages each. Price 1l. 1s. in boards. Johnson. 1794.

THE populous and extensive county of York has long evinced a spirited and uniform attachment to the cause of freedom. The nobility, clergy, and gentry assembled in the year 1745, and entered into an association for the defence of the existing government, against the partizans of divine, indefeasible, hereditary right; in 1769 and 1770, the freeholders made a vigorous stand against the flagrant usurpation of the house of commons, in the case of the Middlesex election, which was at length crowned with success; and in the year 1779, commenced their strenuous exertions in order to effect a reformation in the house of commons.

The three volumes now before us contain a satisfactory account of the long continued struggle relative to a meliorated representation. The following passage from the preface will afford a correct idea of the contents, in the author's own language: 'The collection of political papers now offered to the public contains a transcript from the books of the Yorkshire committee, of every material resolution passed by that body of men, and by their sub-committee, from the appointment of the committee at a general meeting of the county of York, in the year 1779, to the close of its labours in 1784; also a similar transcript from the minutes of the proceedings of the first and second meeting of deputies, in the years 1780 and 1781; also accounts of the resolutions and debates at several meetings of the county of York, and other counties, the metropolis and other cities, &c., in the year 1779, and the six subsequent years, republished from accounts published at the time by authority from those meetings; also letters and other pieces selected from the correspondence of the Yorkshire committee. With these papers are connected several addresses, &c. published by the constitutional society in London, accounts of

several debates in parliament on the proposed reform of the representation of the people, and some other papers relative to that subject. To these pieces are prefixed some preliminary papers respecting the association proposed at a meeting of the county of York, in the year 1745, by that truly venerable clergyman, Thomas Herring, archbishop of York; also papers respecting the proceedings of two meetings of the same county, in the year 1768 and 1769, held in opposition to the power which the house of commons had then lately assumed; by their mere vote to incapacitate from sitting in that house, John Wilkes, esq., a gentleman legally qualified and regularly elected by the freeholders of Middlesex to represent them in parliament, and to place in his seat another person, for whom a minority of votes had been given; with an account, by John Wilkes, esq., of the renunciation of that illegally assumed power by the house of commons, in the year 1782.—These papers are contained in two volumes, forming the first, and in size, if not in every other sense, the most considerable part of the present publication.

‘The third volume contains the editor’s correspondence with the committees of Edinburgh and Stirling, in the years 1783 and 1784, with several papers received from the committee of Edinburgh respecting the better regulation of elections in the royal burghs of Scotland; also; the resolutions of several meetings held in London, Edinburgh, and Glasgow, in the years 1788 and 1792, for the purpose of promoting improvements in the elections of the counties and royal burghs of Scotland, and a general reformation of the parliament of Great Britain; also, the editor’s correspondence with the volunteers of Ireland, in the year 1783; his correspondence with many private gentlemen of Yorkshire, and several members of parliament, in the year 1779, previous to the meeting of the county of York in that year; and his correspondence with sir G. Savile, the earl of Shelburne, Dr. Benjamin Franklin, and other respectable persons, on subjects connected with the proposed reformation of parliament: to which are added, an appendix; the editor’s defence of Dr. Price, and the reformers of England; his letter to the right hon. William Pitt, in the year 1793; and an account of the proceedings, and other papers of the society of the friends of the people, in the year 1792, &c. These papers, the last excepted, being a portion of the editor’s separate correspondence, and of his publications, as a private unauthorized individual, form a moiety of the second part of the intended collection; to complete it, the editor’s correspondence with the right hon. William Pitt, and several other persons, will be published at a future period, and with other papers will be comprised in the fourth and last volume.’

The attention of the county of York seems to have been roused by the joint efforts of a few respectable and independant country gentlemen, entirely unconnected with either of the great leading parties in parliament. Their first object was to present a petition, desiring the house of commons to inquire into, and correct the gross abuses in the expenditure of the public money;

to reduce all exorbitant emoluments ; to rescind and abolish all sinecure places and unmerited pensions, and to appropriate the produce to the necessities of the state.

At the second meeting of the county in 1780, a bolder measure was attempted, which went at once to the root of the evil. This was an association for effecting a reform of parliament, by procuring more frequent elections, and a more adequate representation of the people. Here the efforts of the ' great whig aristocracy,' who had joined them on the first plan, suddenly ceased. They had no objection to bridle the power of the king ; but they would not consent to enlarge, or rather to restore the franchises of the people. It is but justice, however, to except the late earl of Effingham from this censure ; and also the marquis of Lansdowne, who, notwithstanding an affected delicacy about the use of his name, seems to have been uniformly steady in his wishes for an amended representation. The duke of Richmond also was so strenuous on this subject, previously to his appearance in office, that he objected to the treaty entered into between a great personage and the marquis of Buckingham, merely because there was no specific agreement included in it, relative to a parliamentary reform. As to Mr. Pitt, he most willingly gave his own individual vote in favour of his former propositions ; but his influence as a minister has been reserved for questions of a more equivocal tendency.

It appears from the papers now under our consideration, that the deputies from sixteen counties, three cities, and two boroughs were unanimous in their censure of the very inadequate representation of the people that prevailed then, and is unhappily continued to the present day. Unfortunately, however, for this country, they did not act in unison ; some were for triennial, others for annual parliaments ; a number of individuals were anxious for an extension of the elective franchise to copy-holders, and wished to extinguish, by means of a sum of money, the franchises of the rotten and corrupt boroughs, while they supplied the places of their owners, or purchasers, by means of 100 members added to the counties ; not a few, on the other hand, asserted the right of universal suffrage, contending that this, added to annual parliaments, was the ancient constitution of the kingdom, the far greater part of the people having been disfranchised by 8 Henry vi., which limited the right of election for knights of the shire to forty shilling freeholders, while the 6 William and Mary was the first regular act for extending the continuance of parliament to the space of three years.

In the report of the sub-committee of Westminster, dated may 27, 1780, (Vol. 1, p. 228,) we find one or two passages, which bear so manifest an allusion to the sentiments of some of the societies of the present day, that we shall transcribe them :

' The prevalence of evil in the present hour proves the prevalence of error ; and it does not require any extraordinary degree of sagacity in the politician and philosopher to discover, that the primary error, and the fruitful source of the many evils which

which we feel, consists in a departure from fundamental principles, in the present constitution of the commons' house of parliament; in consequence of which, it is no longer obedient to the will, or speaks the language of the great constituent body of the people. Every application, therefore, for the redress of the present grievances of the nation, that shall be made to a body of men no longer under the influence of their constituents, but on the contrary, uniformly acting in subserviency to the views and interests of the crown, must of necessity be unsuccessful; and from the natural effect of disappointment on the human mind, will probably impair the vigour of every future exertion.

Political truth, like the moral feelings of the soul, is plain and simple; it recommends itself powerfully to the general sentiment—and when unveiled in its intrinsic purity, will assuredly call forth the animated exertions of millions in its support. An equal representation of the people in the great council of the nation, annual elections, and the universal right of suffrage, appear so reasonable to the natural feelings of mankind, that no sophistry can elude the force of the arguments which are urged in their favour: and they are rights of so transcendent a nature, that in opposition to the claim of the people to their enjoyment, the longest period of prescription is pleaded in vain. They were substantially enjoyed in the times of the immortal Alfred; they were cherished by the wisest princes of the norman line; they form the grand palladium of our nation; they ought not to be esteemed the grant of royal favour, nor were they at first extorted by violence from the hand of power; they are the birth-right of englishmen, their best inheritance, which, without the complicated crime of treason to their country, and injustice to their posterity, they cannot alienate or resign: they form that triple cord of strength, which alone can be relied on to hold, in times of tempest, the vessel of the state.

The fourth and last volume of this very interesting collection is, as we understand, in the press, and will speedily be published: the present work will then contain a complete history of the struggle of a numerous and respectable body with the tide of corruption, and at one and the same time hand down to posterity the names of the virtuous and intrepid men, who have persevered in the contest; and of the base and mean apostates, who have been seduced by the smiles of power, or the hopes of emolument, to abandon those principles, by which they had solemnly pledged themselves to abide.

ART. XLIII. *Suite de l'Etat de la France, &c. Sequel to the State of France in May 1704.* By the Count de Montgaillard. 8vo: 98 pages. Price 1s. 6d. Harlow. 1794.

We have already taken notice of a former publication by the same author, of which the present is evidently intended as a continuation\*.

---

\* See *Analyt. Rev.* Vol. xix, ps. 411.

After attacking the translator of his first pamphlet, and those who have objected to his indiscriminate censure on the french nation, the count de M. terms every one the enemy of society, who would talk of peace until the jacobins have been exterminated from the face of the globe. He at the same time assures us in his preface, that the *excess of their misfortunes* has at length opened the eyes of his countrymen, who loudly accuse the members of the convention, as the authors of their slavery and distress; and that, a few vain citizens in the capital excepted, they would willingly prefer the old government to the constitution of 1789.

He acknowledges however, that a number of wonderful changes have been produced in the course of a few months. The committee of public safety could never have dreamed in march last of the successes since obtained by the armies of the republic; the bloody reins of revolutionary government were about to drop from their hands; eleven deputies, seven generals, the heads of the war department, of the revolutionary army, and of the commons of Paris, had all fallen on the scaffold, and the language of discontent was every where prevalent. Their guilty hopes were founded solely on the exhausted finances, and the expected divisions of the allies, and they have not been altogether mistaken: but in addition to this, Flanders and Brabant have been invaded, and conquered; the frontiers of Holland are become the boundaries; of France and the colours of the triumphant tyrants are unfurled on the banks of the Rhine and the Scheldt.

He allows, that 850000 effective soldiers are now fighting the battles of France, of which no less than 103000 have been furnished by Paris alone, which city has already lost 56200 of its inhabitants, and of these 2164 perished in one engagement. At the same time he asserts, that the allies have in reality no more than 560000 to oppose them, including 50 or 55000 cavalry, badly mounted, and still worse accoutred. Should the convention at length succeed in their efforts against the combined powers, and should their arms and their principles invade and preserve Holland, they will then be enabled to execute all their projects; they will then think themselves sure of the empire—that is to say, of the devaluation of the universe.

In respect to finances we are told, that the whole country may be considered as being at the disposal of the committee of public safety, the hangman as the sole paymaster, and the property of the victims who crowd the scaffolds, as a continual fund for guaranteeing the emission of paper money. In the month of march there were eight milliards, one hundred millions of *assignats* in circulation, and this will be increased to ten before the conclusion of the year, which in addition to six registered in the *grand livre*, will make the debt of the republic exceed the sum of fifteen milliards. In consequence of the frequent executions of the creditor of the state, their number is here said to have been reduced from 260000 to 90000, and the public debt has accordingly experienced a proportionable diminution. The circulation of gold, silver, and copper coin is not forbidden, but these metals are all buried under the surface of the earth.

Collot-d'Herbois, Lindet, Amar, Geoffroy, Tallien, and Legendre, are represented as men venal in the extreme. The manners of the people are stated to be extremely corrupt, but the instances here adduced will perhaps only excite the ridicule of the *profane*; such, for example,



example, as overturning a few wooden saints, and dressing up an ass in a pontifical vestment, &c.

The republic has taken possession of the seasons, and even of the days of the week; it has changed the order almost generally established on the earth, and employing every where that decimal calculation, so congenial to the human mind on account of its simplicity, it has ordained that the days shall henceforth consist of 10 hours, and the hour of 100 minutes; that the month shall contain 30, and the year 360 days. It has appointed five whole days to celebrate its errors and its crimes. It was that man, who seemed condemned to experience the plaudits of the modern theatre, that epistolary intriguer, whom a little vain glory and much gold had seduced, it was Fabre d'Eglantine conceived the idea of a new admeasurement of time, and imposed that calendar on her, of which he himself reckoned but a few moments. This *hejra* of crime and folly was concerned during one of those orgies, in which the deputies consume their nights. It was first proposed to give the name of Venus to the month of may, and that of Bacchus to september, but in spite of La Harpe, and Chenier, the genius of the *sans-culottes* got the better of these amiable allusions, and of that poetry of antiquity, which created new weeks and months; and they have now obtained appellations, which do not belong to any language.

After paying many compliments to the bravery of the inhabitants of *La Vendee*, who appear however, from their implicit attachment to their priests and their nobles, to be at once ignorant and superstitious, the author gravely assures all those individuals, who do not wage war against the jacobins, that they will perish by the revolutionary tribunals.

We are told in the postscript, that Bentaolle formed the project of dethroning Robespierre in the month of april; and that he was instigated to it by the execution of Herault de Séchelles, who was his intimate friend, and of Danton and Camille des Moulins, whose masculine characters at once astonished and commanded the respect of their colleagues. Although Robespierre and St. Just have perished, 'the remaining heads of the hydra are equally venomous,' and Levestre and Delmas are represented 'as the two most dangerous men now in the convention.'

Were the subjugation of France any longer a problem, the solution of it might be found in these pages; for amidst a cloud of prejudice and exaggeration, it is not difficult to perceive, that the new republic wields a mass of power infinitely more likely to crush all opposition, than to be overcome by the disjointed, separate, and puny efforts, with which it has now to contend.

ART. XLIV. *The Prospect before Us!!! or The State of France in the Month of August 1794; in Reply to Montgaillard's State of France: to which are added, Reflections on the Expedience and Necessity of an immediate Peace with the French Republic.* By Horatius Publicola. 8vo. 124 pages. Price 2s. 6d. Eaton. 1794.

THIS is an answer both to the state of France in may [see our Rev. Vol. xix, p. 411.] and the preceding article. In it the count de Montgaillard is here treated as an 'impostor;' and such of the emigrants 'as plotted at Coblenz, and at Pilnitz, the disasters and misfortunes

misfortunes of their own country and of Europe in general,' are accused of the basest and most perfidious intentions.

The present war is considered as impolitic, if not unjust; and it is predicted, that if we pursue the present 'career of blood,' our glory and our fame will be eclipsed for ever.

'Oh!' exclaims the author, 'had the trident of Neptune always been *Albion's* pride, and the sole object of her just ambition, how happy would be her sons, how blest her trade, how reputed her name!!! Those floating castles, and her brave seamen, so neglected in peace, and so valiant in our wars, are the only hopes of extricating her from the dangers that threaten her shores!!! Why has Britannia ever been induced to attempt to crush millions of emancipated slaves, after the fall of that despot, whose intrigues and artifices had always annoyed the prosperity of this isle, and wrested, one might justly say, a whole world from her! Did not the emancipated gaul, abjuring the vices and deceit of his former government, vow everlasting friendship and sincerity to the british nation, if the latter would not join the despots leagued against the liberties of *France*, and against mankind in general? Did the english ministers accept those proffers of friendship, or reject them with scorn and contempt? Did those ministers treat the french ambassadors with that respect which was due to the representatives of a great nation, or did they treat them with insignificant haughtiness and silly pride? Did they not threaten the french government in the most insulting tone of language? Did they remain at peace with the Republic, or commence secretly hostile preparations by land and by sea, combine with Austria and Prussia, and insist upon dictating laws to that whole nation in her own domestic concerns?—Did they not order the french minister to quit England by that unprecedented act, styled the Alien bill, which by virtue of the law of nations can never extend to any diplomatic agent? Did not the english ministers send large sums of money out of the country to subsidize Sardinia, Prussia, Hanover, and Hesse Cassel, and to engage those states to furnish them with auxiliaries to act against France? Is there any man who is capable of pointing out any essential benefit which this nation has derived from this strange expenditure of the public money? Is there any well-informed being that does not plainly see, that the conduct of ministers has been (forbearing to apply harsher epithets) both improvident and devoid of good policy in the management of the present war?'

A speedy peace is pointed out as the grand *panacea*, for the cure of all our ills.

ART. XLV. *The Necessity of continuing the War, and the Dangers of an immediate Peace.* Translated from the French of Le Comte de Montgaillard. 8vo. 68 pages. Price 2s. Crosby. 1794.

THE pretended dangers arising to all the kings of Europe from an immediate peace are here assiduously pointed out. The french *affairs* would in that case be circulated every where, and the most inviting examples would be held out to all subjects. A civil war, we are told, ought to be engendered in the bowels of the new republic, and Great Britain is advised to levy an army of emigrants, in order 'to carry the monarchy into France, and place it in that land where it will never perish.'

We have already taken notice of some of the writings of the same author \*, and cannot but shudder at beholding a man so callous to, all the feelings of humanity, as to sit down and coolly meditate a torrent of blood, which must flow from the veins of his own countrymen.

**ART. XLVI.** *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "I bat unless the Monarchy of France be restored, the Monarchy of England will be lost for ever." In a Letter addressed to the Right Hon. Thomas Skinner, Lord Mayor of the City of London. Contents: Brissot's Reason for recommending to France a War with England, as stated by him in the Presence of the Writer, at a Dinner Party in Paris, 1792. Allied Powers outwitting one another. Empress of Russia's secret Policy respecting Poland explained. Manners and Conduct of the French Soldiery, when not on Duty described. Allied Powers, their present unhappy Situation stated. A War against French Absolutism considered as preposterous. British Fisheries and Agriculture strongly recommended. The Monarchy of England considered as perfectly secure, notwithstanding the French have re-established their Republic. Peace recommended at this Time, as a Measure on which the future Prosperity of this Country depends. 8vo. 76 pages. Price 2s. 6d. Bell. 1794.*

MR. PITT is here blamed for having asserted 'with unblushing arrogance,' that with 'the throne of a Capet, expires the fair inheritance of the Brunswic line: ' on the contrary it is confidently asserted, that although France should continue a democratic state, this country would retain all it's partiality towards monarchy. Much and perhaps just censure is bestowed on monsieur, 'that gossamer of the aristocratic tribe,' count d'Artois, the prince of Condé, Mr. Calonne, &c. for raising up enemies against their native country; on the late king of France for his perjury; and on the allies, for attempting to partition those territories, which they pretended 'to re-conquer for the lawful owner.'

The author assures us, that he himself learned from Brissot, that that statesman was alarmed at the very idea of a 'neutrality' on the part of England, as it would have given her a monopoly of the whole trade of Europe, and enabled her to act at a more convenient period, and with infinitely greater effect against the new republic.' That the minister fell into the snare, spread for him by the crafty frenchman, is greatly to be lamented.

After briefly stating the enormous losses experienced by the emperor, the kings of Prussia, Sardinia, &c. and asserting that the contest is now hopeless, the author presents us with the following very liberal speculation relative to the future government of France:

'The French have, in the course of their revolution, surmounted so many difficulties; called forth the energies of the human mind, and directed them to the accomplishment of things, which former ages had considered far beyond the sphere of man's ability, that we are lost in a contemplation of their powers, and it becomes a matter of some difficulty for any man to say with certainty at this hour, what it is

---

\* See Analyt. Rev. Vol. XIX, p. 411,

they cannot do. We have known armies composed chiefly of men educated in, and immediately taken from agricultural pursuits, vanquish the most numerous and best disciplined troops, that were ever trained to slaughter their fellow beings. We have known their commanders taken from the shop, the desk, and even from the post-horse, conduct their legions to battle with all the skill of the most experienced generals, and baffle the utmost exertions of men long educated in the science of military tactics, and possessing a reputation in the science of war, not inferior to the most illustrious *cut-throats* of antiquity.

\* We have known a fortress surrender to the french arms, 200 miles from Paris, and the intelligence travel to the capital, at the rate of 180 miles in 47 minutes. We have known children, who had not breathed a dozen summers, weeping at being refused to share in the dangers of a siege \*, and bursting the restraints of paternal tenderness, fly into the trenches almost choked with the slain, and drowning the cries of the dying with shouts of *Vive la republique, vive la nation*. We have known whole companies of women contend with their husbands for the post of danger † in the day of battle, after the combat bury the dead with military honours, and then march to their camp with all the regularity of the most experienced veterans.

\* We have known that when a scarcity of powder was felt throughout the nation, their store of saltpetre was exhausted; the inventive faculties of the people were wonderfully exercised, that in the course of but a few months a quantity was obtained, more than sufficient to supply a million of men, during the whole course of the most active campaign. All these things we have known, and various other matters accomplished, which in former ages would be deemed chimerical. Now then, my lord, can it be possible for any man to say, that a people accomplishing such prodigies, shall notwithstanding fail in the formation of their government? Rather let us suppose, and let us hope, that whatever system they may adopt, they may experience its advantages, and their posterity enjoy those blessings, which for so many centuries were denied to their forefathers, by the unfeeling and cruel hands of arbitrary domination.

The author very justly considers an attempt to root out 'atheism in France as abominably ridiculous,' as Mr. Pitt's *croisade* against 'french jacobins.' He desires us to look at home, and asks, if it be decent for 'a lord spiritual' to be in possession of 10,000l. per annum for doing nothing, while a welch curate is obliged to preach a sermon in the morning, ten miles distant from his cottage, for a couple of shillings, and is impelled, by the wants of a perhaps numerous family, 'to play the fiddle' for sixpence in the afternoon.

This pamphlet abounds with many just, although severe, remarks on the folly of subsidizing the petty german despots, who coolly calculate heads, arms, and legs at so many 'banco crowns;' and unfeelingly stipulate, 'that three wounded men should be reckoned as a dead one,' while the agents of these 'carcase-butchers' carefully examine the men after an action, 'and charge to the last scratch.'

Our fisheries and agriculture are pointed out as the proper objects of attention; and it is earnestly recommended to the people, to sup-

\* \* Laundrecie,

† † Bellegarde,

plicate the throne for peace, 'and for the removal of those ignorant and insatuated men, who feeling neither shame, compunction, or remorse for all the miseries they have heaped upon us, DARE now to talk of prosecuting the war.'

ART. XLVII. *Good Sense: Addressed to the British Nation, as their prominent, and peculiar Characteristic, in the present awful Crisis, or War of social Existence; exhibiting the actual and eventful State of various Nations.* By John Stewart the Traveller. 8vo. 124 p. Price 2s. 6d. Owen. 1794.

We have already noticed two former productions of this very eccentric 'traveller \*'; and are ready to confess, that the present does not yield to either of them in point of singularity.

The preface contains a dissertation on 'good sense,' a definition of which, we are told, would render the same benefit to happiness, as the discoverer of the compass has done to commerce. Until some future artist shall contrive 'the perfect machine' capable of this, the author's own instructions may serve to form 'a temporary approximator.' 'Good sense,' then, according to him, 'is that operative energy of cogitation, which in its examination of objects, looks back on past ages, to find experience, and judge of cause; looks round to all possible relations to find comparison, and judge of theory, and predicament; and looks forward to future ages, to find analogy, and determine consequences or effect.' In short, 'its goal of operation' is formed from the following axioms:—'to effect the greatest possible good by the least possible evil—to hold end and principle immutable in theory, and rule and means pliable in predicament.'

The work itself commences with an enumeration of the amazing effects produced during the present age, by individual writers. One pamphlet, called 'Common Sense,' 'seduced America to a disastrous separation from it's metropolitan empire,' and ensured 'the imminent jacobinical revolution, which now threatens that precocious republic; another, entitled 'the Rights of Man,' has intoxicated the 'irreflective part of the british community,' and poisoned the minds of the 'inhabitants of great cities,' by theoretic doctrines, 'calculated for the perfectibility, and not the predicament of civil society.'

To roll up again 'the descending stone of licentious liberty, and replace it on the mountain of system,' is the arduous task here attempted by the author.

'I have travelled,' says he, 'over the most interesting parts of the globe, to study mankind, and to discover the source of moral action and moral truth. I have lived in habits of intimacy with all nations, by which I have acquired that moral euchrasis, divested of all pecuniary egotistical interest; all influence of vanity or fame; all partial attachment of country; all irrefragable habitude of associated ideas. Conscious of the unity of self and nature; that virtue is nothing but the identification of individual and universal good in time and eternity; that wisdom is the knowledge of self, and its relation with the integer of existence, my mind is as strong and pure to conceive, as my language is

---

\* See Analyt. Rev. Vol. xviii, p. 442, and Vol. xix, p. 69.  
energetic

energetic to express those philanthropic and instructive ideas, which may conciliate the great mass of mankind to support the inequalities of condition, as the efficient, and only means of general happiness or universal good.'

After stating 'civil power, adapted to the progress of civil knowledge,' to be the only 'matrix of human perfectibility;' and asserting, that no evil, of whatever magnitude, provided it arise out of 'systematic government,' can equal the calamities occurring 'on the revolutionary assumption of active sovereignty, by the great mass of an unqualified population;' Mr. S. enters into a review of what he terms 'the present political state of all civilized nations.'

In this country, 'a quadruple alliance of good sense, patriotism, property, and power' has taken place; the people have deposited their rights upon 'the throne,' and the king has delivered his 'sceptre' into the hands of an armed yeomanry.' In Denmark, 'the pigmy lord paramount of the northern ocean,' a young prince is accused of submitting the public expenditure to public examination; and is recommended to tolerate a 'liberal press,' controlled however by 'a committee of censors.' Sweden is likely to be ruined, on account of the licentiousness fostered 'by a man of liberal, but irreflective mind.' In that 'polar country,' where nature seemed to have transplanted a 'scion of civil or british liberty,' it is asked, why licensers have not been appointed to guard the press? Russia is governed by a sagacious, and 'benevolent prince;' but there too the government has committed a great mistake, 'viz. generalizing the administration of justice by participating its authority among the people.'

The author, who wishes to embrace 'the universality and eternity of good,' rejoices, that 'the critical and important locality of the russian empire' is placed in the hands of 'a female man,' who seems sensible of her own 'divinity,' or 'high energy of effect to operate in the only intelligible sphere—sensitive nature.' In Poland, the king, 'like many irreflective democrats and revolutionists, judged of others by himself;' he has however amply expiated his 'liberal mistake,' by furnishing a most instructive example, 'on the graduated scale of political error.'

The 'nick-named republic' of Genoa is on the point of destruction, 'from the ural fraternization of french ochlocracy.'

Tuscany is marching towards the enemy sword in hand, 'with a poignard under its cloak, to stab its own commanders.'

Of Geneva, Mr. S. says, 'the sound of liberty and equality, from the ram's horns of jacobinism,' has 'erased this Jericho to its foundation;' this little state, is likely to become the 'holocaust' of discord. In Holland 'the plebeian fordid souls of dutch citizens (pieces of base metal, stamped with the image of manhood) have at length been roused from their prostrate attitude of praying to their strong boxes.'

As to America, 'the administration of justice and policy is conducted with a turpitude that would disgrace the annals of a french revolutionary government. In the courts of law, 'chicane appears with such effrontery, that induces indignation to look with a venial regard on the corruption of italian tribunals.' Washington, 'the paragon of american patriotism,' is 'at the head of a plantation of slaves.' This 'paraclete of liberty,' who would be exceptionable as a 'juryman' in England, 'is the only centre of light, heat, and attraction,

traction, to this centrifugal heterogeneous mass of population; and it is predicted, that when this 'meteor,' which in America is a 'sun,' though in England it would be but an 'ignis-fatuus,' shall set, 'the western world will be involved in the darkness of chaos, and must wait its re-creation from the advent of metropolitan power from the east.'

Mr. S. now lays down a variety of positions, equally novel and extraordinary: he thinks, that 'the plenary liberty of the press' should be permitted in the greek language alone; and that 'all theoretic speculation upon moral perfectibility, (latin meeting with some indulgence),' should be subject to a censor; this he enforces in a proclamation 'in the name of our common integer nature.'

'Light,' says he, 'must not be presented, in its own effulgence, to weak mental optics; it must come through a refrangible medium. The courtier must carry the conversation of the sovereign to his own table, accompanied with accommodating commentaries. These are related by the lord's beef-eater to the house steward, with new predicamental comments; these descend to the house-keeper's room, with adapted comments; from hence they descend to the kitchen, from the kitchen to the stable, and from the stable to the street, operating upon every mind with an influence suited to their respective stations, through the medium of appropriate comments.' After insisting on the excellence of this new plan of national education, he insinuates the propriety of the 'free citizen' making 'a temporary surrender of his privileges,' in order 'that the main spring of civil mechanism (sovereign power) may operate without any embarrassment, to preserve the motion or life of universal civilization.' If a committee of censors of the press produce not the desired effect, he fears the great paladium of liberty, 'juries,' whom he accuses 'as incapable to temporize with public exigency,' must be also 'partially suspended,' and a revolutionary tribunal, under the appellation of 'commissaries,' appointed to try all crimes against the state, 'while the present war of social existence continues.' He next warns the people against 'foreign bipeds,' and even against the doctrines propagated 'in foreign accents,' by the natives of Scotland and Ireland; and he above all things exhorts the king 'to unsheath the sword of civil power, to use it with awful rigour, and to throw away the scabbard.'

We now take our leave of this 'tenant of eternity,' without offering a single animadversion on his labours, lest we should be accused of intending 'to rack the soil, and by precipitation of predicament recoil the progress of perfectibility.' He shall escape from us in perfect safety out of 'nature,' by the 'postern gate of death;' well aware that we cannot contend with an author, who expects 'no pullulation, no plant, no fruit in his present identity;' and conscious that the efforts of our 'criticism' would tend only 'to form a smoked lens for the feeble optics of the awakening mind, to gaze upon meridian truth.'

ART. XLVIII. *Dialogues between a Reformer and an Anti-Revolutionist.* 8vo. 77 pages. Price 1s. 6d. Stockdale, 1794.

ALMOST every great political question, at present agitated in this country, is canvassed and decided in these dialogues. It will not be expected, that we should enter into the examination of the author's reasoning on such numerous topics. We shall barely mention the leading

leading points, which this anti-revolutionist undertakes to establish, against his antagonist the reformer, a mere man of straw, set up for no other purpose but to be knocked down. According to this profound politician, all men have by nature equal rights, because they have no rights at all; power and right are synonymous terms: with respect to established governments, the maxim *fides est servanda* is the grand principle of society, paramount to *salus populi*: such a reform in parliament, as would render the house of commons independent, is dangerous, because it would cripple the power of the crown, and lead to republican government: it is an abuse of terms to say, that the parliament is not at all times independent of the crown, because every man *may* vote according to his conscience if he choose so to do: in parliament, that unanimity which is necessary for the conducting of business cannot be procured, such is the perverseness of human nature, without influence and patronage: the evil of expensive establishments, taxes, and pensions, is remedied by the consequent spending of the money among those who are to pay it: political wisdom requires, that able and honest men should be excluded from public offices, because they do not believe the thirty-nine articles; nevertheless, a church establishment is no further necessary, than as a provision for teaching the people sound morality, and as a support to the crown.

From the preceding heads of argument, the reader will perceive what he is to expect from this writer; and it might be unnecessary for us to take further notice of this pamphlet, than to express our idea of it in general terms, as a flimsy, shallow, and ill-written performance. But we cannot resist the temptation of giving our readers a short specimen of the author's talents, and turn of thinking concerning religion, in the following passage.

P. 48.—*A.* I profess myself incapable of judging on which side truth lies: opinion always concerns itself about things that cannot be known, and generally about things that are quite indifferent whether known or not.

‘*R.* Did you never read the thirty-nine articles?’

‘*A.* I cast my eye over them once, but I did not clearly comprehend their meaning: they seem to go to points of faith rather too abstruse for common minds.

‘*R.* But is it reasonable that the disbelief of abstruse points should be a bar to any man's advancement in life?’

‘*A.* With respect to matters of faith, this is my opinion; that all those who read diligently, and study and examine the several articles, will believe no more than brings conviction to their understanding; and as understandings vary, so will faith: but as to the bulk of mankind who think it a duty to profess a belief in all they are ordered or taught to believe, and who never examine or think upon the subject, it matters very little to them whether there are thirty-nine articles, or 300 times that number.

‘*R.* But this is no answer to my question.

‘*A.* All I can say is, that were a new set of articles, or a new test to be made; possibly the clergy of the present day might make it less difficult to the consciences of some men than it is at present.

‘*R.* Then if I understand your meaning, you think that there ought to be a test for the sake of preserving unanimity in councils, but that the test should be altered.

‘*A.* No;



\* A. No; the very contrary is my meaning: I think matters of faith should not be disturbed, since the first idea that springs in my mind when the clergy or church alters the articles of faith is, that what was true last century, must be true in this century, and that if man can make the same thing true or false, the whole system must be of human contrivance. When Luther and Calvin shook popery, they shook the whole fabric of the christian religion a little: an ordinary man would say—If I have been wandering fifty years in an error, what security have I that I am now in the right path? I had human conductors before, and I have human conductors now.

Alas! poor Luther and Calvin! What have ye not to answer for, in beginning a reformation, which, in shaking popery, shook the whole fabric of the christian religion a little?

ART. XLIX. *The Evidence summed up; or, a Statement of the apparent Causes and Objects of the War.* 8vo. 40 pages. Price 1s. Eaton. 1794.

IN this pamphlet, which is drawn up sensibly, and with perspicuity, the author, after a general review of the conduct of the minister from his first appearance on the political theatre, to the commencement of the french revolution, enters upon a statement of facts, to show, that the war was on the part of the british court unnecessarily undertaken; that in carrying it on, material deviations from the principles of the constitution have occurred; and that, in the issue, it is likely to prove highly injurious, if not totally ruinous, to this country. In conclusion, the following pointed censure is directed against the minister, for having declared, that the worst disasters were preferable to a peace until the government of France is changed. P. 34.

'In this opinion,' says the author, 'he may be sincere, since that government, having experienced his duplicity, would perhaps refuse to treat while he continues in administration, and require his dismission as an earnest of our sincerity. He may too determine to continue the war for another motive, more pardonable in him, but not less fatal to us, the dread of investigation, and of consequent condign punishment. That this nation would contentedly see him retain his sinecure places, is not likely: this conclusion I think the public voice would require; but this done, that it should continue implacable against him, is unnatural: for those that have suffered alone, and not done an injury, may harbour a temporary resentment; they are usually mollified by the first concession; and it is the man who has committed an aggression that cherishes a continued hatred to the party he has injured, because he dreads the resentment he is conscious of meriting. From this motive a minister may think 'the worst disasters;' may think foreign invasion and internal war, preferable to peace: but as our gracious sovereign can have no such inducement—as he can have no wish contrary to the interest of his people, it may be hoped that he, if France makes such a requisition, will not refuse compliance, nor, on that account, defer to negotiate, until we are compelled to what we may now voluntarily, and therefore creditably, adopt. Since the expectation of conquest can no longer be indulged, and since negotiation must finally take place, to what purpose is the effusion of blood to be prolonged?

prolonged?—It has appeared that the war was unfought by France, that England, and her allies, were the aggressors. It will then be a wise and honourable policy, to acknowledge that we have been deceived—to let concession and restitution be our own voluntary act, and not to procrastinate them until they are compelled from us by invasion and national bankruptcy. Let us acknowledge the french republic in manly and explicit terms; and by making a tender of full and complete restitution of what we have gained from her, as the price of peace, prove that we are not actuated by the desire of plunder, nor parties to the confederacy against the rights of nations at Pilnitz.'

The author concludes with recommending, as the only means of saving this country, the correction of errors and abuses in administration, and the restoration of the constitution to it's true principles as expressed in the bill of rights, which declares, that 'elections of members of parliament ought to be free and frequent.'

ART. L. *Virtues of Hazel; or, Blessings of Government.* By Thomas Thomas, A. B. 8vo. 33 pages. Price 1s. Eaton. 1794.

THE author of this pamphlet appears to have had large experience of the virtues of hazel, and to be well read in it's mysterious powers. When he was a little boy, and used to spell to his mother out of Reading made Easy, his father, who it seems was fond of power, often terrified him by brandishing his sceptre, a hazel rod. As he advanced in learning, for he appears to be a great scholar, the charm of the hazel rod still followed him; and he read, in legendary lore, of the miraculous power, with which this instrument, in the bloody hand of St. Patrick, destroyed all the fiends, and serpents, and noxious animals, that once infested Ireland. And now, powerfully impressed with the romantic notion of the virtues of hazel, he seizes the rod out of the hand of his pedagogue, and repays upon his back, sevenfold, the discipline he himself has formerly received. Without discovering the least remainder of respect for his old master, he belabours him and all his ushers, most unmercifully; and has even the audacity to tear down the rules of the school from the wall, and to kick about the floor the good old books, in which, from a child, he had been instructed. If the reader would know more concerning the virtues of hazel, he must have recourse to the pamphlet.

O. S.

ART. LI. *Pièces Authentiques relatives à la Detention du Baron D'Armfelt, &c. Authentic Papers relative to the Detention of the Baron d'Armfelt, who was demanded to be delivered up by the Court of Naples.* 8vo. 32 pages. Price 1s. White. 1794.

THE conspiracy, real or pretended; of the baron d'Armfelt, is involved in much mystery; and, like a number of other modern accusations, requires a considerable degree of faith, if we be to believe it in the extent, which the court of Stockholm has been pleased to insinuate. It is true, indeed, that the supposed culprit was one of the creatures of Gustavus III, who, after overturning the liberties of Sweden, perished by the hand of a noble; but it is scarcely credible, notwithstanding the powerful protection of a great northern princess, that, during his embassy in Italy, he could become so formidable as to endanger

endanger a revolution, that must have put an end to the government, and, perhaps, the life of the duke regent.

The first of the state papers contained in this collection is the copy of a letter from Charles, duke of Sudermania, to the king of the two Sicilies, dated Stockholm, december 5, 1793; intimating, that he had sent the baron de Falmquist, his aide-de-camp general, and commander of a ship of the line, on purpose to arrest the baron d'Armfelt, the swedish minister at Naples, on account of a heinous crime against the state; and he requests the intervention of his majesty, in order that he may be seized with the necessary secrecy and dispatch. This was accompanied by a letter addressed to general Acton, the prime minister, craving his assistance.

No. 3 is a copy of the declaration of the court of Sweden. In this the court of Naples is accused of a very extraordinary and offensive conduct, 'which, however, quadrates but too well with the other contradictions, which characterise an age equally fertile in crimes, as in knowledge, and which, on this very account, will appear an enigma to posterity.' The king of the two Sicilies is stated to have granted his protection, and bestowed his countenance on the baron d'Armfelt, 'a state criminal,' to whom he afforded an asylum in his capital, and even in the palace of the grand master of his household, in open contempt of the rights of legitimate sovereigns, and the just and friendly requisitions of his swedish majesty. Nay, a sentinel was placed at his door, in order to ensure his personal safety; and when he at length fled to Vienna, he is reported to have lodged in the house of the ambassador of the court of Naples, at the imperial, royal, and apostolic court.

'Providence has entrusted the king of Sweden with sufficient power to maintain the glory and honour of his crown, and even to procure the just satisfaction which is due to him'; but notwithstanding this, he wishes the king of the two Sicilies to adopt the necessary means to repair the affront; and reminds him, 'that whoever protects traitors, exposes himself to fall a victim to their attempts.'

The 'risposta,' or reply from the court of Naples, to the court of Sweden, is of a very extraordinary nature. In the first place, the attempt to arrest the baron within the Sicilian territories is considered as a violation of the right of nations; and in the next, Piranesi, the swedish agent at Rome, is accused of having sent three assassins, headed by a noted ruffian, from that capital, in order to make away with him.

By way of rejoinder to this, the swedish declaration states, that it was unnecessary to send so far as Rome for assassins; as it is well known, that the services of a sufficient number may be readily purchased at Naples.

We think it extremely impolitic for these courts to expose each other's nakedness, at this very critical period. o.

BOOKS FOR CHILDREN AND SCHOOLS.

ART. LII. *Evenings at Home; or the Juvenile Budget opened. Consisting of a variety of Miscellaneous Pieces, for the Instruction and*

*and Amusement of Young Persons. Vol. IV. 12mo. 156 pages. Price 1s. 6d. half bound. Johnson. 1794.*

In announcing a fourth volume of the *Evenings at Home*, we are very sure, we shall communicate a welcome piece of intelligence to many parents, who have already experienced the utility of this publication; and to many young readers, to whom the former volumes have afforded a variety of rational entertainment. The authors go on, with that fertility of invention, correctness of taste, and solidity of judgment, which have so often been displayed on former occasions, to furnish young people with new stores of valuable instruction, and to impress upon their minds useful maxims of conduct, by amusing and interesting stories.

The scientific part of this volume consists of pleasing lessons in chemistry, natural history, and philosophy. There are two conversations on metals; a third on umbelliferous plants; and a fourth to explain, in a familiar way, why the earth moves round the sun. The object of another admirable piece, entitled "*Eyes and no Eyes, or the art of Seeing*," is to illustrate the wisdom of preserving the attention always awake for new information or amusement; and to show, that the superiority of knowledge, which one man acquires above another, depends chiefly upon the difference between the man who walks through the world with his eyes open, and him who walks with them shut. In another dialogue, on the question, "what are animals made for?" young people are instructed to form a right estimate of the value of existence in inferior animals; and to understand the principle, on which the destruction of one order of animals by another is a part of the general economy of nature.

The moral and sentimental pieces in this volume are, *Perseverance against Fortune*, a story admirably contrived to teach the value of patient fortitude in bearing up against misfortune, and of steady perseverance in the midst of difficulties and discouragements;—*The price of a Victory*, happily adapted to check the exultation, with which news of victory is commonly received;—*Good Company*, in which the different ideas, annexed to this term by different persons, are well illustrated;—*The Kid*, a pretty tale, by which a mother instructs her daughter to take care how she sets her heart upon *rovers*;—*How to make the best of it*, in which this useful lesson is pleasantly taught;—*Difference and Agreement*, or *Sunday Morning*, exhibiting an instructive example of agreement in benevolence, in the midst of difference in opinion. Beside these prose pieces, the young reader is treated with a humorous tale in verse, entitled, "*The Dog baulked of his dinner*," the moral of which is, "think yourself sure of nothing, till you have it."

The piece entitled "*The price of a Victory*" contains so seasonable a lesson to men and women, as well as to boys and girls, that we shall not be thought to treat our readers as children, if we copy it. P. 51.

"Good news! great news! glorious news!" cried young Oswald, as he entered his father's house. We have got a complete victory

victory, and have killed I don't know how many thousands of the enemy; and we are to have bonfires and illuminations!

' And so, said his father, you think that killing a great many thousands of human creatures is a thing to be very glad about.

' *Of.* No—I do not quite think so, neither; but surely it is right to be glad that our country has gained a great advantage.

' *F.* No doubt, it is right to wish well to our country, as far as its prosperity can be promoted, without injuring the rest of mankind. But wars are very seldom to the real advantage of any nation; and when they are ever so useful or necessary, so many dreadful evils attend them, that a humane man will scarcely rejoice in them, if he considers at all on the subject.

' *Of.* But if our enemies would do us a great deal of mischief, and we prevent it by beating them, have not we a right to be glad of it?

' *F.* Alas! we are in general little judges which of the parties has the most mischievous intentions. Commonly they are both in the wrong, and success will make both of them unjust and unreasonable. But putting that out of the question, he who rejoices in the event of a battle, rejoices in the misery of many thousands of his species, and the thought of that should make him pause a little. Suppose a surgeon were to come with a smiling countenance, and tell us triumphantly that he had cut off half a dozen legs to day—what would you think of him?

' *Of.* I should think him very hardhearted.

' *F.* And yet those operations are done for the benefit of the sufferers, and by their own desire. But in a battle, the probability is, that none of those engaged on either side have any interest at all in the cause they are fighting for, and most of them come there because they cannot help it. In this battle that you are so rejoiced about, there have been ten thousand men killed upon the spot, and nearly as many wounded.

' *Of.* On both sides?

' *F.* Yes—but they are *men* on both sides. Consider now, that the ten thousand sent out of the world in this morning's work, though they are past feeling themselves, have left probably two persons each, on an average, to lament their loss, either parents, wives, or children. Here are then twenty thousand people made unhappy at one stroke on their account. This, however, is hardly so dreadful to think of as the condition of the wounded. At the moment we are talking, eight or ten thousand more are lying in agony, torn with shot or gashed with cuts, their wounds all festering, some hourly to die a most excruciating death, others to linger in torture weeks and months, and many doomed to drag on a miserable existence for the rest of their lives, with diseased and mutilated bodies.

' *Of.* This is shocking to think of, indeed!

' *F.* When you light your candles, then, this evening, *think what they cost.*

' *Of.* But every body else is glad, and seem to think nothing of these things.

' *F.* True—

• *F.* True—they do *not* think of them. If they did, I cannot suppose they would be so void of feeling as to enjoy themselves in merriment when so many of their fellow-creatures are made miserable. Do you not remember when poor *Dickens* had his leg broken to pieces by a loaded waggon, how all the town pitied him?

• *Of.* Yes, very well. I could not sleep the night after for thinking of him.

• *P.* But here are thousands suffering as much as he, and we scarce bestow a single thought on them. If any one of these poor creatures were before our eyes, we should probably feel much more than we now do for all together. Shall I tell you a story of a soldier's fortune, that came to my own knowledge?

• *Of.* Yes—pray do!

• *P.* In the village where I went to school; there was an honest industrious weaver and his wife, who had an only son, named *Walter*, just come to man's estate. *Walter* was a good and dutiful lad, and a clever workman, so that he was a great help to his parents. One unlucky day, having gone to the next market town with some work, he met with a companion, who took him to the alehouse and treated him. As he was coming away, a recruiting serjeant entered the room, who seeing *Walter* to be a likely young fellow, had a great mind to entrap him. He persuaded him to sit down again and take a glass with him; and kept him in talk with fine stories about a soldier's life, till *Walter* got fuddled before he was aware. The serjeant then clapt a shilling in his hand to drink his majesty's health, and told him he was enlisted. He was kept there all night, and next morning was taken before a magistrate to be sworn in. *Walter* had now become sober, and was very sorry for what he had done; but he was told that he could not get off without paying a guinea smart-money. This he knew not how to raise; and being likewise afraid and ashamed to face his friends, he took the oath and bounty money, and marched away with the serjeant without ever returning home. His poor father and mother, when they heard of the affair, were almost heart-broken; and a young woman in the village who was his sweet-heart, had like to have gone distracted. *Walter* sent them a line from the first stage, to bid them farewell, and comfort them. He joined his regiment, which soon embarked for Germany, where it continued till the peace. *Walter* once or twice sent word home of his welfare, but for the last year nothing was heard of him.

• *Of.* Where was he then?

• *F.* You shall hear. One summer's evening, a man in an old red coat, hobbling on crutches, was seen to enter the village. His countenance was pale and sickly, his cheeks hollow, and his whole appearance bespoke extreme wretchedness. Several people gathered round him, looking earnestly in his face. Among these, a young woman, having gazed at him a while, cried out my *Walter*! and fainted away. *Walter* fell on the ground beside her. His father and mother being fetched by some of the spectators, came and took him in their arms, weep-

ing

ing bitterly. I saw the whole scene, and shall never forget it. At length the neighbours helped them into the house, where *Walter* told them the following story.

"At the last great battle that our troops gained in Germany, I was among the first engaged, and received a shot that broke my thigh. I fell, and presently after, our regiment was forced to retreat. A squadron of the enemy's horse came galloping down upon us. A trooper making a blow at me with his sabre as I lay, I lifted up my arm to save my head, and got a cut which divided all the sinews at the back of my wrist. Soon after, the enemy were driven back and came across us again. A horse set his foot on my side, and broke three of my ribs. The action was long and bloody, and the wounded on both sides were left on the field all night. A dreadful night it was to me, you may think! I had fainted through loss of blood, and when I recovered, I was tormented with thirst, and the cold air made my wounds smart intolerably. About noon next day, waggons came to carry away those who remained alive; and I, with a number of others, was put into one to be conveyed to the next town. The motion of the carriage was terrible for my broken bones—every jolt went to my heart. We were taken to an hospital, which was crammed as full as it could hold; and we should all have been suffocated with the heat and stench, had not a fever broke out, which soon thinned our numbers. I took it, and was twice given over; however, I struggled through. But my wounds proved so difficult to heal, that it was almost a twelvemonth before I could be discharged. A great deal of the bone of my thigh came away in splinters, and left the limb crooked and useless as you see. I entirely lost the use of three fingers of my right hand; and my broken ribs made me spit blood a long time, and have left a cough and difficulty of breathing, which I believe will bring me to my grave. I was sent home and discharged from the army, and I have begged my way hither as well as I could. I am told that the peace has left the affairs of my country just as they were before; but who will restore me my health and limbs? I am put on the list for a Chelsea pensioner, which will support me, if I live to receive it, without being a burden to my friends. That is all that remains for *Walter* now!"

'O! Poor *Walter*! What became of him afterwards?

'F. The wound of his thigh broke out afresh, and discharged more splinters after a great deal of pain and fever. As winter came on, his cough increased. He wasted to a skeleton, and died the next spring. The young woman his sweetheart, set up with him every night to the last; and soon after his death she fell into a consumption, and followed him. The old people, deprived of the stay and comfort of their age, fell into despair and poverty, and were taken into the workhouse, where they ended their days.

'This was the history of *Walter the Soldier*. It has been that of thousands more; and will be that of many a poor fellow over whose fate you are now rejoicing. Such is the price of a *Victory*.'

ART. LIII. *A Vocabulary of the German Tongue. With a Collection of familiar Phrases.* By E. Hesse. 12mo. 123 pages. Pr. 2s. bound. Boosey. 1794.

THIS vocabulary is drawn up judiciously, and will be found a very useful help to those who are learning the german language. A large list of nouns in common use is first given. These are arranged in alphabetical order, and the gender and declension of each are mentioned. The nouns are followed by a small number of primitive verbs, with their derivatives. To these are added, some familiar german phrases, as specimens of the proper application of each verb, to be translated into english. An explanation of the words of these phrases is given at the end. A list of prepositions is subjoined, with examples of the manner in which they are used. A few necessary grammatical rules are prefixed; and the volume concludes with some untranslated scenes from a tragedy, called *Die Verschwörung des Fiesko*.

ART. LIV. *Grammatical Tables of the Latin Language. Whereby a Scholar may be taught to apply an Example to every Rule in the Grammar every Month.* 4to. 29 pages. Pr. 1s. 6d. Johnson. 1794.

These tables consist of a series of columns, in long double pages, the first of which columns contains, in each line, the first word, or words, of a rule in the Eton edition of Lilly's Grammar; the second contains an example to each rule; and the remaining columns are left blank for the scholar, who is to be required to fill them up, as far as he is able, from his own reading. The advantage proposed by this method is, to render the rules of grammar familiar by frequent repetitions and exemplification. The plan seems to be ingeniously adapted to this purpose; and the author assures his reader, that it has been followed, with success in a pretty numerous class of a public school.

#### MISCELLANEOUS.

ART. LVI. *A Letter to James White, Esq. of Exeter, on the late Correspondence between him and Mr. Toolmin, relative to the Society of Unitarian Christians, established in the West of England.* By John Kentish. 8vo. 58 pages. Price 1s. 6d. Johnson. 1794.

A LOCAL incident has given birth to this letter. The society of unitarian christians in the west of England, holding their annual meeting at Exeter, were refused by the trustees, among whom was Mr. White, the use of George's meeting for the anniversary sermon upon the occasion. Of this refusal Mr. Ke. complains, if not as a direct violation of the trust, certainly as an illiberal departure from the fundamental principles of dissenters. He calls upon Mr. White publicly to avow the grounds of the refusal. At the same time, he takes occasion to obviate the objections, which have been raised against the unitarian association, and enters pretty fully into the justification of its principles.

The pamphlet is sensibly, candidly, and temperately written; and affords, in our opinion, a very satisfactory justification of the proceedings of the association for which Mr. K. is an advocate. D. M.



## L I T E R A R Y I N T E L L I G E N C E .

## T H E O L O G Y .

ART. I. Halle. *Joh. Aug. Noeffelti Disputatio, qua illustratur το Πνευμα ἁγίων, &c.* An Illustration of the Words το Πνευμα ἁγίων, Rom. I. 4: by J. A. Noeffelt. 4to. 12 p. 1793.

Mr. N. thus translates the passage in which these words are found, Rom. I. 3—5: ‘the son of god was born of the seed of David, if we consider his manhood (or humbler condition), but shown to be the son of god in divine power (το δυναμι: compare 2 Cor. XIII. 4) by the resurrection from the dead, if we consider the spirit, which sanctified him, i. e. that divine power, by which he was made holy, h. e. the son of god.’ The resurrection of Jesus was to his disciples the most striking proof, that his death was no sign of god’s having abandoned him and his undertaking. It also gave the disciples that extraordinary confidence in Jesus and his doctrine, which was necessary to excite them to the propagation of christianity through all manner of perils and sufferings. It convinced them, that Jesus, notwithstanding his death, was a true guide to eternal salvation: was the Messiah, or son of god. By the expression son of god the office of Messiah is to be understood, not a divine nature: for it would be absurd to say, Jesus is restored to life, and therefore he must be in the true and proper sense god: besides, the descent from David is in this very passage predicated of him as the son of god.

*Jen. Allg. Lit. Zeit.*

ART. II. Riga. *Von der Gabe der Sprachen, &c.* On the Gift of Tongues at the first christian Pentecost. J. G. Herder. 8vo. 150 p. 1794.

Mr. H. here endeavours to give a literal explanation of an obscure and important part of Scripture, and to deduce from it an instructive lesson. According to him, the suddenly imparting foreign languages, never before studied, would be a miracle above all miracles. The thoughts of people are couched in their own language; and a foreign language can only be acquired gradually, by the mind’s learning to associate it’s sounds with the ideas of the things they represent, or with sounds of similar signification in the language already understood. No miraculous exaltation of the mental faculties can supply the place of this learning. My memory cannot furnish objects of remembrance unknown to it; still less can my understanding invent them. Suddenly therefore to impart a language is totally repugnant to the nature of things, to the constitution of the mind and of the symbols of which a language consists, and therefore impossible even to omnipotence. It must be a foreign mind, that uses my organs, to express it’s own thoughts in it’s own manner. If we examine the writings of the apostles, we shall find them but moderately skilled in greek, the language of all others most necessary to them: can we then suppose this imparted to them by god? and if not this, surely not others. The question there-

fore is, what did the christians receive at the first feast of pentecost? They were inspired to speak of the great acts of god, the workings of providence for the salvation of mankind, in exclamations of rapture, which some of the jews from all quarters of the world then dwelling at Jerusalem felt in unison with the feelings of their own hearts, others ridiculed as extravagant, others attributed to the fumes of wine. It is to be observed, Luke characterises the jews who were auditors by the various and distant provinces from which they came, not by different languages: for were the parthian, median, and persian languages different? and what were the languages of Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, and Pamphylia? They wondered not at hearing foreign languages, but at hearing untutored galileans, men from a country famous for it's simplicity, uttering the sentiments and expressions of highly cultivated minds. And by what were these galileans thus inspired? By the spirit of god, says the text; a term of extensive signification amongst the hebrews.

After thus explaining the gift of tongues, Mr. H. inculcates freedom of thinking and inquiry as indispensable to christianity. The reformation, imperfect as it was, was right in it's principle, protesting against all subjection to ignorance and superstition. The gift of tongues is necessary, that we should examine for ourselves, and believe on our own conviction. The right which Luther had we all have. He freed us from the yoke of popery and the fathers to little purpose, if we be still slaves to words and formularies. This could not be the design of Christ: for he, who set at liberty the human mind, could not have been it's enslaver and tyrant.

*Jen. Allg. Lit. Zeit.*

#### MEDICINE.

ART. III. Jena. *De Morbo Gallico Scriptores medici & historici, &c.* Medical and historical Writers on the venereal Disease, some of them never before published, some rare; with Notes. To which is added an Essay on the Moorish Origin of the Venereal Disease. Collected and published, with a Glossary and Index, by C. Godfrey Gruner, M. D. 8vo. 678 p. 1793.

This collection affords a rich booty to those who are inquisitive after old documents respecting the venereal disease. The works and fragments amount to twenty-seven in number; some of which indeed are short, though not unimportant, as for instance a law made at Nuremberg in 1496 respecting the french; others are of considerable extent, as the unpublished tract of Julian Tanus de Saphati, written in the beginning of the sixteenth century, and dedicated to pope Leo X.

In compiling this work, Dr. G. read through more than three hundred volumes, yet he has not been able to procure a sight of nine tracts, written before 1540, the titles of which he mentions. Part of these, probably, with many other manuscript or printed medical works of the middle ages, little if at all known, are to be found in the vatican library.

*Jen. Allg. Lit. Zeit.*

ART. IV. Erlangen. *Beyträge zur Anwendung der Electricität auf den menschlichen Körper, &c.* Essays on the Application of Electricity

tricity to the human Body: by J. G. Böckh, M. D. 8vo. 187 p. 1791.

We have accidentally omitted to notice this publication as soon as it deserved, for it is one of those books which ought to be distinguished amongst the many written on the subject. The author has collected the most important circumstances relative to medical electricity, examined the facts adduced by others, and recited his own experiments and observations, with conciseness and perspicuity.

*Jen. Allg. Lit. Zeit.*

ART. V. Hanover. *H. M. Marcard über die Natur und den Gebrauch der Bäder.* H. M. Marcard on the Nature and Use of Baths. 8vo. 474 p. 1793.

Dr. M. is already well known for his excellent treatise on the Pyrmont waters, and the volume before us may justly be considered as a classical work on the subject of bathing in general. Of all the means to which physicians have had recourse for the restoration or preservation of health, there is no one perhaps on which more arbitrary opinions have been adopted and propagated without examination. From the empirical mode in which baths both warm and cold have been prescribed, we are little acquainted with their true value; some extolling their virtues beyond measure, whilst others totally neglect their use in cases where, if rightly understood, they would prove of inestimable value. It would seem to be the opinion of the generality of physicians, that the cold bath strengthens, and the warm bath relaxes, and that these are their sole effects; an opinion highly erroneous, which has occasioned of late years a general propensity to cold bathing, and an equally immoderate aversion to the warm bath. The greeks and romans, however, who from their common use of warm baths had at least sufficient experience of their effects, thought differently. They were fully convinced of their corroborant quality: Hercules, the god of strength, was considered as their tutelary deity: and if their satirists in later times branded them as luxuries, which rendered men feeble, or more properly speaking effeminate, it was rather of their moral than of their physical properties they spoke. From the pleasurable sensations they induce, they were immoderately used by those who were inclined to sacrifice nobler views to the present gratification of their senses; and whilst they thus like other enjoyments enfeebled the mind, their continual use rendered the body less capable of bearing the vicissitudes of the weather, especially as they had not recourse to the proper means of fortifying themselves against the variations of the atmosphere. It was the abuse of warm bathing, therefore, not it's use, that was an object of reprehension. Of many thousand instances in which Dr. M. has seen the warm bath used by different persons, amongst whom were delicate weak women, relaxed and cachectic people, and some whose legs were swelled but not dropsical, he never observed one in which it's effects were truly debilitating or relaxing: but were he to mention those whose strength was evidently augmented during the use of the warm bath, his list would be ample. Repeatedly has he heard from those who frequented the baths, that they felt themselves strongest on the days on which they bathed; and this most commonly from women or weak men. Sometimes indeed he

heard complaints of lassitude after the warm bath : but this was always from the strongest men, whose fibres we cannot suppose to be so speedily relaxed. [A disciple of Dr. Brown would readily account for this, allowing with Dr. M. the strengthening property of the warm bath, by observing, that in men already strong it carried the excitement too high, and thus induced indirect debility.] It is not with regard to bathing only that the influence of heat and cold on the human body is greatly misunderstood ; but as they operate on it from the atmosphere, from clothes, from bedding, and from food. The different degrees of heat and cold too are by no means sufficiently discriminated, either in themselves, or with reference to the temperature which circumstances have rendered most natural to the individual. And whatever beneficial effects have been ascribed to cold, either from experience or from theory, their opposites have been attributed to heat ; without considering, that what is commonly called a warm bath seldom reaches the temperature of the human body. (Dr. M. calls all baths above  $96^{\circ}$  of Fahrenheit hot, from  $96^{\circ}$  to  $85^{\circ}$  warm, from  $85^{\circ}$  to  $65^{\circ}$  cool, and from  $65^{\circ}$  to  $32^{\circ}$  cold.)

Of the effects of bathing on the pulse, Dr. M. observes : 1. all baths under  $96^{\circ}$  diminish the frequency of the pulse, unless some particular cause of accelerating it be present : 2. the more the frequency of the pulse exceeds the natural state, the more it is commonly diminished by bathing : 3. the temperature that appears to have the greatest power of thus diminishing the frequency of the pulse is between  $96^{\circ}$  and  $85^{\circ}$  : 4. the longer the bath is continued, the slower the pulse beats ; but the limits of this effect Dr. M. has not been able to ascertain. The frequency of respiration also is commonly lessened by the warm bath. There is no remedy, which so easily and speedily diminishes the frequency of the pulse, and in most cases without any injurious consequence. In many cases of fever, therefore, this remedy cannot be too highly prized. Where the eruptive fever of smallpox runs high it is of infinite service.

Pain of almost every kind and degree is more or less mitigated by the application of warm water to the part : and even in internal pains this effect is produced by sympathy, when the warm bath is externally applied, even if it be merely to the feet.

The quantity of fluid absorbed in a bath, as well as of what is perspired, cannot easily be ascertained ; but Dr. M. thinks, that the lymphatics will take in about four pounds in an hour in a warm bath, when they are capable of executing their office with tolerable vigour ; and that about one pound will be given out in the same time, without actually sweating. A considerable evacuation from the skin must take place ; for from a warm bath, containing two or three hundred quarts, in which the patient has discharged no urine, a strong, unpleasant, animal smell, somewhat urinous, will be perceived, after he has quitted it, and the water will become putrid much sooner than other water so warmed. To use such a water a second time, therefore, as is sometimes done, must be at best a very filthy practice.

As Dr. M. has never employed a bath beyond  $100^{\circ}$  of Fahrenheit, he cannot say much on hot baths from his own experience. On vapour baths, and their utility, he gives us many excellent observations. On cold baths, though his remarks have not equal novelty to recommend them, his instructions are full and precise. He first considers their immediate

immediate perceptible effects, and next their remoter consequences: from these he proceeds to examine their medical properties; and their constant use, as preservatives of health, which he would lay under considerable restrictions: and lastly he gives rules for their practical application. In cold bathing the person should plunge in at once, if possible head foremost, and come out again immediately. This may be repeated once or twice. A bath for the whole body should never be colder than  $45^{\circ}$  of Fahrenheit. No one should go into a cold bath when hot: but it is equally wrong to go into it from a state of perfect rest. Some slight motion of the body, not sufficient to excite heat, is advisable immediately preceding its use. As the morning is the best time for bathing in general, it is particularly so for the cold bath.

*Jen. Allg. Lit. Zeit.*

ART. VI. Haarlem. *Bedenkingen en Proefneemingen tot Verbetering der Middelen ter Redding van Drenkelingen, &c.* Observations and Experiments for Improving the Means of Recovering Drowned Persons, by M. van Marum. 8vo. 122 p. 1 plate. 1793.

The principal objects of Mr. van M. were to procure dephlogisticated air at a small expence, to keep it pure, and to administer it with convenience. Three quarters of a pound of saltpetre, distilled in one of Wedgwood's retorts with a red heat, afforded him three cubic feet of pure air; and this he found cheaper than employing either manganese or nitrated quicksilver. Both for keeping it a long time, as a twelvemonth, and conveying it to any place where it might be wanted, he used the receivers mentioned in his description of his gazometer, which are equally convenient for transferring it into a bladder, or any other instrument, proper for transmitting it into the lungs. To restore the warmth of the body Mr. van M. recommends a warm bath, or, where this cannot be gotten, warm asses. He advises electricity also, to stimulate the heart to action, if necessary: but this must be applied with great caution, otherwise it would irrevocably destroy the irritability of the part it was intended to revive.

*Jen. Allg. Lit. Zeit.*

## ASTRONOMY.

ART. VII. Berlin. *Lehrbuch der Astronomie, &c.* Elements of Astronomy, by Abel Burja. Vol. I. 8vo. 388 p. with many wooden cuts among the letter-press. Price 1 r. 16 g. 1794.

We have already noticed some of Mr. B.'s elementary treatises on the mathematical sciences, of which he means to give us a complete set. On the subject of astronomy, though we are not in want of such books, we have no great superfluity; and Mr. B. has the talent of rendering his instructions clear to the learner, which is certainly of no small moment. A brief history of astronomy, or rather of celebrated astronomers deceased, is prefixed to this volume.

*Jen. Allg. Lit. Zeit.*

ART. VIII. Steyer. *Acta Astronomica Cremifanensia, &c.* Cremifmunster Astronomical Transactions, in two Parts; the first containing Observations from 1776 to 1791, calculated and compared with the Tables; the second, Essays or Illustrations of various Astronomical

nomical Subjects; collected and revised by Fath. Placidus Fixlmiller, Benedictine and Astronomer at Cremsmünster. 4to. 556 p. with plates. 1791.

Mr. P. F., the successor of the worthy abbot Alexander F., has made himself known, as one of our most skilful astronomers, by his *Meridianus Speculæ Astronomice Cremif.* 1765. his *Decennium Cremif.* 1776, and various observations published in the Ephemerides of Vienna and Berlin. The first part of this work is a continuation of the *Decennium*: the second contains 1. An inquiry into the parallax of the sun, from the transit of Venus in 1769. 2. On the occultation of Saturn by the moon, feb. 18, 1775. 3. More accurate calculation of the parallax of the moon by the method of the nonagesimal. 4. Aberration and nutation with respect to the heliocentric places of the planets, where they ought to be applied or not. 5. How to rectify the micrometer of a telescope. 6. On the aberrations of the fixed stars; their theory, and rules for shortening the calculation. 7. Method of calculating the orbit of Uranus. 8. On a new kind of astronomical micrometer in form of a circle. 9. How to determine with accuracy the situation of the spots in the sun, and on the enlargement of the shadow of the earth in eclipses of the moon. Mr. F. gives for the rotation of the sun on it's axis 25 days 12 hours; Boscovich assigns it 26 days 18 hours; De la Lande, 25 days 10 hours: but both the last gentleman and Mr. F. admit, that all their observations on this difficult point did not well agree. The ascending node of the sun's equator Mr. F. determines at 8 signs, 12°, 22', and the inclination at 7½°.

*Jen. Allg. Lit. Zeit.*

#### POLITICAL OECONOMY.

ART. IX. Wirtzburg. *J. M. Seuffert* — von dem Verhältnisse des Staats und der Diener des Staats, &c. The reciprocal Relation between a State and it's Servants considered in a moral, political, and judicial View: by J. M. Seuffert, Ph. and L. L. D. &c. 8vo. 172 p. 1793.

In this tract prof. S. develops the principles of a great and good teacher, as he observes, whose name he with reverence conceals; and indeed it may be called a systematic commentary on edicts issued by the prince bishop of Wirtzburg. The subject is almost new to german literature, and therefore the work of prof. S. is the more valuable; but we hope, though in this performance the influence of the philosophy of Kant and the improved state of the *jus publicum* are evident, others will be excited by it to investigate the matter more fully; a task which the reviewer himself had already begun, and the result of which he will probably at some future period present to the public.

*Jen. Allg. Lit. Zeit.*

ART. X. Stockholm. *Svenska Jordbrukets Historia*, &c. A brief History of Agriculture in Sweden: by Magnus Blix. 8vo. 160 p. 1792.

It is somewhat remarkable, that when the government of Sweden was worst, when the feudal system prevailed in all it's rigour, and monasteries abounded throughout the land, agriculture was most flourishing in that country. Yet the causes of this are sufficiently obvious

in

in repeated wars, impolitic endeavours to promote commerce and manufactures at the expence of husbandry, and that thirst for titles and offices which has long prevailed in Sweden, springing from an absurd ordinance that rendered the appellation of farmer contemptible, by ranking the independant cultivator of his paternal inheritance beneath the meanest of those who style themselves servants of the crown. Useful hints may be derived to other nations beside Sweden from this wellwritten tract.

*Jen. Allg. Lit. Zeit.*

## ANTIQUITIES.

ART. XI. Weimar. *Ueber den Raub der Cassandra, &c.* On the Rape of Cassandra, on an ancient earthen Vase. Two Essays by H. Meyer, and C. A. Böttiger. 4to. 90 p. 3 plates.

The vase, here described by an artist of taste and a skilful antiquary, was in the collection of the chev. Venuti of Naples, and now belongs to the duchess dowager of Saxe-Weimar. On one side is represented Ajax the locrian dragging Cassandra by the hair from the statue of Pallas: on the other are two youths, clad in the toga virilis, with which they are enveloped from head to foot. Mr. B. conjectures, that this vase was made as a memorial, on occasion of a father's presenting his two sons with the toga virilis on one day. These are figured on one side, and on the other is a lesson perfectly applicable to their age. Hanging on a nail against the wall is represented something of a circular shape, which Mr. B. imagines to be a vessel of sacrifice; but we conceive it to be the golden bulla, hung up when the prætexta was laid aside. The execution has great merit, though both Ajax and Pallas have left hands annexed to their right arms.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XII. Hamburg. *Des weiland Grafen Rochus Friedrich von Lynar, — hinterlassene Staatschriften, &c.* The posthumous Works, political and miscellaneous, of the late R. F. Count of Lynar, &c. Vol. I. 8vo. 653 p. with the count's portrait. 1793.

These works of an able statesman, intimate with the secrets of courts, and speaking with frankness, cannot be without their value. The count was born in december 1708, commenced his public career in 1734, and died in november 1781. The pieces in this volume are 1. Extracts from a tour in Sweden in 1731. In these are impartial characters of some of the persons present at the diet; with anecdotes of Charles XII, king Frederic of the house of Hesse, the queen Ulrica Eleonora, the tzar Peter I, and some others; all striking, and having internal evidence of authenticity. 2. True and impartial description of the state of Europe in 1737. It appears, that none of the parties concerned sincerely meant to preserve the peace concluded this year. 3. Reflections on the state of affairs in Sweden before the diet of 1738, written in january 1738. 4. Account of what passed in Sweden at the diet of 1738-9. 5. Reflections on the present state of affairs in Europe, in july 1741. In this tract are many remarkable political prophecies, amongst others of the possession of polish Prussia by the prussian king. 6. Ministerial papers (55 in number) relative to the negotiation between the courts of Denmark and Russia respecting the exchange

exchange of the territory of the duchy of Holstein, from feb. 6, 1750, to sept. 28, 1751. These are interspersed with interesting anecdotes of the empress Elisabeth, the czar Peter III, then grand duke, the present empress of Russia, and various persons of the court. 7. Sketch of the public occurrences in Sweden, in a letter dated oct. 28, 1749. 8. Life of Eudoxia, first wife of the czar Peter the Great. In the second volume will be given all the documents relative to the famous convention of Closter-Severn, which was effected by means of the count, then governor of Oldenburg. *Jen. Allg. Lit. Zeit.*

## TRAVELS.

ART. XIII. Ratisbon. *Briefe auf einer Reise durch Frankreich, &c.* Letters on a Tour through France, England, Holland, and Italy, written in the Years 1787 and 1788, by Dr. Jas. Christian Theoph. Schaffer. 2 vols. 8vo. 676 p. 1794.

These letters are chiefly medical, in the most extensive sense of the word, and therefore not so well adapted to general readers, as many other books of travels: but they contain much information not to be found elsewhere, and are sufficiently entertaining to be read with pleasure by those who are not particularly interested in what constitutes their chief value. *Jen. Allg. Lit. Zeit.*

## ROMANCE.

ART. XIV. Königsberg. *Woldemar, &c.* Woldemar (by Privy-Counsellor Jacobi, of Düsseldorf). 2 vols. 8vo. 511 p. 1794.

With sufficient variety of incident to please the more reader of novels, and character to interest him who reads for amusement, these volumes well deserve the attention of the philosopher. The hero and heroine of the piece are exalted characters, yet perfectly natural; pursuing virtue to it's highest pitch with all the ardour of passion, not with the apathy of stoicism: for, as the author justly observes, 'feelings, desires, and passions must exist, where reason is. Clear ideas can never arise from blunted senses; and where motives and desires are weak, neither wisdom nor virtue can find place.'

*Jen. Allg. Lit. Zeit.*

## POETRY.

ART. XV. Paris. The chev. de Florian, who died on the 12th of september last, in his 39th year, had ready for the press, we understand, an epic poem, the subject of which he took from the Bible. And

ART. XVI. Mr. Hardouin has ventured to clothe the Telemachus of Fenelon in Verse; an attempt still more arduous than that of Mr. Bagnall, who has lately shackled him in english rhyme [see our Rev. Vol. XIV, p. 427], or the anonymous gentleman, who put him on the somewhat looser fetters of blank verse [ib. Vol. xv, p. 169]. The version of Mr. H. is at least elegantly printed, in six volumes, by Didot; and we are told it has been very well received, on account of many excellent passages in it.

## DRAMA.

ART. XVII. Paris. Mr. Chenier has lately brought on the stage a tragedy of considerable merit, adapted to the times. *Timoleon* is the hero of the piece; and the liberation of Corinth from the tyranny of Timophanes, the subject. It is on the model of the ancients; a chorus of corinthian citizens being on the stage as spectators, and sometimes taking a part in the business of the scene.



T H E

# ANALYTICAL REVIEW,

For DECEMBER, 1794.

---

## HISTORY.

ART. I. *An Historical and Moral View of the Origin and Progress of the French Revolution; and the Effect it has produced in Europe.* By Mary Wollstonecraft. Volume the first. 8vo. 538 pages. Price 7s. in boards. Johnson. 1794.

IN contemplating the french revolution, it is not easy to dilate the mind to a full conception of the magnitude of the event. Narrow intellects, incapable of embracing the whole extent of the subject, are lost amidst a confused mass of facts rising in succession with unexampled rapidity. Feeble minds, born away by the instinctive impression of the moment, are overpowered with horror at the barbarities which have blackened the scene; and while they ought to think deeply, can only sigh and lament. The selfish, and the bigotted,—two pretty numerous classes,—can only fix their eyes upon those points of the passing scene, which excite alarm for the safety of the ancient, splendid, and lucrative systems of superstition and tyranny.

It is not from such spectators, that the world is to expect that comprehensive survey of the recent events of France, which can alone lead to a just estimate of the present interests of neighbouring nations, or to a judicious accommodation of their public measures to the circumstances of the times. Such enlarged views and wise conclusions can only be the result of a diligent and accurate examination of facts, carried on under the direction of a sound judgment, well exercised in the operation of tracing back effects to their causes, an enlightened understanding, amply supplied with correct ideas on the principles of policy and morals, and a liberal spirit, unconfined by national prejudices, and warmed by the steady flame of universal philanthropy.

Furnished with these qualifications for the undertaking, in a degree which in a woman may appear to male vanity highly astonishing, Mrs. Wollstonecraft has begun an 'Historical and moral view of the French Revolution,' which, from the present specimen of the work, will, we have no doubt, attract the admiration of the critic, and command the serious attention of the moralist and statesman. As a production of genius, it has an energy of diction, and a richness of imagery, which, in a work on a less important subject, might be entitled to the first praise. But its chief excellence, which will, doubtless, recommend it to the diligent perusal of all who interest themselves in public transactions, is, that it discusses the subject with a degree of impartiality scarcely at present to be expected, and with a solidity and depth of thought, which, notwithstanding the odium that has of late fallen

upon philosophy, we will venture to call truly philosophical, and which will not fail to render the work highly useful in promoting the most important interests of human society.

Not to detain our readers longer with preliminary remarks, we proceed to inform them, that this work opens with introductory observations on the progress of society, and the necessity of political discussion to correct the errors of former times: on the causes which in France have lately concurred to awaken an attention to the philosophy of government, and to dispose the minds of frenchmen for throwing off the yoke of despotism. 'The civilization of the world,' our author remarks, 'has hitherto consisted rather in cultivating the taste, than in exercising the understanding. While the arts flourished, the sacred rights of humanity were trampled upon with a ferocious affectation of patriotism. In modern times, political questions have been discussed with energy by many english writers; but it was reserved for the present time to diffuse this kind of knowledge through the body of the people, and to simplify the principles of social union, so as to render them easy to be comprehended by every sane and thinking being. The patriotism of the ancients was a narrow, selfish principle.'

P. 16. 'It is time,' proceeds the author, 'that a more enlightened moral love of mankind should supplant, or rather support, physical affections. It is time, that the youth approaching manhood should be led by principles, and not hurried along by sensations—and then we may expect, that the heroes of the present generation, still having their monsters to cope with, will labour to establish such rational laws throughout the world, that men will not rest in the dead letter, or become artificial beings as they become civilized.'

'We must get entirely clear of all the notions drawn from the wild traditions of original sin: the eating of the apple, the theft of Prometheus, the opening of Pandora's box, and the other fables, too tedious to enumerate, on which priests have erected their tremendous structures of imposition, to persuade us that we are naturally inclined to evil: we shall then leave room for the expansion of the human heart, and, I trust, find that men will insensibly render each other happier as they grow wiser. It is indeed the necessity of stifling many of it's most spontaneous desires, to obtain the factitious virtues of society, that makes man vicious, by depriving him of that dignity of character, which rests only on truth. For it is not paradoxical to assert, that the social virtues are nipt in the bud by the very laws of society. One principal of action is sufficient—Respect thyself—whether it be termed fear of God—religion; love of justice—morality; or self-love—the desire of happiness. Yet, how can a man respect himself; and if not, how believe in the existence of virtue, when he is practising the daily shifts, which do not come under the cognisance of the law, in order to obtain a respectable situation in life? It seems, in fact, to be the business of a civilized man, to harden his heart, that on it he may sharpen the wit; which, assuming the appellation of sagacity, or cunning, in different characters, is only a proof, that the head is clear, because the heart is cold.'

'Besides, one great cause of misery in the present imperfect state of society is, that the imagination, continually tantalized, becomes the inflated wen of the mind, draining off the nourishment from the vital parts. Nor would it, I think, be stretching the inference too far, to insist

insist, that men become vicious in the same proportion as they are obliged, by the defects of society, to submit to a kind of self-denial, which ignorance, not morals, prescribes.

But these evils are passing away; a new spirit has gone forth, to organize the body-politic; and where is the criterion to be found, to estimate the means, by which the influence of this spirit can be confined, now enthroned in the hearts of half the inhabitants of the globe? Reason has, at last, shown her captivating face, beaming with benevolence; and it will be impossible for the dark hand of despotism again to obscure it's radiance, or the lurking dagger of subordinate tyrants to reach her bosom. The image of God implanted in our nature is now more rapidly expanding; and, as it opens, liberty with maternal wing seems to be soaring to regions far above vulgar annoyance, promising to shelter all mankind.

It is a vulgar error, built on a superficial view of the subject, though it seems to have the sanction of experience, that civilization can only go as far as it has hitherto gone, and then must necessarily fall back into barbarism. Yet thus much appears certain, that a state will infallibly grow old and feeble, if hereditary riches support hereditary rank, under any description. But when courts and primogeniture are done away, and simple equal laws are established, what is to prevent each generation from retaining the vigour of youth?—What can weaken the body or mind, when the great majority of society must exercise both, to earn a subsistence, and acquire respectability?

After many other observations written with the same depth of judgment, and freedom of spirit, Mrs. W. enters upon the reign of Lewis XVI, and imputes the beginning of his misfortunes to the pride and licentiousness of his queen. Her conduct, it is remarked, tended to inspire men with contempt for royalty; and the sovereign disgust, excited by her ruinous vices, completely destroying all reverence for that majesty, to which power alone lends dignity, contempt soon produced hatred. The plausible Necker, and the specious Calonne, with their respective measures, next pass in review before the reader. The convening of the notables in 1787, though the immediate effect of the apprehension of an approaching national bankruptcy, is ultimately referred to the effort of the people to shake off the fetters of a detestable tyranny. The folly of the court in attempting to silence the parliaments, in sending the deputies from the province of Brittany to the Bastille, and in letting loose the soldiery upon the people, hereby exasperating them, when beginning to open their eyes, is strongly exposed.—The recall of Necker, and the subsequent convention of the nobles a second time, together with the provincial assemblies, Mrs. W. considers as the commencement of the revolution, when the people, instead of looking for gradual improvement, and letting one reform calmly produce another, seemed determined to strike at the root of all their misery at once.

At the beginning of the second book, a very bold, and we believe a very just picture is given of the grievances which subsisted in France prior to the revolution, arising from oppressions exercised by the nobles, the military, the clergy, and the farmers-general. The arts employed by the court to counteract the purposes for which the states general were assembled, the contest which arose concerning the mode of assembling and of taking votes, and the termination of these contests, in the de-

Puties declaring themselves a national assembly, are related. At this grand station, the historian pauses, and makes the following reflections:—*F.* 104.

‘Enthusiasm fired every heart, and extended itself like thought from one end of the kingdom to the other. The very novelty of this measure was sufficient to animate a people less volatile than the french; and perhaps it is impossible to form a just conception of the transports which this decision excited in every corner of the empire. Europe also heard with astonishment what resounding through France excited the most lively emotions; and posterity must read with wonder the recital of the follies and atrocities committed by the court and nobles at that important crisis.

‘The Social Contract of Rousseau, and his admirable work on the origin of the inequalities amongst mankind, had been in the hands of all France, and admired by many who could not enter into the depth of the reasoning. In short, they were learned by heart by those whose heads could not comprehend the chain of argument, though they were sufficiently clear to seize the prominent ideas, and act up to their conviction. Perhaps the great advantage of eloquence is, that impressing the results of thinking on minds alive only to emotion, it gives wings to the slow foot of reason, and fire to the cold labours of investigation: yet it is observable, that, in proportion as the understanding is cultivated, the mind grows attached to the exercise of investigation, and the combination of abstract ideas. The nobles of France had also read these writings for amusement; but they left not on their minds traces of conviction sufficiently strong to overcome those prejudices self-interest rendered so dear, that they easily persuaded themselves of their reasonableness. The nobility and clergy, with all their dependents under the influence of the same sentiments, formed a considerable proportion of the nation, on the rest of which they looked down with contempt, considering them as merely the grass of the land, necessary to clothe nature; yet only fit to be trodden under foot. But these despised people were beginning to feel their real consequence, and repeated with emphasis the happy comparison of the abbé Seiyès, ‘that the nobility are like vegetable tumours, which cannot exist without the sap of the plants they exhaust.’ Nevertheless, in treating with the nobles, the angles of pride, which time alone could have smoothed silently away, were, perhaps, too rudely knocked off, for the folly of distinctions was rapidly wearing itself out, and would probably have melted gradually before the rational opinions, that were continually gaining ground, fructifying the soil as they dissolved; instead of which it was drifted by a hurricane, to spread destruction around as it fell.

‘Many of the officers, who had served in America during the late war, had beheld the inhabitants of a whole empire living in a state of perfect equality; and returned, charmed with their simplicity and integrity, the concomitants of a just government, erected on the solid foundation of equal liberty, to scan the rectitude or policy of a different system. Convinced of their inutility as nobles, these, when fired with the love of freedom, seconded the views of the commons with heart and voice. But the sycophants of the court, and the greater part of the nobility, who were grossly ignorant of every thing that was not comprised in the art of living in a continual round of pleasure, insensible of the precipice on which they were standing, would

not,

not, at first, recede a single step to save themselves; and this obstinacy was the chief cause that led to the entire new organization of the constitution, framed by the national assembly. The french in reality were arrived, through the vices of their government, at that degree of false refinement, which makes every man, in his own eyes, the centre of the world; and when this gross selfishness, this complete depravity, prevails in a nation, an absolute change must take place; because the members of it have lost the cement of humanity, which kept them together. All other vices are, properly speaking, superfluous strength, powers running to waste; but this morbid spot shows, that there is death in the heart. Whatever, indeed, may be the wisdom or folly of a mixed government of king, lords, and commons, is of no consequence in the present history, because it appears sufficiently obvious, that the aristocracy of France destroyed itself through the ignorant arrogance of its members; who, bewildered in a thick fog of prejudices, could discern neither the true dignity of man, nor the spirit of the times.

It also deserves to be noted, that the regeneration of the french government, at this crisis, depended on the fortitude of the national assembly at the outset of the contest; for, if the court party had prevailed, the commons would have rested in their usual state of insignificance, and their whole proceedings proved only a solemn farce. They would have wrapped themselves up in their black mantles, like the herd of undertaker's men at a funeral, merely to follow with servile steps the idle cavalcade to its resting place; and the people would only have seen their ancient tyranny revive, tricked out in new habiliments.

The well-known events, which occurred from the commencement of the national convention to the time when the king made his appearance in the assembly after the taking of the Bastille, are concisely related, and ably commented upon, through the remainder of this book. Of the queen, to whom our historian imputes a large portion of the miseries of France, she draws the following portrait:—P. 132.

The unfortunate queen of France, beside the advantages of birth and station, possessed a very fine person; and her lovely face, sparkling with vivacity, hid the want of intelligence. Her complexion was dazzlingly clear; and, when she was pleased, her manners were bewitching; for she happily mingled the most insinuating voluptuous softness and affability, with an air of grandeur bordering on pride, that rendered the contrast more striking. Independence also, of whatever kind, always gives a degree of dignity to the mien; so that monarchs and nobles, with most ignoble souls, from believing themselves superior to others, have actually acquired a look of superiority.

But her opening faculties were poisoned in the bud; for before she came to Paris, she had already been prepared, by a corrupt, supple abbé, for the part she was to play; and, young as she was, became so firmly attached to the aggrandizement of her house, that, though plunged deep in pleasure, she never omitted sending immense sums to her brother, on every occasion. The person of the king, in itself very disgusting, was rendered more so by gluttony, and a total disregard of delicacy, and even decency in his apartments: and, when jealous of the queen, for whom he had a kind of devouring passion, he treated her with great brutality, till she acquired sufficient finess to subjugate him. Is it then surprizing, that a very desirable woman, with a sanguine constitution, should shrink abhorrent from his embraces; or that an

empty mind should be employed only to vary the pleasures, which emasculated her circean court? And, added to this, the histories of the Julias and Messalinas of antiquity convincingly prove, that there is no end to the vagaries of the imagination, when power is unlimited, and reputation set at defiance.

‘Lost, then, in the most luxurious pleasures, or managing court intrigues, the queen became a profound dissembler; and her heart hardened by sensual enjoyments to such a degree, that when her family and favourites stood on the brink of ruin, her little portion of mind was employed only to preserve herself from danger. As a proof of the justness of this assertion, it is only necessary to observe, that, in the general wreck, not a scrap of her writing has been found to criminate her; neither has she suffered a word to escape her to exasperate the people, even when burning with rage and contempt. The effect that adversity may have on her choked understanding time will show\*; but during her prosperity, the moments of languor, that glide into the interstices of enjoyment, were passed in the most childish manner, without the appearance of any vigour of mind, to palliate the wanderings of the imagination.—Still she was a woman of uncommon address; and though her conversation was insipid, her compliments were so artfully adapted to flatter the person she wished to please or dupe, and so eloquent is the beauty of a queen, in the eyes even of superiour men, that she seldom failed to carry her point when she endeavoured to gain an ascendancy over the mind of an individual. Over that of the king she acquired unbounded sway, when, managing the disgust she had for his person, she made him pay a kingly price for her favours. A court is the best school in the world for actors; it was very natural then for her to become a complete actress, and an adept in all the arts of coquetry that debauch the mind, whilst they render the person alluring.’

The attempt to crush the rising spirit of liberty by military force, which immediately preceded the memorable 14th of July, when the Bastille was taken, which excited so much horror in Paris, occasioned temporary exultations at Versailles; the courtiers imagining, that the whole mischief was terminated, and that they had the assembly at their mercy. After giving a description of these nocturnal orgies, the author, contrasting this scene with the state of Versailles at the time when she is writing, bursts into the following poetical soliloquy;—P. 161.

‘How silent is now Versailles!—The solitary foot, that mounts the sumptuous stair-case, rests on each landing place, whilst the eye traverses the void, almost expecting to see the strong images of fancy burst into life.—The train of the Louises, like the posterity of the Banquoes, pass in solemn sadness, pointing at the nothingness of grandeur, fading away on the cold canvass, which covers the nakedness of the spacious walls—whilst the gloominess of the atmosphere gives a deeper shade to the gigantic figures, that seem to be sinking into the embraces of death.

‘Warily entering the endless apartments, half shut up, the fleeing shadow of the penitive wanderer, reflected in long glasses, that vainly gleam in every direction, slacken the nerves, without appalling the heart; though lascivious pictures, in which grace varnishes voluptuousness, no longer seductive, strike continually home to the bosom the melancholy moral, that anticipates the frozen lesson of experience. The

---

\* This was written some months before the death of the queen.

very air is chill, seeming to clog the breath; and the wasting dampness of destruction appears to be stealing into the vast pile, on every side.

‘The oppressed heart seeks for relief in the garden; but even there the same images glide along the wide neglected walks—all is fearfully still; and, if a little rill creeping through the gathering moss down the cascade, over which it used to rush, bring to mind the description of the grand water-works, it is only to excite a languid smile at the futile attempt to equal nature.

‘Lo! this was the palace of the great king!—the abode of magnificence! Who has broken the charm?—Why does it now inspire only pity?—Why;—because nature, smiling around, presents to the imagination materials to build farms, and hospitable mansions, where, without raising idle admiration, that gladness will reign, which opens the heart to benevolence, and that industry, which renders innocent pleasure sweet.

‘Weeping!—scarcely conscious that I weep, O France! over the vestiges of thy former oppression; which, separating man from man with a fence of iron, sophisticated all, and made many completely wretched; I tremble, lest I should meet some unfortunate being, fleeing from the despotism of licentious freedom, hearing the snap of the *guillotine* at his heels, merely because he was once noble, or has afforded an asylum to those, whose only crime is their name—and, if my pen almost bound with eagerness to record the day, that levelled the Bastille with the dust, making the towers of despair tremble to their base; the recollection, that still the abbey is appropriated to hold the victims of revenge and suspicion, palsies the hand that would fain do justice to the assault, which tumbled into heaps of ruins walls that seemed to mock the resistless force of time.—Down fell the temple of despotism; but—despotism has not been buried in its ruins!—Unhappy country!—when will thy children cease to tear thy bosom?—When will a change of opinion, producing a change of morals, render thee truly free?—When will truth give life to real magnanimity, and justice place equality on a stable seat?—When will thy sons trust, because they deserve to be trusted; and private virtue become the guarantee of patriotism? Ah!—when will thy government become the most perfect, because thy citizens are the most virtuous!’

It was in the union of the parisiens for their common defence against the hostile force prepared to crush them, that equality was first established by an universal sympathy; and the sentiment expressed at this moment by the brave but since unfortunate Fayette will never be forgotten: ‘For a nation to love liberty, it is sufficient that she knows it; and to be free, it is sufficient that she wills it.’ The court still persisting in the system of tyranny, the people, threatened with assassination, were driven to the desperation which always conquers. The people became their own defenders, and the Bastille was taken. The destruction of the Bastille was the sentence of death to the old constitution. The people now felt, for the first time, that they were sovereigns, and that their power was commensurate to their will. They demanded a restitution of their long estranged rights, and the imperious demand was irresistible.

Here the narrative part of the second book closes, and our philosophical historian, before she proceeds, devotes a concluding chapter to several important reflections suggested by the events already related.

The continual dissimulation of the king, and the stratagems of his advisers, are asserted to have been the principal, though perhaps not the sole cause of his ruin. Insincerity in their governors disgusted the people, and the consequent degeneracy of morals is imputed to the want of simplicity in law, and plans of government. The simplification of these, it is said, may be expected as the natural result of a civilization, which consists, not like that of the ancient world, in the cultivation of the imagination and taste, but in the exercise and improvement of reason. A masterly view is here taken of the state of liberty in Europe, before the french revolution, with which we shall present our readers.—P. 231.

• Whilst all Europe was enslaved, suffering under the caprice or tyranny of despots, whose pride and restless ambition continually disturbed the tranquillity of their neighbours, the britons, in a great degree, preserved the liberty that they first recovered. This singular felicity was not more owing to the insular situation of their country, than to their spirited efforts; and national prosperity was the reward of their exertions. Whilst, therefore, englishmen were the only free people in existence, they appear to have been not only content, but charmed with their constitution; though perpetually complaining of the abuses of their government. It was then very natural, in such an elevated situation, for them to contemplate with graceful pride their comparative happiness; and taking for granted, that it was the model of perfection, they never seem to have formed an idea of a system more simple, or better calculated to promote and maintain the freedom of mankind.

• That system, so ingenious in theory, they thought the most perfect the human mind was capable of conceiving; and their contentions for it's support contributed more to persuade them, that they actually possessed an extensive liberty, and the best of all possible governments, than to secure the real possession. However, if it had no specific basis beside magna charta, till the habeas corpus act passed; or before the revolution of 1688, but the temper of men; it is a sufficient demonstration, that it was a government resting on principles emanating from the consent, if not from the sense of the nation.

• Whilst liberty had been consumed by the lascivious pleasures of the citizens of Venice and Genoa;—corroded in Switzerland by a mercenary aristocracy;—entombed in the dykes of the covetous Hollanders;—driven out of Sweden by an association of the nobles;—and hunted down in Corsica by the ambition of her neighbours;—France was insensible to her value;—Italy, Spain, and Portugal, cowering under a contemptible bigotry, which sapped the remains of the rude liberty they had enjoyed, formed no political plans;—and all Germany was not only enslaved, and groaning beneath the weight of the most insulting civil tyranny, but it's shackles were riveted by a redoubtable military phalanx.—Despotism, in fact, had existed in that vast empire for a greater length of time than in any other country;—whilst Russia stretched out her arms with mighty grasp, embracing Europe and Asia. Sullen as the amphibious bear of the north, and so chilled by her icy regions, as to be insensible to the charms of social life, she threatened alternate destruction to every state in her vicinity. Huge in her projects of ambition, as her empire is extensive, the despotism of her court seems as insatiable as the manners of her boors are barbarous.



barbarous.—Arrived at that stage of civilization, when the grandeur and parade of a palace are mistaken for the improvement of manners, and the false glory of desolating provinces for wisdom and magnanimity, the tzarina would sooner have abandoned her favourite plan of imitating the conduct of Peter the great, in labouring to civilize her kingdom, than have allowed freedom to find a firm seat in her dominions to assist her. She has vainly endeavoured, indeed, to make the sweet flowers of liberty grow under the poisonous shade of despotism; giving the russians a false taste for the luxuries of life before the attainment of it's conveniences. And this hasty attempt to alter the manners of a people has produced the worst effect on their morals; mixing the barbarism of one state of society, deprived of it's sincerity and simplicity, with the voluptuousness of the other, void of elegance and urbanity, the two extremes have prematurely met.

Thus pursued and mistaken, liberty, though still existing in the small island of England, yet continually wounded by the arbitrary proceedings of the british ministry, began to flap her wings, as if preparing her flight to more auspicious regions—And the anglo-americans having carried with them to their place of refuge the principles of their ancestors, she appeared in the new world with renovated charms, and sober matron graces.

Freedom is, indeed, the natural and imprescriptible right of man; without the enjoyment of which, it is impossible for him to become either a reasonable or dignified being. Freedom he enjoys in a natural state, in it's full extent: but formed by nature for a more intimate society, to unfold his intellectual powers, it becomes necessary for carrying into execution the main objects, which induce men to establish communities, that they should surrender a part of their natural privileges, more effectually to guard the most important. But from the ignorance of men during the infancy of society, it was easy for their leaders, by frequent usurpations, to create a despotism, which choking up the springs that would have invigorated their minds, they seem to have been insensible to the deprivations under which they lived; and existing like mere animals, the tyrants of the world have continued to treat them only as machines to promote their purposes.

In the progress of knowledge, which however was very tardy in Europe, because the men who studied were content to see nature through the medium of books, without making any actual experiments themselves, the benefits of civil liberty began to be better understood: and in the same proportion we find the chains of despotism becoming lighter. Still the systematizing of pedants, the ingenious fallacy of priests; and the supercilious meanness of the literary sycophants of courts, who were the distinguished authors of the day, continued to perplex and confound the understandings of unlettered men. And no sooner had the republics of Italy risen from the ashes of the roman jurisprudence, than their principles were attacked by the apostles of Machiavel, and the efforts made for the revival of freedom were undermined by the insidious tenets which he gave to his prince.

The arts, it is true, were now recovering themselves, patronized by the family of the Medicis: but the sciences, that is, whatever claimed the appellation, had still to struggle with aristotelean prejudices; till Descartes ventured to think for himself; and Newton, following his example, explained the laws of motion and gravity, displaying

playing the mechanism of the universe with wonderful perspicacity; for the analysis of ideas, which has since diffused such light through every branch of knowledge, was not before this period applied even to mathematics. The extension of analytical truths, including political, which at first were only viewed as splendid theories, now began to pervade every part of Europe; stealing into the very seminaries of learning in Germany, where formerly scholastic, dry theology, laborious compilations of the wanderings of the human understanding, and minute collations of the works of the ancients, had consumed the fervour of youth, and wasted the patience of age. The college and the court are always connected:—and literature beginning to attract the attention of several of the petty sovereigns of the empire, they were induced to patronize those daring men who were persecuted by the public for attacking religious or political prejudices; and allowing them an asylum at their courts, they acquired a relish for their conversation. The amusements of the chace then yielding to the pleasures of colloquial disquisition on subjects of taste and morals, the ferocity of northern despotism began imperceptibly to wear away, and the condition of it's slaves to become more tolerable.

Education, in particular, has been studied; and the rational modes of instruction in useful knowledge, which are taking place of the exclusive attention formerly paid to the dead languages, promise to render the germans, in the course of half a century, the most enlightened people in Europe. Whilst their simplicity of manners, and honesty of heart, are in a great degree preserved, even as they grow more refined, by the situation of their country; which prevents that inundation of riches by commercial sources, that destroys the morals of a nation before it's reason arrives at maturity.

Frederic the II<sup>d</sup> of Prussia, with the most ardent ambition, was nevertheless as anxious to acquire celebrity as an author, as he was fame as a soldier. By writing an examination of Machiavel's Prince, and the encouragement he gave to literary talents and abilities, he contributed very much to promote the acquirement of knowledge in his dominions; whilst, by granting his confidence to the philosophical Hertzberg, the administration of his government grew considerably milder.

His splendid reputation as a soldier continued to awe the restless ambition of the princes of the neighbouring states, which afforded an opportunity to the inhabitants of the empire to follow, during the reign of tranquillity, those literary pursuits, which became fashionable even at the half civilized court of Peterbourg. It now, indeed, appeared certain, that Germany would gain in future important political advantages; for men were beginning to presume to think, and scanned the conduct of the supercilious Joseph with freedom, treating his vanity with contempt.

It is by thus teaching men from their youth to think, that they will be enabled to recover their liberty; and useful learning is already so far advanced, that nothing can stop it's progress:—I say peremptorily nothing; for this is not the era hesitatingly to add, short of supernatural events. And though the unjustifiable proceeding of the english courts of justice, or rather of the arbitrary chief judge Mansfield, who established it as a law precedent, that the greater the truth the greater the libel, tended materially to prevent the authors of the american war

from

from being attacked for those tyrannical steps, that ultimately tended to stop the progress of knowledge, and the dissemination of political truth; yet the clamour which was raised against that unpopular war is a proof, that, if justice slept, liberty of thought had not forsaken the island.

The overweening presumption, however, of men ignorant of true political science, who beheld a nation prosperous beyond example, whilst all the neighbouring states were languishing, and knew not how to account for it; foolishly endeavouring to preserve this prosperity, by mad attempts to throw impediments in the way of those very principles, which had raised Great-Britain to the elevated rank she has attained in Europe, served only to accelerate their diffusion. And France being the first among the nations on the continent, that had arrived at a civilization of manners, which they have termed the only art of living, we find was the first to throw off the yoke of her old prejudices.

It was at this crisis of things, that the despotism of France was completely overturned, and twenty-five millions of human beings unloosed from the odious bands, which had for centuries benumbed their faculties, and made them crouch under the most ignominious servitude.

We shall make no apology for protracting our account of this interesting publication to another article.

ART. II *La Revolution François à Genève; Tableau historique & politique, &c. The French Revolution at Geneva; or an historical and political Description of the Conduct of France towards the Genevese, from the Month of October 1792, to the Month of October 1794.* 8vo. 75 pages. Elmly. 1794.

THIS pamphlet consists of three letters, addressed by a citizen of Geneva to a citizen of America. The first commences with a recapitulation of the long and severe struggles, which the author's countrymen have experienced, in order to obtain and defend that liberty, which wrought such miracles among them, and converted their little state into the most democratic and flourishing commonwealth in Europe.

After a series of dissensions, the constitutional party was at length obliged, in 1792, to yield to the power of the count de Vergennes. The french minister was still more eager to overturn democracy in Geneva, than to support it on the continent of America. Failing in his intrigues, he at length took possession of the city, by means of those very soldiers, who had fought for freedom in another hemisphere; drove the principal assertor of it's rights into exile; and established a new government founded on foreign force, and in direct opposition to the wishes of the majority of the inhabitants.

Such a revolution as this, could measure it's duration only by that of the minister, who had imposed it on the people. Accordingly, the count de Vergennes had scarcely expired, when the very magistrates, whose passions he thought to have gratified, were desirous of overturning that edifice, which he had been so eager to erect. In the midst of great, and indeed universal joy, our constitution was re-established on it's original republican basis;  
it's

it's defenders were recalled, and restored; and by an agreement, almost unanimous, all the disputes between the people and the administrative body were definitively decided in favour of the former. This auspicious restoration of liberty, which commenced in 1789, and was consolidated in 1791, presents one of the most brilliant epochs of our history. The contending parties, now reconciled to each other, united in one common principle; commerce and manufactures once more flourished; and our academy, the nurse of all our prosperity, past and present, soared so high towards the region of arts and sciences, that the smallness of Geneva was forgotten, and she, in this point of view, became the rival of far greater states. Such were the fruits of our attention, that our population had doubled; the fortunes and the mental attainments of individuals had augmented ten fold; and foreigners were eager to come among us, in order to admire the wonders achieved by liberty and education, in a little spot containing no more than 30,000 souls, but which has, however, produced in arts, letters, and the sciences, as great a number of distinguished men, as any of the kingdoms in the north of Europe.'

Such is the very flattering description of Geneva, previous to the invasion of Savoy, when the *brissotine* party, having determined to surround France 'with a girdle of republics governed on exactly the same principles as their own,' conceived, as we are here told, the hope of rendering this city the capital of the territory, which they had determined to dis sever from the dominions of the king of Sardinia. The swiss cantons, however, anticipated their design, and threw a large body of auxiliaries into Geneva, which were afterwards withdrawn, on the express stipulation that general Montesquieu's army should retreat to a considerable distance.

Soon after this the aristocratic faction began to lose it's credit with the people, and was forced not only to admit all the genevese into the legislative body, but also to call a national convention. Two new parties were also formed in the city, called the *Marseillois* and the *Montagnards*, who are said to have been openly protected by Soulavie, the french resident, and whose object, we are here told, was 'to annihilate public worship, and to preach up the principles of the french *anarchists*.'

In addition to these, a third party now made it's appearance, at the head of which was the advocate Bousquet, who had been sent on a public mission to Paris, where he became intimate with the leading jacobins, and an adept in 'the theory of insurrection.' His plan is said to have been: 1. To bereave his colleagues in the government of the confidence of the populace, by accusing them of a secret connexion with the rich citizens, or at least of a base and mean partiality towards them; 2. To suspend the constituted authorities, as well as the assembly of the people itself, in order to invest his own partisans with unlimited power under the title of the *revolutionary government*; 3. To commence the intended operations with a general pillage, and to erect a tribunal, which should cement this new revolution with the blood shed in the name of liberty, so as that the breach should be irreparable, and that

his associates should not be able to draw back from the career which he was about to open to their view ; 4. To make terror the order of the day, throughout every class of the community, on purpose to damp the courage of all, and to enable the few to give the law to the many ; and, 5. To bring religious worship into disgrace.

The night of the 18th of July having been at length pitched upon by the insurgents, they accordingly appeared in arms, took possession of the cannon, disarmed and secured such of the citizens as were disaffected to their cause, and arrested two of the syndics. The ' constitutional government ' having been suspended, and replaced *provisionally* by a revolutionary tribunal, of which Bousquet was proclaimed president, the trial of the prisoners immediately commenced. The following exhibits a list of their numbers, and also of the sentences pronounced upon them :

37 were condemned to suffer death, and to have their goods confiscated ; 26 of them, on account of contumacy ;—94 to perpetual exile and confiscation of property ;—4 to exile of different periods ;—264 to domestic detention of different periods ;—10 to perpetual confinement in the *maison la force* ;—7 to confinement of different periods ;—71 were incapacitated from exercising public functions, or dismissed with censure ;—and 21 were declared innocent ; of these, two received an indemnification.

It is to be observed, however, that seven citizens only were put to death on this occasion, and that the majority of the new criminal tribunal were averse to this measure, having yielded, after a long contest, to the threats of the populace ; four more suffered soon after. All mourning was at the same time prohibited during the space of a year, the interest of money was lowered, claims for house-rent were annulled, in order to relieve the poor from the demands of their landlords ; domiciliary visits were instituted, and twelve ounces of plate only were left in the possession of any individual.

These changes were followed up by others of a political nature : ' the temples were converted into club rooms, the ceremonies of religious worship were curtailed, and marriage, the sacrament, and baptism, were expressly authorised by means of the intervention of the civil magistrate.'

The execution of Robespierre, which has been productive of such wonderful events in France, occasioned the immediate disgrace of Soulavie, and was followed by an amazing change within the walls of Geneva. A revolutionary tribunal was again erected, but not as formerly to punish the ' aristocrats,' for the ' agitators ' were now destined to become the victims ; but the members could only be prevailed upon to condemn four of the ringleaders to death.

We have thus far implicitly followed our author ; it is however but fair to observe, that the present account seems to have been written by an emigrant, or at least a violent enemy to the new system ; it is indeed utterly impossible to form a fair and impartial opinion respecting the revolution of Geneva, until we shall

shall have perused the documents published by the victorious party. The dutch, who, on the first news of this event, had suspended the payment of all demands in favour of the citizens of the republic, have thought proper to rescind their former decision.

ART. III. *Memoirs of the Kings of Great-Britain of the House of Brunswick Lunenburg.* By W. Belsham. In two Volumes 8vo. 790 pa. Price 12s. in boards. Dilly. 1793.

As in optics there is a certain field of distinct vision, on either side of which objects become obscure, so in contemplating historical events there is a certain period of time, within which they are viewed with the greatest advantage: and, as it is unquestionably true, that in proportion as events are placed beyond the remote limits of this period they become confused, diminish, and at last disappear; it is also true, that those events, which are too recent to lie within it's nearer limit, are always too much magnified, and too much blended with other objects, or too deeply tinged with the colouring of temporary interests, to be distinctly and accurately observed. The author of the Historical Memoirs here presented to the public has made choice of a portion of the english history, which is placed at a distance peculiarly advantageous for accurate and impartial examination. The events of the reigns of George I, and George II, have so lately occurred, that abundant sources of information, oral as well as scriptural, still remain; and at the same time, the affairs of Great Britain, and of Europe, have assumed so different an aspect, and the train of political views and interests has been so materially changed, that the historian of these reigns may be fairly expected to record and speculate upon the transactions of those times, without any undue bias from the party prejudices which then prevailed. The disloyal spirit of jacobinism is extinct, and the names of whig and tory are almost lost in appellations of more general import.

Mr. Belsham, of whose talent for historical discussion the public has had a favourable specimen in some of his *Essays Philosophical, Historical and Literary*, (See Rev. Vol. VI, p. 169, and Vol. XI, p. 18.) is a zealous friend to the principles of the revolution. His view of that great event, and his design in this work, will be best expressed in his own words:—Introd. p. 1.

‘At the æra of the revolution, the grand fabric of liberty, which it had been the labour of ages to erect in this island, was at length completed; and in one of the principal nations of the earth, a system of government was by general assent established, which had for its basis the unalienable rights of man, and professing as its grand end and object, the happiness of the people. The design of the following memoirs is to show, by an impartial delineation of the interesting events of the succeeding reigns, how far this end has been kept in view, how far it has been deviated from, and in what respects the general system of freedom is still susceptible of enlargement and security.’

In addition to this account we must add, that the author has executed his design with a degree of ability, fidelity, and candour, which

which will render his work a very valuable addition to the public stock of english history.

The work opens with an introductory sketch of events during the reign of king William and queen Anne, transcribed from the second volume of the author's essays. From the variety of matter contained in the history of the reign of George I, we must content ourselves with two short extracts. We shall first give our author's account of the *last* meeting of the convocation, to censure bishop Hoadley. VOL. I. P. 174.

In the course of this year (1718), the attention of the public was excited in a most uncommon degree, by a sermon preached before the king, at the chapel royal, and published at his express command, by Dr. Benjamin Hoadley, lord bishop of Bangor, "on the nature of the kingdom of CHRIST." As the foundation of this memorable discourse, the bishop selected the famous declaration of Christ to Pilate, the roman procurator; "MY KINGDOM IS NOT OF THIS WORLD." And the direct and undisguised object of it was, to prove "that the kingdom of Christ, and the sanctions by which it is supported, were of a nature wholly intellectual and spiritual—that the CHURCH, taking the term in its utmost latitude of signification, did not, and could not, possess the slightest degree of AUTHORITY under any commission, or pretended commission, derived from him: that the church of England, and all other national churches, were merely civil or human institutions, established for the purposes of diffusing and perpetuating the knowledge and belief of christianity; which contained a system of truths, not in their nature differing from other truths, excepting by their superior weight and importance; and which were to be inculcated in a manner analogous to other truths, demanding only, from their more interesting import, proportionably higher degrees of care, attention, and assiduity in the promulgation of them." It is scarcely to be imagined in these times, with what degree of furious and malignant rancour, these plain, simple, and rational principles, were attacked by the zealots and champions of the church. On the meeting of the convocation, a committee was appointed to examine this famous publication; and a representation was quickly drawn up, in which a most heavy censure was passed upon it, as tending to subvert all government and discipline in the church of Christ, to reduce his kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in matters ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions. A sudden stop however was put to these disgraceful proceedings, by a royal prorogation; and from this period, the convocation has never been convened, but as a mere matter of form, and for the purpose of being again prorogued. Perhaps, however, in these more enlightened times, this assembly might be again permitted to resume its deliberative and legislative powers, with advantage to the community—and in no other assembly could propositions of ecclesiastical reform originate, with so much effect or propriety. The controversy which thus commenced, was carried on for several years with

great ability and animation on the part of the bishop, aided by various excellent pens, though opposed by men, whose learning and talents gave an artificial lustre to bigotry and absurdity. No controversy, however, upon the whole, ever more fully and completely answered the purpose intended by it. The obscurity in which this subject had been long involved, was dissipated. The public mind was enlightened and convinced. CHURCH AUTHORITY, *the chimera vomiting flames*, was destroyed; and the name of HODLEY will be transmitted from generation to generation, with increase of honour, of esteem, and grateful veneration. It would be injustice also to deny to the king himself, his share of praise for countenancing and supporting opinions so opposite to those which have usually constituted a part of the policy of princes; and which reflect equal credit upon his understanding and integrity.'

Mr B. concludes his memoirs of the reign of George I; with the following general sketch of his character: P. 263.

'If this prince was not distinguished for shining talents or heroic virtues, much less can we discern, on a general review of his character, any remarkable deficiency of understanding or propensity to vice. Acceding to the crown of Great-Britain when far advanced in life, he seemed ever to consider himself rather as elector than as king: and the influence and power of Great-Britain were of little estimation in his eyes, when directed to any other end than the aggrandizement of his native country. With respect to the internal government of his kingdoms, the rectitude and benevolence of his intentions were always apparent; but he was, from the nature of his situation, compelled to throw himself into the hands of a party, and from the easiness of his disposition he was often persuaded to acquiesce in measures, which a more perfect acquaintance with the real state of facts and opinions would have shewn to be as contrary to his interests, as there is reason to believe they frequently were to his inclination. In the view of Europe at large, he sustained the character of a prudent, an able, and a fortunate prince. And if, in contemplating the history of this reign, we have just cause to lament the weaknesses and defects of the external system of policy by which its counsels were influenced; we have ample reason, on the other hand, to express our ardent wishes, that the noble speculative principles of government, and of liberty civil and religious, which this monarch was not only ready, but anxious, on all occasions to avow, and by which the general tenor of his conduct was regulated, may never cease to be the distinguishing and favorite characteristics of the royal and electoral house of BRUNSWIC.'

The following account of the debates in the year 1732, upon the subject of a standing army, is concise, but interesting:

P. 317. 'The nation being at length allowed, and asserted on the highest authority, to be in a state of actual and perfect security, a grand effort was thought advisable by the patriots in opposition, or the *country-party*, as they were now generally styled, to effect a reduction of the standing army. This rooted and habitual grievance the courtiers endeavoured to disguise and

soften,



soften, by bestowing upon it the appellation of a *parliamentary army*, as voted and maintained by parliamentary authority. They pleaded, that this force was necessary to secure the interior tranquillity of the kingdom, and to overawe malcontents, though too inconsiderable to excite the jealousy of the people even under an ambitious monarch, and much less under a prince who could not be accused, or even suspected, of entertaining the remotest wish of infringing upon the liberties of his subjects. In favour of the reduction it was argued, "that a standing military force in time of peace had, previous to the era of the revolution, always been accounted not only superfluous, but unconstitutional and dangerous; that the internal tranquillity of the country might be secured, as heretofore it had been, by the civil power aided by the militia, which, under proper regulation, was as capable of discipline, and as active in exertion, as a standing army; that the number of malcontents was altogether contemptible; but that the most effectual means of increasing it was, the obstinate perseverance in measures odious and arbitrary; that though they had all imaginable confidence in his majesty's regard for the liberty of his subjects, should a standing army be ingrafted into the constitution, another prince might arise of more dangerous talents and of deeper designs, and employ it for the worst purposes of ambition: that other nations had been enslaved by standing armies; and though the officers were at present men of honour and probity, these might be easily discarded, and the army new-modelled, in order to effect the subversion of the constitution. The expence of this great military force was also insisted upon as extremely burdensome and oppressive to the nation; and it was asserted that the money raised for the subsistence of 18 or 20,000 men in England, would maintain 60,000 french or germans. Previous to the revolution it was well known that the people of England did not raise above two millions for the whole of the public charge; but now the current expence far exceeded that sum, and the civil list, the interest due to the public creditors and the sinking fund, added together, composed a burden of six millions yearly; and though at so recent a period as the accession of the late king, the army did not exceed 6000 men, it was now augmented, on various pretences, to more than three times that number. And farther pretences would never be wanting, were parliament willing to listen to them for farther augmentations." These arguments, however, proved wholly fruitless and unavailing \*, and in proportion to the frequency of their repetition, the impression seems to have been impaired and weakened; for it is unhappily, though unquestionably, certain, that, for almost a century past, the *standing army* has been a pre-

---

\* The numbers on the division were 241 against 171 voices. Lord Hervey urging the multiplicity of seditious writings, as an argument against any reduction of the military force; Mr. Plumer replied, "that if *scribblers* gave the government uneasiness, they ought to employ *scribblers*, and not soldiers, to defend them from the danger."

*graffus* army, and that every effort for its reduction has terminated in its increase and enlargement. Such was the offence given by Mr. Pulteney to the court, by the zealous part he took in this and other political questions at this period, that the king, calling for the council-book, with his own hand struck out his name from the list of privy counsellors, which, however, only served to extend his fame, and establish his popularity.

As parliamentary history makes a principal part of these memoirs, and will perhaps gratify our readers more than detached passages from the narrative part of the work, we shall add our author's account of a spirited attempt made in 1745, for restoring annual parliaments; from which it will appear, that the necessity of a reform in parliament has long been seen, and that bold exertions for parliamentary reform were made fifty years ago, even within the walls of St. Stephen's, if not with all desirable success, however without provoking a prosecution for high treason. VOL. II. P. 142.

As the last struggle of expiring patriotism, however, the house was moved, January 1745, that an act made in the fourth year of Edward III, entitled—"a parliament shall be holden once every year," and also that an act made in the thirty-sixth year of the reign of king Edward III, entitled—"a parliament shall be holden once every year," shall be read; and the acts being read accordingly, Mr. Carew arose, and declared his determination to bring to a DECISIVE TEST the sincerity of those professions which the ministers of the crown recently appointed to their offices had, for so many successive years, accustomed themselves to repeat within the walls of that house; and, from the fate of the question he was about to propose, a judgment might be formed, whether the present ministers themselves merited those severe appellations which they had so lavishly bestowed upon their predecessors. It was not enough, he said, for the satisfaction of the impartial and intelligent public, that the new ministers should give a simple assent to the motion he had in contemplation; for, if they had coalesced with persons whose influence was, upon trial, found sufficiently powerful to defeat all efforts of political reform, it was incumbent upon them immediately to relinquish those offices which they had so precipitately accepted, without any stipulations in favour of the public; and unreservedly to declare against those with whom they had so rashly united. Amongst the topics most frequently insisted upon by the present ministers, when in opposition to the court, was the necessity of counteracting the baleful effects of ministerial corruption, which they then seemed to think, and he hoped they still thought, could by no means so effectually be done as by a restoration of the ancient constitution of parliament, agreeably to which, the house would perceive, by the acts now read, that parliaments were to be holden once every year. And as long prorogations and adjournments were not then introduced or thought of, the meaning of this famous law must be, that a parliament should be every year chosen as well as held. And this is a constitution not only sanctioned by ancient practice, but by the unalterable dictates of reason.

reason. In order that the representatives of a great nation may be perfectly acquainted with the state of its wishes, wants, and grievances, it is necessary that there should be an intimate and habitual communication between them and their constituents. But, when gentlemen are chosen for a term of years, they too frequently, on their election, appear at once to relinquish the character and feelings of delegates; they fix their abode in the metropolis, and visit their constituents only when it becomes necessary to solicit their votes at the eve of a new election. Nay, such was the degraded and corrupt state into which the national representation had fallen since the establishment of septennial parliaments, that there were gentlemen in that house who never saw the borough which sent them thither; who, perhaps, would be at a loss even to recollect its name; and who were obliged to have recourse to the court calendar to inform them of whom they were representatives. It was the peculiar and proper province of the house of commons, he said, to convey to the sovereign the sentiments of the nation, both with respect to the measures he adopts, and the ministers he employs. But could this duty be justly or faithfully executed, when there is no proper intercourse established between those who represent and those who are represented? The interests of the prince and the people cannot really and truly differ; he can only be great in their greatness, and prosperous in their prosperity. But the general interest of the people, and the personal interest of the ministers, may very essentially differ; they may have no other ends in view than to impoverish and enslave the people, in order to enrich and aggrandize themselves; and, during a long term of delegation, how easy will it ever be for artful and designing men to misrepresent the sentiments of the people to the sovereign, and to pervert, by sinister and corrupt practices, the integrity of those persons whose duty it is, and who are expressly appointed, to guard the liberties, and protect the rights of the community? Properly speaking, Mr. Carew said, the house of commons were no more than the attorneys of the people: and is it reasonable that any man should be entrusted with a power of attorney irrevocable for a long term of years? Shall a whole people do that which would be the height of foolishness in every individual? Who can depend upon the continuance of any man's integrity? But the septennial bill was passed for the purpose of compelling the people to give an irrevocable power of attorney for that term. The practice of long parliaments was first introduced in the reign of Richard II, when the interests of the country were sacrificed by wicked ministers, to gratify the violent passions of the monarch. But what was the result? The discontents and murmurs of the people, so carefully concealed from the knowledge of the king, at last produced an universal convulsion, which terminated in his ruin, and in the advancement of the duke of Lancaster to the throne, without any other title than that of having rescued the people from slavery. This was the fate of the prince who first introduced long parliaments; but so long as a corrupt majority may be more easily obtained in a long than a

short parliament, so long will it be the interest of ministers to oppose any limitation of the duration of parliaments, though the interests both of the monarch and the people ever so manifestly require it. If septennial parliaments be continued in this country, the minister's letters of recommendation may, in time, be as implicitly obeyed in our counties, cities, and boroughs, as the king's *congé d'elire* is now in the chapters of our episcopal cathedrals. But will any one assert, that we should then have the slightest pretence to the character of a free nation? No—we should be slaves; God knows to whom—not, it may be hoped, to a minister from HANOVER; though it is hard to say what a corrupt parliament may not attempt, or to what a corrupt nation may not submit. To prevent, however, as far as my exertions can contribute to the prevention of such a catastrophe, I shall conclude with moving for leave to bring in a bill to enforce the calling of a new parliament every year after the expiration of this present parliament."

"This motion was very ably seconded by Mr. Sydenham, in a very interesting speech, of which the concise epitome only must suffice. This gentleman began by observing, "that he must take it for granted that every member of that house must be conscious of the necessity of adopting measures of some kind for preventing, or, at least, diminishing the extent and effect of ministerial corruption. And, of all the measures that could be devised, none would be found so effectual as the restoration of annual parliaments. To the fatal introduction of long parliaments, and their concomitant evils, he ascribed, in a great measure, that remarkable change in the manners and morals of the people at large, which had of late years taken place in this country. Formerly, the higher classes among us were distinguished for generosity and hospitality, and those of inferior rank for honesty, frugality, and industry. But these virtues are in danger of being utterly extinguished by the prevalence of political corruption. No sooner did ministers begin to solicit the votes, instead of convincing the understandings of the members of parliament—no sooner were rewards lavished on those who complied with those solicitations, than the public order was disturbed by violent competitions at elections. Voters began to claim a merit with those to whom they gave their vote: the regular channel through which honours and preferments flowed was perverted, and the interest of the country was sacrificed, for the sake of promoting those who had the chief interests in elections. Even in our army and navy, of late years, this has appeared to be the best qualification for entitling a man to preferment. We must, therefore, demolish from the foundation this fabric of corruption; we must render it impossible for a minister to expect to gain a majority in parliament, or at elections, either by bribery, or by a partial distribution of places and preferments. I say, we must do this, if we intend to restore that spirit by which our ancestors preserved their liberties, and gained so much glory to their country. And, for this purpose, nothing can be so effectual as the restoration of annual parliaments. Then may we hope to see  
that

that simplicity, generosity, and hospitality of manners revived, which is now no more. For I hope it will not be called generosity to give a voter, by express bargain, five or ten guineas for his vote; or hospitality, to make a county or a borough drunk once in seven years, by way of preparation for an ensuing election. When a gentleman perceives that the favour of his countrymen must be purchased, not won, he contracts his domestic to provide for his election expences; and, if he succeeds, he retires with his family to London, certain of his seat for seven years, and resolving so to regulate his conduct in parliament as may secure his future indemnification. This change of a country life into a town life has been attended with unspeakable inconveniencies. A man of fortune who resides in London may, in operas, routes, assemblies, french wines, and italian musicians, expend as much yearly as may suffice to maintain his rank in the most hospitable style of ancient liberality at his seat in the country. But will it be pretended, that the money so expended is of equal advantage to the community? that the same charity is extended to the indigent, the same employment to the industrious? Annual parliaments would undoubtedly produce a mighty alteration of national manners in this respect. They would make constant residence and a constant inter-communication of kind offices necessary; they would preserve the honesty of our people, by removing the means of temptation; for no candidate would then be at the expence of corrupting, especially as he could not expect to be repaid, by being himself corrupted by the minister after he is chosen. Annual parliaments will demolish the market of corruption. Ministers will not corrupt when corruption can be of no avail; and, though contests may occasionally take place, the magnitude of the object will not be such as to occasion either venality or violence. If, therefore, we cherish a laudable ambition to restore the practice of those virtues for which our ancestors were so conspicuous, and by which they handed down to us riches, renown, and liberty, we must restore the constitution of having parliaments not only annually held, but annually chosen. It was a regulation restored and established by one of the greatest and wisest princes that ever swayed the sceptre of this kingdom. The bill passed in the fourth year of the reign of this monarch (Edward III.) was indeed evaded by the *ingenuity* of the lawyers. The words of the act were these—"a parliament shall be holden once a year, and oftener if need be." The lawyers maintained that the words "if need be" related to the first part of the law as well as the second; *i. e.* that a parliament shall be held once a year if need be, or oftener if need be; a construction which rendered the act itself wholly nugatory. In the thirty-sixth year of the reign of the same monarch, therefore, a new law was passed, by which it was enacted, without any reserve or limitation, "that a parliament shall be holden every year." This set the invention of the lawyers again at work, in order to find a new evasion; and, in the next reign, the practice of prorogation was introduced. Every session of parliament was declared to be a parliament, and the liberties of the nation were

sacrificed by a parliament corruptly chosen and illegally continued. Should this now be attempted, it would be found very difficult, if not impossible, to rescue them by force of arms, as was done in the reign of Richard II.; for the crown has now a regular disciplined army to support its encroachments, and the people have neither arms nor discipline to oppose to such a king and such a parliament. This consideration alone would make me sanguine in the support of the measure now proposed; and for this reason, among many others, I conclude with seconding the motion.\* The speeches of these able and virtuous senators have been thus distinctly recited, because they discover just and noble sentiments of government, and disclose a glorious prospect of political reformation, which it is left to a happier and more enlightened age to realize. The motion was feebly opposed in a diffusive and laboured speech by sir William Yonge, secretary at war, by arguments which, if they proved any thing, would prove that parliaments ought to be perpetual. But the principal ministers of the crown observed a profound silence, not being able to endure the test of this *experimentum crucis*. It is, however, extremely remarkable, that, on the division, the question was negatived by a majority of thirty-two voices only, in a house of two hundred and sixty-three members. No attempt at parliamentary reform, in any shape, after this, was made for thirteen years, when a motion for shortening the duration of parliaments was negatived almost without the formality of a debate. Very recently, indeed, the question has been revived with great lustre and advantage under the auspices of men of the highest talents, and bids fair to excite the serious and continued attention of the public, especially as it is at last combined, as it ever ought to have been, with the kindred question of an equalization of the representation†. So long as this grand reform of parliament itself remains unaccomplished, no essential reform in other respects is to be expected.

Mr. B. takes his leave of his readers with an intimation, that these memoirs may possibly at some future time be resumed. We cannot close our account of this valuable work more properly, than with his concluding general remarks on history. p. 385.

\* HISTORY, according to a very just and celebrated definition of it, is PHILOSOPHY teaching by EXAMPLE. And the great pur-

\* In the writings of SWIFT, a man naturally of a sound and excellent judgment, though unhappily too much under the dominion of violent and malignant passions, is somewhere to be found this remarkable acknowledgement: "I adore the wisdom of that gothic constitution which made parliaments annual."

† It will easily be supposed, that an allusion is here intended to the association lately instituted in the metropolis, for obtaining a reform in parliament; which, exclusive of the avowed approbation of the great rival-statesmen, Mr. PITT and Mr. FOX, respecting its object, boasts the distinguished names of GREY, FRANCIS, LAMBERTON, WHITBREAD, ERSKINE, SMITH, and many others, which would reflect honour on any cause; and this is certainly a cause which would reflect honour upon any names.

pose

pose to be answered, by a research into the records of past ages; is to learn how to avoid those errors which have been injurious to human happiness, and by what means the general welfare may be most certainly and efficaciously promoted. If history be not written, and if it be not read likewise in this spirit, and with this view, the romantic tales of an Amadis or an Orlando, may be studied with as much advantage as the memoirs of Great-Britain or of France. From increase of knowledge we have a right to expect increase of happiness; and to whatever temporary obstructions the progress of mankind to that perfection of which their nature and condition are susceptible, may be liable, the grand association of knowledge, virtue, and happiness remains, in the moral order of the universe, assuredly fixed and indissoluble. And, to conclude, in the words of an admirable foreign writer: "In vain shall sophisms be scattered, times confounded, or particular facts generalized, in order to shew that the progress of vices follows that of the arts. Whenever we view, with an impartial and attentive eye, the chain of events, and take a comprehensive survey of the whole, we shall invariably behold ignorance the concomitant of crimes, and virtues multiplied in proportion as the human mind is illuminated."

**ART. IV.** *An Epitome of History; or, a concise View of the most important Revolutions, and Events, which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics, now subsisting in the World: also their Forms of Government. Accompanied with short Accounts of the different Religions which prevail; their peculiar Doctrines, Ceremonies, Worship, Institutions, and Ecclesiastical Government.* By John Payne, Author of the System of Geography, &c. Designed for the Youth of both Sexes. 8vo. 373 pages. Vol. I. Price 5s. in Boards. Johnson. 1794.

THE author of this work modestly disclaims all praise of deep research, and new discovery. He rests his title to public attention partly on the industry with which he has collected, and the fairness and impartiality with which he has stated the leading facts in the history of the several governments now subsisting in the world, and partly on the extensive utility of his design, which is to furnish young persons with a general outline of historical knowledge, and to describe, in a compendious manner, the various forms of government, and the ceremonies and institutions of religion now prevailing in the world.—He further adds, that he hopes to be found to have drawn up his work in a style free from harshness, embarrassment, and verbosity.

Difficult as the task is, for an author to appreciate his own merit, we think Mr. Payne has given his readers a very just idea of what may be expected from this performance, except that the historical part is too short to be called a general outline. The work, though for the most part a compilation, is not a servile copy from former writers. The manner, in which the writer describes the civil and ecclesiastical state of the several kingdoms

in Europe, plainly shows, that he has not only read industriously, but thought freely.

The first chapter, on England, is short, but contains a tolerable sketch of the origin and gradual improvement of the english constitution; and a good account of the rise, progress, and present state of the national debt. In his account of the rest of the governments of Europe, his general plan, to which however he does not in every instance strictly adhere, is, to give an abstract of the history of the country, as far as concerns the original establishment and subsequent variations of it's government; to state, in a general view, it's constitution, it's laws, revenues, and military force; to describe the changes which it has undergone respecting religion, and to relate the most material particulars respecting it's ecclesiastical establishment, and church revenues. The authors, on whom Mr. P. has chiefly relied, are commonly mentioned. As a fair specimen, we shall transcribe the account of the constitution, and of the state of religion in Spain. P. 220.

Spain, from the Gothic times to that of Pelagius (A. D. 718), was an elective kingdom; and for two centuries afterward the throne was filled by the suffrages of the states, who, however, in no instance departed from the royal family. At present the crown of course devolves, without any form or ceremony, to the nearest in blood, and females are capable of inheriting; but it is only on the failure of the male line.

The ancient *Spanish cortes* resembled the english parliament, it consisting of the clergy, the ancient nobility, and the deputies of towns; and the legislative authority was so blended in that of the king and the states, that no laws could be made, repealed, or suspended, nor any money raised upon the subjects, but with their common consent. But now this cortes is laid aside, Spain is no longer a mixed monarchy, but entirely absolute; the whole government being in the hands of the king, his ministers, and the councils, which are always at his devotion.

The kingdom of Spain is computed to contain about seven millions, and a half of inhabitants; but it would support more than twice that number was it properly cultivated. In the time of the Goths and Moors, it is reported to have contained between twenty and thirty millions of people; and might yet be very powerful, if it had no possessions in America; but now it is thinly inhabited. The causes assigned for this are, first, the expulsion of the Moors; for when Ferdinand the Pious took Seville from them, in 1248, the several districts of this kingdom contained one hundred thousand populous towns and villages; and when Ferdinand the catholic reduced the kingdom of Granada, it consisted of fifty fortified towns, beside an infinite number of smaller places, the greater part of which were afterward demolished. Another grand cause of the want of inhabitants is the decay of arts and manufactures, which formerly flourished here, and the heavy taxes by which the people are oppressed. But perhaps the convents may be considered as the greatest enemies to the populousness of the country, for by those institutions no less than two hundred



hundred thousand persons are restrained from propagating their species: for if a titled family has more than one or two sons, the eldest must unquestionably be a gentleman, and all the rest monks. The way of living among the spaniards, particularly in their eating and drinking, also contributes to render them unfruitful; for in the use of spices, particularly of pepper, they know no bounds. Their wines are also strong and inflammatory; and yet, after a meal, they add to these a very fiery sort of brandy. On the other hand, they are no less immoderate in the use of cooling foods and drinks, and the conflict between such discordant qualities must necessarily produce great disorders in the body. Leanness is here so general, that a corpulent, or even what is called a fleshy man is scarcely to be met with; and there are few or no countries where the loss of sight is so common.

"Spain," says Mr. Gibbon (I. 59.) "flourished as a province, but has declined as a kingdom. Small as the number of inhabitants are, yet their poverty is extreme, although they not only live in a country capable of supporting many additional millions in the greatest plenty, but have prodigious sums continually poured in from America. Savala computes that, from the year 1492, when America was discovered, to 1731, above six thousand millions of pieces of eight in registered gold and silver were imported into Spain, exclusive of far greater sums unregistered, beside those received by foreign merchants from the spanish dominions in America. It even appears, that one year with another, Spain receives from its American colonies above twenty-six millions of *pesos*, or pieces of eight; yet don Geronimo Ustariz computes, that all the coined and wrought gold and silver in Spain, including that belonging to churches and private persons, scarcely amounts to one hundred millions of pialtres."

\* Religion.] The religion of the church of Rome is practised in Spain with the greatest scrupulosity and pomp. In no country is there more praying and ceremony, and less real christianity. The virgin Mary is more respected and adored among the spaniards, than God himself, as appears even from their compliments: the expression of "God be with you," the usual compliment at parting, does not convey the same mark of affection as that of "the virgin be with you," which they imagine expresses a much greater cordiality. Thus swearing by the Supreme Being is esteemed a trifle, but by the virgin is considered as the height of impiety. The spaniards are indeed mere slaves to the clergy, who so artfully hoodwink them, that they do not perceive the chains they wear, or, if they perceive them, bear them willingly; and, when they gall them, dare not so much as vent a sigh after freedom. Under any disappointment, either in views of avarice or ambition, the clergy have their dreadful inquisition at hand, which seizes both on honour and life; so that persons of the most unsported innocence esteem it a particular favour to come off only with the loss of their fortunes; but the power of this tribunal is now much reduced, by the interposition of the late and present kings of Spain.

\* We have already observed, that this court of inquisition was first introduced in 1478, by king Ferdinand the catholic. It  
owed

owed its origin to the suggestions of John de Torquemada, a dominican, who was the first inquisitor. At Madrid it consists of an inquisitor-general and six counsellors, one of whom is always a dominican, two judges, one fiscal, and several other officers and assistants. The number of the families who are dispersed all over Spain, as spies and informers, are computed at about twenty thousand. Under this supreme court are others in the principal cities in the kingdom, and even in the Canary islands, Mexico, Carthagena, and Lima. But Mr. Clarke observes, that the power of this tribunal is now declining very visibly, and seems hastening to its fall; for the late king of Spain took a bolder step to humble the inquisition, than any of the Philips or Charleses who went before him. The inquisitor-general having thought proper to publish a liturgy which he had licenced without consulting his majesty, the king, with a very proper spirit, put the inquisitor under an arrest, and immediately sent him guarded with a file of grenadiers into exile, at a convent far distant from Madrid. So determined and resolute a measure as this alarmed the whole body of the clergy; they moved heaven and earth to obtain the inquisitor's recall; but for some time the king remained inexorable. The common people were now taught by the priests to say, that his catholic majesty was no good catholic in his heart. At length, however, the king restored the inquisitor to his liberty; but in such a manner as gave that prelate no reason to triumph; for at the time of releasing him, the king published a very spirited edict, which was dated on the twenty-seventh of november, 1761, by which he greatly limited his power.

Amidst the great decrease of the inhabitants in Spain, the body of the clergy have suffered no diminution; but has rather been gradually increasing, insomuch that don Geronimo Ustariz computes the number of ecclesiastics and their servants at two hundred and fifty thousand. The king nominates all bishops and archbishops, who are afterwards confirmed by the pope. In 1753, an agreement was entered into between the king and the pope, wherein the latter ceded to the former the nomination to all small benefices; which has not only considerably strengthened the king's power over the clergy, but also retains those vast sums of money in the country, which used to be expended in journeys to Rome for the purpose of soliciting benefices. The king can also tax the ecclesiastical possessions according to his pleasure. However, the power of the pope and his nuncio is still very extensive here, though no bull can be published without a written permission from the king.

We can with pleasure recommend this work as very well adapted to the use of those, whose numerous avocations will not allow them leisure for extensive reading. The present volume is confined to Europe; in another, which we understand is to be published in the next month, the author proposes to examine in the same way, the state of the other parts of the world.

O. S. P.

TOPOGRAPHY.

T. V. *A geographical and historical Account of the Island of Bulama, with Observations on its Climate, Productions, &c. and a Narrative of the Formation and Progress of the Bulam Association, and of the Colony itself: to which are added, a Variety of authentic Documents, and a descriptive Map of the Islands and adjoining Continent.* By Andrew Johansen. 8vo. 40 pages. Price 1s. 6d. Martin and Bain. 1794.

Mr. Johansen, in this little pamphlet, very justly compliments the present age as surpassing the ancients in point of humanity, for slavery was not only tolerated among them, but its *legality* never appears to have been once called in question. After observing, that of late years: 'the commerce in *human flesh* has been viewed with an increasing horror,' that 'a spirit of universal philanthropy has gone forth,' and it has been ascertained "that the intercourse of nations may be continued, and even, increased, by a mutual relief of each other's wants, without having recourse to a traffick at once odious and unjust," he enters into the history of the Bulam association.

This company, which has agriculture and commerce for its objects, was induced by the very flattering description of Mr. True, formerly director-general of the french african companies, to fix on Bulam, as a station admirably adapted for carrying their plan into execution. It forms, we are told, part of the Archipelago, or cluster of islands, lying on the western, or windward coast of Africa, known by the name of the Bissaos, or Bissagos, and supposed to have been celebrated by the ancients under the appellation of the Hesperides. It is situated at the mouth of the Rio Grande, in  $11^{\circ}$  N. L. and  $15^{\circ}$  W. L. from the meridian of London; is between 17 and 18 leagues long, and from four to six broad. The island is beautifully surrounded and interspersed with woods; lofty fruit and forest trees, for the most part free from underwood and brambles, 'form a verdant belt, in some places two or three miles broad, which entirely encircles it in such a manner as to represent a plantation artificially formed round a park.' It abounds with wolves, buffaloes, elephants, doves, guinea fowls, &c., and is said to be capable of producing indigo, cotton, and sugar.

It is apparent from the statement now before us, that some gross mismanagement took place, in the first attempt to settle this still infant colony; however, as it is the express intention of the association, 'to people those fertile territories, despoiled of their inhabitants by the slave trade, to rear the productions of the climes between the tropics, by the assistance of freemen, and to extend the commerce, and manufactures of Great Britain,' we most heartily wish them all manner of success in so laudable an undertaking.

O.

## ANTIQUITIES.

**ART. VI.** *An Account of a rich illuminated Missal executed for John Duke of Bedford, Regent of France under Henry VI. and afterwards in the Possession of the late Duchess of Portland.* 4to. 8 pages and 4 plates. Price 7s. 6d. sewed. Payne. 1794.

THE subject of this publication is a beautiful and rich manuscript missal, or book of offices. Its first proprietor was John duke of Bedford, regent of France under Henry VI. By him it was presented to that king in the year 1430. It was probably left by Henry in the palace at Rouen, and fell into the hands of Charles VI. at the taking of that town. Henry II. of France afterwards possessed it, and affixed his arms to it. Through what hands it passed from this time does not appear, till it is found in the possession of lady Worley, (a descendant of William Seymour second duke of Somerset, who was appointed governor to the prince of Wales, by Charles I., wife of sir Robert Worley bart., of Appledurcombe, in the isle of Wight. From her it was purchased by Edward, second earl of Oxford, from whom it descended to his daughter the late duchess of Portland. At a sale of her effects, 1786, it was purchased by Mr. Edwards, book seller, of Pall Mall, for the sum of 213l. 3s., in whose possession it now remains, and to whom this account is dedicated by Mr. Gough.

This curious missal, eleven inches long, seven and a half wide and two and a half thick, contains fifty nine large miniatures which nearly occupy the whole page: and above a thousand small ones in circles of about an inch and half diameter, displayed in brilliant borders of golden foliage, with variegated flowers, &c. At the bottom of every page are two lines in blue and gold letters, which explain the subject of each miniaturized. The miniatures are in a good state for the time, and appear to be the work of various artists, probably french or flandish. The contents of these miniatures are in this account particularly described. The subjects are symbols of the twelve months, historical paintings from the Scriptures, portraits of the duke and duchess of Bedford, with various paintings, designed as compliments to the noble owners of the book. Of these miniatures not given, in this work, copies accurately engraved, together with particular descriptions of the numerous figures which they contain. *A fac simile* is added of the attestation of the presenting of this manuscript to Henry VI. The subjects of all the smaller figures are distinctly examined; and it is amazing to observe, with what ingenuity topics for painting have been extorted from the books of the Old and New Testament. Among the most curious paintings which decorate the book are the following:

Judas hanging himself: he is in a blue coat, hanging on a tree, his hands sprawling, a devil coming to him, and two more pulling at his legs with hooks.

Christ breaking the gates of hell, and carrying away Adam and Eve and the other holy prophets.

God and Christ seated under a triple throne, and *simbus*, holding a chalice into which the dove descends.

Angels singing;—men and angels striking balls hung in air;—two apostles at the ascension—John baptizing Christ—two angels holding his garment—Cupids riding on sticks holding a cross—a greyhound tied to a tree, an owl above.

Christ between the virgin and the baptist, angels taking up souls, devils pulling them into the mouth of hell; angels with the instruments of the passion. A devil with a soul on his back; two others bounding and beating two men; another turning Ixion's wheel. A dead body saying, *O mort cruelle trop es dure et amere.*

Jesus Christ sending a letter to the bishop of Pergamos, signifying that sinful men and women, who dance, play, and kiss, shall be in danger of death.

The trinity; God crowning a crucifix; the dove issuing from the mouth of the Father.

This piece, at the same time that it exhibits a splendid monument of the arts in the fifteenth century, may furnish the philosopher with matter for reflection upon the ignorance and superstition of the age.

D. M.

SCIENCE AND THE ARTS.

ART. VII. *Memoirs of Science and the Arts: Or, an Abridgement of the Transactions published by the principal learned and economical Societies established in Europe, Asia, and America. Vol. I. Parts I, II.* 4to. About 570 pages, with 19 plates. Price 11. 1s. in boards. Faulder. 1793.

To enable our readers at once to form an idea of the design of the editors of this work, we shall transcribe the principal part of the preface. P. 1.

No circumstance has more distinguished the modern attempts for the improvement of arts and sciences, from those of antiquity, than the institution of societies, for the purpose of pursuing enquiries in common, or of collecting the labours of individuals, and offering them conjunctly to the public. To Italy, the country in which literature first revived from the torpidity of the dark ages, was owing the first rise of these societies, which in a short time became exceedingly numerous in all its principal towns. Most of these, indeed, employed themselves in philosophical pursuits, or in the light productions of elegant literature; yet the academy of *Lincei*, instituted at Rome in 1603, had science for its object, and had served as a model for later societies of the kind; and the florentine academy *del Cimento*, as its name imports, brought physical opinions to the test of experiment. The same plan was followed with vigour by that association of ingenious men in this country, which finally issued in the establishment of the royal society. From that period, similar institutions were formed in most of the enlightened countries in Europe; kings and ministers thought their glory concerned in appearing as the patrons and founders of them; and men of science enrolled among their

their associates names the highest in rank and office. But those institutions which have had their origin in the commands of civil power, have been few in proportion to the spontaneous fraternities of persons attached by similarity of studies, which, especially of late years, have rapidly spread wherever knowledge has charmed the human mind: and the European spirit of improvement has now penetrated, with the colonies and arms of Europe, to distant quarters of the globe, and is throwing into a common fund, the knowledge and inventions of Asia and America, with those of the parent regions.

The advantages which have been derived from learned societies have already been very great; for although few of them have done much in what seems originally to have been a leading object—the united pursuit of discoveries as a body (a mode more splendid in appearance than practically useful);—yet they have afforded great support and encouragement to individuals in their investigations; and have been the means of preserving, and offering to the world in a stable and respectable form, many most valuable papers, which without such aid would either have remained locked up in the cabinets of the writers, or have dropped from the press unnoticed and forgotten. It is an acknowledged fact, that many of the most useful discoveries and improvements in art and science have been ushered into the world through the medium of the periodical publications of societies: and no man can flatter himself with a complete acquaintance with what has been done and is doing in any one branch of knowledge, without having informed himself of the contents of these works.

But such is now the number of them, and so various the places of publication, and the languages in which they are written, that a private scholar, especially in this detached part of Europe, finds it an extremely difficult matter to obtain and peruse them. On this account, many persons have expressed a wish that they might be enabled in less compass, and with less trouble and expence, to obtain an adequate acquaintance with these sources of knowledge. This want it is the object of the conductors of the present publication to supply. By confining their attention solely to works of this class—the memoirs and transactions of learned and economical societies—they will have it in their power to afford more complete information concerning them, than can be done in journals which embrace the whole of literature. Indeed, they shall not satisfy themselves without giving such a full view of these collections, as may assure every enquirer after knowledge who shall read their publication, that nothing of importance has been withheld from his view. It is their plan to notice every article in all the principal publications of the kind throughout the learned world; to give analyses of them proportioned to their consequence; and to print at large such as are at the same time interesting and incapable of abridgment. Where plates and tables are necessary to convey clear ideas, they will be copied. They do not pretend to render the original works useless—that would be equally unfair in the attempt, and presumptuous in the idea—but they will acknowledge their work defective, if it fail of supplying

supplying every material link in the chain of useful and curious knowledge. With respect to the arrangement of their materials, it is impossible to lay down any precise plan. They must take works in the order they come to hand. As numerous difficulties occur in procuring foreign books in this country, it may happen, notwithstanding their best diligence, that they for some time fall in arrear with respect to them, and that in some of their earlier numbers, domestic publications occupy more than their proportional share.

It must unquestionably be admitted, that the design of collecting into one focus all the rays of knowledge scattered throughout three quarters of the globe, and rendering every useful discovery, wherever made, easy of access to our countrymen, without the drudgery of studying various languages, and wading through numerous volumes, not to mention the extreme difficulty of obtaining these, is in itself grand and highly laudable: at the same time it appears to have fallen into hands well qualified for the task they have undertaken. As the originals here abridged have already come before us, it will not be expected that we should enter into a minute detail of the contents of this volume: we shall only mention, therefore, the works from which it is compiled. These are the Asiatic Researches, Vol. 1 and 11; Transactions of the Linnean Society, Vol. 1; Transactions of the Society of Antiquaries of Scotland; Proceedings of the African Association; Transactions of the Society for the Encouragement of Arts, &c., Vol. x; Philosophical Transactions for 1792, Parts 1 and 11, and for 1793, Part 1; Memoirs of the Brussels Academy of Sciences, &c. Vol. 1, Parts 1 and 11; Transactions of the Royal Society of Edinburgh, Vol. 1 and 11; Letters, &c. of the Bath Society of Agriculture; Transactions of the Royal Irish Academy, Vol. 1—14; Transactions of the Society of Natural History in Paris; and Memoirs of the Literary and Philosophical Society of Manchester.

The editors give us a pretty copious list of the transactions of societies which they mean to abridge, and wish to be informed of any omission in it. We shall mention therefore the following, all of which have been noticed in our review. History of the royal Academy of Belles Lettres, &c. at Stockholm: Trans. of the royal Ac. of Sciences, at Naples: Mem. of the royal Norwegian Ac. of Sciences: Hist. and Mem. of the electoral Ac. of Sciences, &c., at Mannheim: Trans. of the royal Soc. of Medicine, and Mem. of the Society of Natural History, at Copenhagen: Mem. of the royal Society, at Montpellier: Mem. of the Economical Society at Spalato: Mem. of the free Economical Society at Petersburg: Trans. of the Soc. of Natural History, at Paris: and a Collection of physical Essays by a Society of Bohemian Naturalists.

We cannot but express our wish, that an undertaking of such extensive utility may meet with liberal encouragement; and surely there are few men to whom science is dear, who will not be desirous of making themselves acquainted with every new fact, every discovery, tending to promote knowledge, which the ingenuity

utility of others may effect or explore; and which, were it not for some such medium as the present, would probably remain for ever unknown to them.

Since the above was written, the first part of the second volume of this work has made its appearance, containing abridgments of the following memoirs. Commentaries of the Royal Society at Göttingen, Vol. xi. Philosophical Transactions of the Royal Society of London for 1793, Part ii. Transl. of the Society for the Encouragement of Arts, &c. Vol. xi. Observations of a Society of Natural Philosophy at Berlin. Asiatic Researches, Vol. xiv. Transl. of the American Philosophical Society, Vol. xii. Memoirs of the Academy of Sciences and Belles Letters at Berlin. These are executed with the same ability, that characterises the first volume,

U. U.

#### GARDENING.

**ART. VIII.** *A Treatise on the Culture of the Cucumber: Shewing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather and Temperature of the Climate in Lat. 51° 20' North, Long. 0° 1' East of London. To which are added, Hints and Observations on the Improvement of Agriculture.* By James M'Phail, Gardener to the Right Hon. Lord Hawkebury. 8vo. 550 pages. 1 Plate. Price 8s. in boards. Cadell. 1794.

Mr. M'P. justly observes, that warm wholesome air is a grand object in the cultivation of cucumbers. In the common mode, where heat is supplied principally by a bed of dung, placed underneath the mould in which the plants grow, the bed itself is frequently so hot as to injure the roots, without imparting sufficient warmth to the air, and the air is depraved by the exhalations from the dung. Both these defects are remedied by Mr. M'P. in a simple and apparently efficacious method. The bed of mould is surrounded by a wall of brick, in which are flues passing round the bed near the surface of the mould; and these flues are heated by dung laid round the brick wall in the same manner as it usually is round a common dung bed, and renewed as often as may be necessary. Glass frames of the usual shape and make cover the bed. Thus a due degree of heat is constantly kept up; the air is sufficiently warmed, without being contaminated by the effluvia of the dung; and the roots are not in danger of being scorched.

After having given us a description of the mode of constructing this bed, an account of the circumstances which led him to the invention, and some general observations on cucumbers, and their cultivation, the author presents us with a diary of his management of a bed for upwards of a twelvemonth, including an account of the weather, which occupies 222 pages. But this is not all: 212 pages more are taken up by an essay on agriculture, the author's reason for tacking which to his treatise on cucumbers, is a curious one: he had bought more paper, by the

advice



advice of his printer, than he found he should want, and he had nothing else ready to fill it up. Not that we are disposed to quarrel with the essay itself, for the general observations, on the causes that prevent agriculture in this kingdom from being in so high a state of improvement as it might, disclose many sound and just views of general polity, though occasionally tinged with a little prejudice.

z.

MORALS.

RT. IX. *An Enquiry into the Duties of Men in the higher and middle Classes of Society in Great Britain, resulting from their respective Stations, Professions, and Employments.* By Thomas Gisborne, M. A. 4to. 648 pages. Price 1l. 1s. in boards. Whites. 1794.

PHILOSOPHY derives it's value chiefly from it's connexion with human happiness. Speculations which admit of no useful application, however ingenious or profound, excite a transient admiration, and are forgotten: but those sciences, which furnish the principles of practical arts, conducive to social order and personal enjoyment, are inexhaustible mines of wealth, which mankind can never estimate at too high a rate. Among all the branches of philosophy, none is more excellent than the philosophy of manners; because none is more intimately connected with all the important interests of human nature. The superiority of ethics above other sciences doth not consist in the superiour subtlety of it's speculations, but in the immediate and powerful influence of it's principles on the conduct of life. Abstract researches into the origin of moral ideas would be of little benefit to mankind, if they were not brought home to mens' business and bosoms in the details of moral precept. If the first honours must be bestowed upon the philosopher, who clears the theory of morals from confusion and obscurity, and establishes it upon intelligible and simple principles, a liberal tribute of commendation ought not to be withheld from the moralist, who, by deducing from the general truths of this science practical rules of action, instructs men in the most important of all arts, that of living well.

The ingenious author of the work now before us has given the public a pleasing specimen of his talents for moral speculation, in his work entitled, 'The principles of moral philosophy investigated, and briefly applied in the constitution of civil society.' See our Rev. Vol. iv, p. 313. He now pursues his theory into it's practical consequences, in a distinct and minute description of the respective obligations of those, who form the higher and middle classes of life. His work is more particularly adapted to the circumstances of these classes of men in this country; and his object is, to furnish them with rules of conduct, by which each individual may be aided in acquiring the knowledge, and encouraged in the performance, of his proper duty. It is the writer's laudable design, not to furnish a lax system of morals, which would easily admit of convenient accommodations to present interest, but to engage men of all ranks to a strict and undeviating adherence to those laws of moral conduct, which enlightened reason and divine revelation unite to prescribe. On

the several topics, upon which Mr. G. treats, he does not content himself with general declamation, but enters into so great a variety of minute particulars, as plainly show him to have been an attentive observer of mankind, and to have been at great pains to furnish himself with a knowledge of the habits, pursuits, and occupations of the different ranks and professions, into which society is in this country distributed. In this extensive undertaking, he has not relied upon his own observations alone, but, as the preface informs the reader, has sought and obtained intelligence from various quarters. 'In executing,' says he, 'most of the chapters appropriated to particular descriptions of men, and especially some of those chapters with the subject of which I was the least acquainted, I received the unreserved suggestions, advice, and animadversions of persons severally occupying the station, or belonging to the profession in question, and accustomed strictly to consider its duties in a conscientious light.'

The work being particularly intended for the use of englishmen, Mr. G., in the outset of his undertaking, investigates the conformity between the acknowledged principles of the british constitution, and those fundamental rules of political wisdom, which ought to be carefully regarded in every civil society. In these remarks, he chiefly insists upon the theoretical excellence of the british constitution, perhaps with too little attention to the disorders, by which it's vigour has been impaired. It can hardly, for instance, be admitted as a sufficient proof of the justice of the present inadequate plan of representation, to say, that the right of voting for members of parliament is a *public trust*, unless it could be shown, that the general body of the people, in whom it must be allowed to be ultimately vested, have reposed this trust in the present electors. These introductory remarks, however, are on the whole liberal; as the reader will find from the concluding observations on the freedom of the press, and the method of obtaining redress of grievances.

P. 31. 'The freedom of the press should be checked by no laws which are not indispensably necessary for the restraint of malevolence and vice, seeking to subvert the public tranquillity, or the happiness of private life.

'That government which dares not allow its own laws and proceedings; and the conduct of the courts of justice, to be fairly discussed by the public, betrays its weakness or its guilt. In Great Britain the freedom of the press is become as it were a part of the constitution. And with respect to the precautions indicated by the rule as expedient for the purpose of curbing its licentiousness, englishmen have reason to rejoice that the case of every person charged with a libel, whether of a public or of a private nature, is submitted to the decision of a jury, fully empowered to take into the account, in this as in any other criminal charge, the intention of the party accused.

'Finally, every constitution of government is radically and dangerously defective, which does not contain within itself the means of remedying without tumult and national disorder the imperfections in its frame which experience may bring to light; and of correcting the abuses which time and accidents may introduce into the administration of public affairs.

'Whoever considers the power, which every member of either house of parliament possesses, of proposing in his place such measures

as he deems advisable, and the power of the legislature as to adopting the measures proposed, will not impute this defect to the british constitution. And the imputation, were it brought forward, would be repelled by a reference to the many great improvements which have been peaceably \* made in the constitution at different periods reaching even to the present times. No human work can attain perfection; nor is any human work carried to that degree of excellence which it is capable of attaining, but by the exertions of growing wisdom continued through the lapse of ages. In proportion as we survey the governments and the internal condition of the greater part of the civilized world, we shall see additional reason to be thankful to providence for having cast our lot under the british constitution. And we have cause still further to rejoice that a regular method of removing any remaining defects in the constitution and the laws (and every good man should be anxious for the quiet removal of all of which he is conscious) is provided and indicated by the constitution itself. The humblest and the poorest subject may carry his complaints to the british parliament. And if once the sense of the nation be decidedly formed, and permanently expressed, concerning the injustice or impolicy of any particular law; the public voice will reach every branch of the legislature, and obtain that change in the system which moral duty and the general welfare demand. It is thus that improvements have been made in the constitution for centuries past; and it is thus, we trust, that they will continue to be made for centuries to come.

The author first treats of the duty of the sovereign; and after stating the principal advantages resulting to Great Britain from the monarchical branch of it's government, enumerates his official functions, and describes, with perfect decorum, but without servility, his personal duties. The general duties of englishmen as subjects and fellow-citizens furnish the next subject of discussion. Civil obedience is placed upon it's only rational ground, the existing government possess-

---

\* The improvements made in the british constitution by Magna Charta and Charta de Foresta (Blackstone, vol. iv. p. 423), and by several other charters and public acts, in the earlier period of our history, do not fall within this description, having been obtained, principally or entirely, by means of successful insurrections. But among the happy changes quietly effected in the manner pointed out by the constitution itself, we may particularly mention the enacting of the petition of right in the reign of Charles I. "by which," sir William Blackstone observes (vol. iv. p. 437), "the english constitution received great alteration and improvement;" the habeas corpus act, and the abolition of military tenures, in the reign of Charles II.; the bill of rights and the toleration act about the time of the revolution. And to speak of the reign of his present majesty, the completion of the independency of the judges, the extension of the rights of citizens to roman catholics, the recent bill respecting libels, and the decision of parliament that its dissolution does not abate a pending impeachment, may be regarded as acquisitions of the most salutary nature, and highly beneficial to the constitution of the realm.

ing the delegated authority of the state; and, while the several branches of this obedience are distinctly delineated, an explicit exception is made in favour of two fundamental rights, which the people of Great Britain have retained; the right of resuming the delegated authority of the state from the hands of governors, who deliberately and flagrantly violate the conditions on which it was committed to them; and the right of making any alterations in the constitution, if extreme emergencies should ever occur, which they shall be firmly convinced that the public welfare and safety require, although the legislature should refuse it's consent. On the latter of these subjects the author writes thus.

P. 72. ' It has been asserted by writers, whose earnestness to avoid one extreme has carried them to another, that the nation has no such right; that the constitution was settled at the revolution for ever; and that all rights similar to that under consideration, if englishmen possessed them before, were at that period solemnly renounced and abdicated by our ancestors, not only for themselves, but for all their posterity to the end of time. This opinion is built upon certain expressions to be found in the acts of parliament passed in the reign of William and Mary respecting the succession to the crown, and already noticed in a former chapter. To suppose however that our ancestors were competent to abdicate the rights of their posterity, in this or in any respect, "to the end of time," is to suppose that they were competent to interfere between their descendants and the omnipotent; and to preclude them from receiving at his hand the common rights of the human species. It is to suppose that one generation may be competent to bequeath its remotest posterity as vassals to the great mogul, or as slaves to the emperor of Morocco. For if that generation has power to abdicate one right for its descendants, it has power to abdicate all; if it has power to consign them for ever to one potentate, it has power to consign them to any.

' The main concern of every englishman is not with the conduct of his ancestors, but with his own; not to discover whether his forefathers, in framing the acts of parliament alluded to, meant to arrogate to themselves a power, which it was impossible for them to possess, of renouncing for their posterity the right in question; but whether their posterity now existing have expressly or virtually renounced it for themselves.

' Now it seems altogether improbable that any nation, in delegating the exercise of authority to governors under certain conditions, should design to contract, that provided those conditions should be observed on their part, no circumstance, no crisis whatever, no conceivable vicissitude or emergency of human affairs, should induce it to interfere, and alter the constitution without their consent. Nothing but evidence too authentic to be denied, too precise to be misunderstood, nothing short of moral demonstration, would be sufficient to prove, that if a fundamental change in the system were requisite in the opinion of the nation for the public safety and happiness, the legislature would have a right, according to the terms on which it holds its authority, for ever to interpose its veto; and to obstruct the general security and welfare, the avowed objects of all civil government, on the plea of the inviolability of its particular privileges.

\* In the present case, the demonstrative evidence appears on the other side of the question.' See Blackstone's Commentaries, vol. i, p. 245, and vol. iv, p. 436.

P. 76. 'Few national proceedings, however, could at any period be more criminal than a needless and improvident exercise of the right in question. On the presiding energy of government depend all the advantages which polished and enlightened society possesses over the insecure and rude life of savage tribes. And all government owes a large share, perhaps the largest share, of its energy to the opinion which is entertained of its stability. Hence frequent and striking changes in a constitution, whatever benefits they may promise or introduce, will certainly contribute in one most important point to endanger the public happiness. It is also to be remembered, that no great change in a government is ever adopted with unanimity: that those who are attached to the ancient form are soured and rendered dissatisfied by the alteration: that there is always a hazard of civil convulsions, always a risk of final disappointment, attending the new experiment: and that an ample allowance is in prudence to be made for unforeseen dangers and unexpected consequences. These remarks apply in some degree to all fundamental changes in forms of government, even when wrought by the regular means provided by the laws of the country. But they apply with double force to revolutions effected by a nation itself superseding the functions of its existing magistrates by an exercise of its dormant rights. No nation therefore which is possessed of any tolerable constitution ought to exert its right of changing it: by its own actual interposition; unless there should be the most convincing reasons to believe that the revolution will be attended with an accession of general good very far exceeding any temporary or permanent evils which may be likely to ensue. For other wise, all who would endeavour to accomplish it, though not chargeable with injustice towards the ancient governors, would be most criminal in the sight of God; they would prove themselves inconstant and rash where inconstancy and rashness would be least excusable; risking not only their own happiness, but that of multitudes of their cotemporaries, eventually perhaps that of remote generations of their posterity.'

After some preliminary observations, in each chapter, on the constitutional purposes, which the houses of lords and commons are intended to answer, Mr. G. treats, in detail, on the duties, both official and personal, of peers, and members of the house of commons. Among the useful purposes answered by the lower house of parliament it is mentioned as one of the principal, that it furnishes the means of patient and safe discussion of political grievances and popular discontent, before they are grown to such a magnitude as neither to be tolerated with safety to the state, nor removed without the risk of dangerous convulsion.

The extracts we have already given will be sufficient, to make the reader acquainted with the well tempered liberality of this writer's political principles. The chief object of the work, however, is by no means that of enforcing a system of policy, but the still more important object of inculcating right moral conduct upon men in all the higher classes of life. With this view the author passes on from

members of parliament to the executive officers of government, naval and military officers, lawyers, justices of the peace and municipal magistrates, the clergy, physicians, persons engaged in trade and business, and private gentlemen. The respective duties of each of these classes are delineated with great distinctness and accuracy, and with such a continual reference to the conduct of men in real life, as tends to render the picture peculiarly impressive and useful. The nature of the work does not admit of analysis; but the author's method of treating his subjects will be sufficiently seen in a specimen. In treating on the duties of persons in business, Mr. G. first states and enforces those general principles of moral obligation, which may be applied to this class of men, and then considers separately the four employments of bankers, merchants, factors or agents, and manufacturers, illustrating the bearing of the general principles of morals on the conduct of each class. Many excellent observations are made on the nature of banking, and the variety of duties and temptations attending the profession of a banker, particularly the genuine foundations and just means of supporting credit; the impropriety of employing money in any kind of gambling, or involving in trading adventures property received in trust for other purposes; and the obligations of accuracy, punctuality, and generosity. Having treated this subject at large, the author, proceeding to the duties of merchants, writes as follows.

P. 527. 'The merchant, when he subjects himself to risks against which he might easily guard, acts an unjust part towards all who may be injured by his misfortunes. He acts unjustly, for example, if he forbears to insure his warehouse from fire, or any large adventure from the dangers of the sea; thus exposing his creditors to the hazard of ruin by his temerity, that he may himself save the five or ten pounds, or perhaps that number of shillings, per cent. by the payment of which he would have purchased an indemnification against the losses to which his goods are daily liable. In these rash practices young traders are the most apt to indulge themselves; and sometimes gain by them. But traders of every description should remember, that all bold adventuring in those who traffic chiefly on credit, or with the money of others, is not rendered less criminal by the success of the experiment \*.

Neither is the merchant to be vindicated if he raises his general profits to a rate higher than is equitable, when compared with the general circumstances and hazards of his dealings. This rule does not prohibit him from taking a profit too great, if individually considered, on some of the articles in which he deals, when he finds himself unable to obtain an adequate advantage on others; so long as his gains on the whole are not more than a fair compensation for the capital which he employs, the skill and industry which he exerts, and the risks and fluctuations which he encounters. But let not the difficulty of fixing the precise standard of individual profits, and the impossibility

---

\* \* The general principles stated under the head of bankers on the subject of capital and of risks, are equally applicable to the merchant, see p. 514.

of that standard being known, or, if known, slyly estimated, by his customers, betray him into extortion. Neither let profit be pursued by means tainted with immorality. Who could assert the integrity of a merchant who, in order to determine whether he should send his goods to a particular market, should bribe or seduce a person in a public office to violate his duty, and betray to him the probability of peace or war? Could a man be pronounced honest and ingenious who should attempt by giving money, by conferring favours, or even by flattering attention, to lead an agent, who comes to purchase an article, to connive at impositions on his unsuspecting principal? Could he be vindicated if he should send to his foreign correspondent goods from one manufactory; and at the same time take measures, directly or indirectly, by himself or in concurrence with others, to induce him to believe that they were fabricated at another: or if, on finding the market unfavourable for the sale of goods which he had ordered from abroad, he should falsely pretend that they were damaged, or not exactly according to his order, and sell them on account of the factor? Such practices must be condemned by every upright man to whom they are stated. There are others at least as common, and not less reprehensible, which may require to be noticed. A few instances will be shortly commented upon; and the mercantile reader will then be left to apply similar reasoning to any other customs of his trade, to which he may deem it applicable.

In some foreign ports a duty *ad valorem* is paid on the importation of british goods. The merchant is said some times to value them in his entry at the custom-house at a rate far too low, though he is expected to appreciate them according to their real worth. Or perhaps he has them entered in a foreign name; and thus by a fraud contrives to escape a part of the duties. Sometimes too, to facilitate a low valuation, or for other causes, after sending to his foreign correspondent previously to the arrival of the goods an invoice containing their real value, according to which he is to be paid for them; he forwards with the goods themselves a false invoice, in which they are rated at one third or one half less than they were in the other: that it may be instrumental in obtaining their admission on easy terms. He is not always without a plea on which he endeavours to vindicate the latter proceeding. He states that the laws of the foreign country entitle any person to purchase the goods, to whomsoever they are consigned, who shall go down to the ship, and offer for them a certain advance per cent. on his valuation. And he contends that this fact is a proof that the government does not require the valuation to be accurate; but regards it merely as a statement on his part of the terms at which, when augmented by the addition prescribed, he is willing to let the goods be taken. The laws however which he quotes prove only that the enactors of them do not place unlimited dependence on the veracity of merchants. And his ingenious contrivances to counteract them, shew that no great stress is to be laid on the sincerity of the foregoing plea. He frequently divides his goods into different packages, so that each package shall be imperfect without the others, and sends them at different periods, or in different ships: thus rendering

erjing it morally certain that no interloping purchaser will choose to have any concern with them when they arrive in the harbour\*.

\* That the merchant acts in a manner altogether unjustifiable if he is concerned in smuggling adventures, or knowingly sells † articles which have been smuggled, is evident on this principle; that men in every situation are highly criminal, who themselves break, or who tempt others to transgress, the laws of their respective countries. But it is not always considered that this principle bears in a certain degree on the conduct of a merchant, if he furnishes goods to a third person who plainly intends to introduce them clandestinely into a foreign country where they are prohibited. If, for example, Holland should forbid the admission of european woollens into her asiatic dominions; would not a british trader who should furnish his customer at Amsterdam with a quantity of blankets, knowing that the latter purposed to smuggle them into Batavia, be an accomplice in the guilt of tempting the inhabitants of that colony to violate the laws which they would be bound to obey?

† Another practice may be mentioned which must always be condemned on the general principle, that it is criminal knowingly to lead another person to be guilty of deceit. The practice in question is that of having ships covered, as the term is, in time of war; in other words, of having them made over by a fictitious ‡ transfer to the subject of some neutral power, that by means of the papers procured through this pretended sale they may appear to be neutral § property, and

\* With this view, as I understand, in the case of a piece of machinery, half of it has been sent at one time, and the remaining half reserved for a subsequent conveyance. And I have heard of an instance in which a british merchant, having purchased a large quantity of gloves by the direction of his foreign correspondent, had the address to dispatch the gloves for the right hand by one vessel, and those for the left some time afterwards by a second.

† Shopkeepers to whom in this instance, as in many others, the moral rules addressed to merchants may be applied, ought never to trade in a single article which they know or believe to be smuggled. Their duty with respect to goods known or believed to be stolen need not be suggested.

‡ Sometimes however the merchant actually becomes a burgher of the neutral town, in order to secure his property from danger. Thus also in times of peace british factors in Russia have become burghers in that country, to render themselves entitled to some exemptions from duties. It has been held by english lawyers, that this proceeding is no breach of allegiance to the king of Great Britain.

§ In the late war it was very common for british merchants to procure austrian papers for their vessels, especially for those destined for the Mediterranean. And during the same period many british ships were nominally rendered russian property in a similar way.

¶ A similar mode of proceeding, though directly contrary to the laws of Great Britain as well as to those of morality, prevailed to a great extent during the existence of the late charter of the East India company,



and consequently be released, if taken by the enemy. It may be urged perhaps in behalf of this proceeding, that it is confessedly allowable to impose on an adversary; that the art of war consists of stratagems and feints; that no moralist was ever rigid enough to condemn the admiral or the merchantman for hanging out false colours; and that it is absurd to maintain that it is lawful to deceive an antagonist by fictitious flags, yet unlawful to delude him by fictitious papers. This is not the place for examining how far and on what grounds it may be justifiable for open enemies to impose on each other. Nor is the proceeding under consideration to be tried or vindicated by those rules. For here is a third party introduced, the inhabitant of the neutral state, a state in profound peace with both the contending nations; who deliberately suffers himself to be bribed by a subject of the one to practise an artifice on those of the other, which no plea, but that of being himself engaged in avowed hostilities with the latter, could possibly have justified. And if it be thus criminal in the austrian to become an accomplice in the plot, it is at least as criminal in the british merchant to tempt him to accede to it, or to avail himself of his concurrence\*.

---

company, which prohibited the sending of any commodities from England to the british dominions in the East except through the medium of the company. But the english merchant often saw great advantages to be derived from transmitting them through another channel, against the company's consent. He therefore loaded his ship, and ordered it to Ostend to be covered. Being thus made in appearance austrian property, it was enabled to land its cargo in Hindostan. The changes made in the charter on its late renewal have taken away the temptation to such frauds. But the remembrance of them may be useful. And as the recital of a distressing event resulting from an immoral practice proves sometimes an effectual method of deterring men from proceedings of the same nature, I am induced to relate, though without naming the parties concerned, a circumstance which lately took place. The laws designing to throw obstructions in the way of those who might endeavour thus fraudulently to send goods to the East Indies, had disqualified every tradesman who sold any articles to a merchant, and knew that they were to be smuggled thither, from recovering the price by a legal process. A London dealer furnished a merchant with a large quantity of goods, being conscious that they were to be sent to the East Indies by means of Ostend papers. Soon afterwards, distrusting the responsibility of the purchaser, he thought it prudent to sue out a commission of bankruptcy against him; and in the capacity of petitioning creditor took an oath of the reality of the debt. The other party retorted his attack by threatening to prosecute him for perjury. The tradesman, finding that the law would not recognize such a debt, and that he should certainly be convicted, shrunk from the impending disgrace, and shot himself.

\* Probably too, in case of capture, an oath would be necessary to authenticate what the papers falsely averred; and there is much danger that it would not be scrupled to procure the release of the ship. The merchant's criminality is increased by his being aware that he is the cause of such a temptation.

Another

‘ Another mode of gaining profit, which ought universally to be reprobated, is that of creating artificial prices. There have been instances of merchants, when they meant immediately to dispose of a large quantity of a particular article, buying in the open market a little of the same article on very high terms; thus pretending to be purchasers, when in fact they were sellers, and endeavouring to create by their conduct in the former capacity, an unnatural and extravagant price, by which they might far overpay themselves in the latter. Similar frauds may be used in managing the rate of exchange with foreign countries. A merchant for instance, by purposely remitting a sum on losing terms, may cause a variation in the rate, of which he stands ready to avail himself by instantly drawing back much larger sums. And there may be various other means of reaping very unwarrantable advantages by managing the price of exchange, and affecting by artful contrivances the daily printed statement of rates, according to which accounts with foreign correspondents are to be settled.

‘ As merchants are the persons into whose hands \* loans and public contracts naturally fall, it is peculiarly incumbent on them to recollect the obligation under which they lie in point of conscience to trade with government on the same principles as they trade with an individual; to observe the same rules of probity, ingenuoufness, and fair dealing; to be equally contented with moderate profits, and equally to abhor taking unfair advantages, or entering into monopolizing leagues and combinations, in the one case as in the other. Let them never suffer a public officer to hold a secret share in their contracts, that they may avail themselves of his influence in obtaining them on advantageous terms. Let them not forget that every penny which they receive from government must be raised in taxes from their fellow-citizens; and consequently that every penny which they gain in these transactions by unfairness or extortion, is in other words gained by public robbery. There are few cases perhaps in which the rules of equity are so frequently violated as in public contracts; and few, if any, in which underhand combinations are carried to so scandalous a length †. There is reason to conclude that it is not uncommon for a few merchants, who deal in the particular article for which government offers a contract by auction to such an extent as to be able to depress their competitors, privately to agree to share the bargain among them; and to settle certain terms disadvantageous to the public, beyond which they are not to bid. This fraud is re-

---

\* “ In England, the seat of government being in the greatest mercantile city in the world, the merchants are generally the people who advance money to government.” *Smith on the Wealth of Nations*, vol. iii. p. 415.

† The system of competition for public loans, which has of late been very properly introduced, is liable to various frauds of this kind, which all the parties concerned in the loan ought actively to discountenance. Thus it is not only the duty of the principal bidders to abstain from all private confederations; but it is likewise the duty of all individuals who wish to partake of the loan, to use no secret means to prevent or check competition.

peated as often as a new contract is proposed. Government in the mean time is lulled into unsuspecting confidence, and conceives itself to be reaping the benefit of a sale by auction; as the confederates are artful enough to fix sometimes on one of their number, and sometimes on another, to appear to be the successful bidder. If some interloping competitor bids largely against them †, they will not hesitate to take that particular contract on very low or even on losing terms, in order to discourage him from further attempts. And if by pertinaciously opposing them time after time, he should interfere materially with their profits, and endanger the discovery of their secret; they will buy off his troublesome resistance by admitting him as a partner into their association.

‘ We may conclude these observations with remarking, that as the promoting of any laudable design is in an especial manner required of those who have extraordinary opportunities of forwarding it; the correction of the profaneness and profligacy of our sailors ought to lie near the hearts of merchants. By attention, as far as it is practicable, to the religious and moral character of the captains and officers employed in their vessels, by a regular distribution of proper books among the crews, and by the appointment of liberal premiums for virtuous behaviour, it seems probable that much good might gradually be effected.’

If our limits would permit us to extend our quotations, our readers would have further proof of the useful design and tendency of this work: but what we have quoted will be sufficient to show, that the work is written with good sense, with an excellent spirit, and in a clear and unaffected style; and that it well deserves the attentive perusal of all persons in the higher and middle classes of society. c. s.

M E D I C I N E.

ART. X. *A Dissertation on simple Fever, or on Fever consisting of one Paroxysm only.* By G. Fordyce, M. D. &c. 8vo. 238 pages. Price 3s. 6d. sewed. Johnson. 1794.

WHILE the practice in fever remains vague and undetermined, it must undoubtedly be of importance to inquire into it's nature, and to examine the causes that act in it's production. A very slight ac-

† This proceeding is often managed in the following manner. On the morning when the sealed proposals are to be delivered in at the public office, one of the confederates delivers in his and retires. If an intruder afterwards presents an offer, another of the fraternity who is on the watch for the purpose delivers in a second set of proposals (for he is prepared with several sets in his pocket on various terms), more advantageous to the public than those first given in by his comrade.

• This step is repeated as often as it appears necessary, until it is morally certain that they have under-bid their rivals. In other collateral contrivances which might be named, peculiar adroitness is exhibited.

quaintance

acquaintance with the history of this disease indeed will be sufficient to convince us, that much information respecting it is still wanting, and that though it has been an object of frequent investigation, the subject has by no means been exhausted. 'Physicians,' says the learned and ingenious author, 'have laboured in the geography and culture of this country. But the geography is far from being delineated, the culture is far from being brought to perfection.'

'P. 1.—'Fever is a disease, the existence of which no man could have the least suspicion of, supposing him acquainted with the structure of the body, the properties of the solids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as these are known at this day to physiologists, anatomists, or those who have studied medicine itself, or any of the branches of knowledge conducive, or which have been thought conducive to it. It is therefore only to be known by observing it in the diseased bodies of men afflicted with this distemper. Many are the authors who have described it, both ancient and modern. It may therefore be supposed that the history of fever should have been rendered very perfect by this time, since it is one of the most frequent diseases, and has been in all ages, and in all countries, more especially as it is likewise one of the most fatal; and as it so occupies the whole system, as to absorb during its continuance all the faculties, both of the body and the mind, in a greater or less degree.

'Every man, however, who has read the various descriptions of fever which have been given by authors ancient or modern, of one country or of another, becomes immediately sensible, that neither its causes, rise, progress, or termination, are thoroughly known, or perfectly described, and of this he will be more fully persuaded, if he has frequently had occasion to see the disease.'

The experience of the author in this disease is unquestionably great, consequently his endeavours to enlarge our knowledge of the subject ought to be received with more than common attention. This is indeed particularly necessary, as his conclusions are the result of actual observation, made on the diseased appearances taking place in persons afflicted with fever. With respect to what have been called the pathognomonic symptoms of fever, Dr. F. employs much reasoning. He contends, that none of the symptoms, that have been generally considered as such, are in reality pathognomonic, and in fact that no such symptoms have been remarked in simple fever.

On the definition of fever, the author is more diffuse and copious. Under the term fever, many diseases have been considered, which do not deserve the name in the opinion of Dr. F. According to his arrangement, the various affections of the system, which depend upon any other disease, are excluded. His remarks on this subject are extremely pertinent and judicious.

'P. 27.—'Fever is a disease which affects the whole system; it affects the head, the trunk of the body, the extremities; it affects the circulation, the absorption, and nervous system; it affects the skin, muscular fibres, the membranes; it affects the body and affects likewise the mind. It is therefore a disease of the whole system, in every kind of sense, but it does not affect the various parts of the system uniformly and equally; but on the contrary, sometimes one part is

much

much more affected in proportion to the affection of another part; sometimes those parts which were most affected at one time, are least affected at other times, so that the appearances which are the principal ones in one fever, are by much the slightest in another fever, or sometimes are totally absent. This has given great ambiguity to this disease. To describe it, it is necessary to suppose a case, in which all the appearances which ever take place as essential to the disease should be present, and in an equal degree, though no such case ever happened, especially as the presence of one appearance does not, in any degree, necessarily imply the absence of another. For instance, in most fevers there is pain in the forehead, in some there is no pain in the forehead; in most fevers there is foulness of the tongue, in some the tongue is of its natural appearance; but the presence or absence of head-ach has no influence on the foulness of the tongue, and the presence or absence of the foulness of the tongue has no influence on the head-ach; so that there may be great head-ach, and great foulness of the tongue, both together in the same patient; or there may be no great head-ach, and great foulness of the tongue in one patient; or there may be little foulness of the tongue, and great head-ach in another patient; or there may be but little foulness of the tongue, and little head-ach in another patient; or there may be head-ach with no foulness of the tongue in one patient; or there may be foulness of the tongue, and no head-ach in another patient; or there may be neither head-ach nor foulness of the tongue in another patient; and so it may be of any other two symptoms whatever, which occur in this disease.

The patient afflicted with fever generally at first has great uneasiness and restlessness, 'feeling himself ill but incapable of fixing upon any particular pain in any part of the body.' This uneasiness, the doctor also thinks, affects the mind at the same time; nay perhaps in this case the mind is primarily affected. This opinion is however risked with some doubt and hesitation.

On the debility, which occurs in fever, the author makes the following discriminating remarks.

P. 35.—'This inability, which is common both to the body and mind, has been called weakness or debility. It appears to the author, that it ought rather to be called depression of strength, as he believes it has been by some authors. That is, it is not that the powers of the body are lost, but they are prevented from acting by the disease. If the powers of the body were really taken away, then this inability of exerting the powers of the body and the mind would remain after the disease was removed; but it does not remain, for if the disease ceases in eight, ten, or twelve hours in any of the ways hereafter described, the inability ceases likewise, and both the body and mind can exert themselves with a vigour nearly equal to what they could have done just before the disease began, or in perfect health. If such a weight were laid upon a spring moving a machine as to overcome it without destroying its elasticity, that spring would be prevented, either altogether, or in a certain degree, from keeping up the motions of the machine; but that unusual weight being removed, the spring would immediately be enabled to perform all its former functions with the same force and regularity as before such weight was laid on; whereas when application had been made which diminished the elasticity

city of the spring, then it could not produce its former effects until means had been taken to restore its temper and force.'

Before the doctor enters upon the investigation of what is by far the most difficult part of his inquiry, the causes of the disease, he prepares the reader, by observing, that 'the mind can form an idea, that an effect can take place without any cause;' and that 'it is from experience alone the doctrine springs that effects have causes.' In treating of fever he therefore admits nothing as a cause, 'the knowledge of the action of which does not depend upon experiment.' This reasoning, by many, will hardly be considered as logically just. The nature of cause and effect is, we apprehend, both pretty well defined and understood; we cannot therefore see the necessity for such an inquiry in the present work; and in marking the operation of causes in the production of disease, it has long been extremely well known, that various circumstances demand attention.

The causes of fever, which the doctor particularly notices, are infection, sudden exposure to cold, moisture, eating certain kinds of food. On each of these heads we have many observations, which mark the attentive practitioner.

The properties of the fluids in the human body are next considered; and here our author, with much skill and ingenuity, combats the abstractions of the humoral pathology. His observations on this part of his subject evidently tend to show, that 'there is very little ground for resting the causes of disease, whether it be fever or any other, on what has been affirmed of the properties of the fluids by many, even practical authors, for they knew them not, and did not examine them.' From experiments made by himself on those fluids he ventures to affirm, that 'their being in any state of all those varieties which are known, the other circumstances being the same, fever will equally take place.'

Of the other supposed causes of fever, our author is equally full in his examination, and judicious in his conclusions.

§. 170.—The next consideration with regard to the causes of this disease, although the author has treated it in a paper already published, yet it would not be proper to omit it here. If a body be put in motion by an impulse, and no resistance be made to that motion, it will continue to move on, in the same manner, and in the same direction with the same velocity, although no new impulse be made. In like manner, if a fever be produced by any cause, it will continue, although that cause is no longer applied. This proposition, as far as the author knows, has not been given by any writer on this disease; it is, therefore, brought forward with great diffidence. On the contrary, it has been laid down by Sydenham, very distinctly, as well as by almost all the authors who have treated this subject, both ancient and modern, that the original cause of the disease was constantly acting to keep it up. Sydenham, as well as various others, has said that some noxious matter had got into the body, exciting certain movements, which they call concoctive, by which it was destroyed, and thrown out of the system. It is true, indeed, Van Helmont supposes that there is a kind of spirit, which, however, was to be overcome, and expelled; and Dr. Cullen, that a spasm was induced, without entering into any consideration that the spasm, whatever it might be, required its cause to be constantly kept up or no.

Upon

Upon this reasoning of the doctor's, we have already had occasion to remark, that it did not appear to us to be either satisfactory, or philosophically just.

After noticing the appearances of the different stages of fever, and pointing out many circumstances with respect to them, the doctor comes to their probable causes, which he thus explains :

P. 212.—‘ There are two apparent causes of restlessness and anxiety in the system. One, an accumulation of blood in the lungs, in the auricles of the heart, and in the veins leading to them. The ventricles of the heart can never be said to be oppressed with blood, since there is a period in each of their contractions in which the valve, which is situated between the ventricle and auricle, is shut, no blood can be thrown into the ventricles during the time of their contraction, while they are clearing themselves by propelling the blood into the aorta, or pulmonary artery. In the auricles, there is no such provision, but the blood is pressing into them, even during the time of their contraction, and gives resistance to it. The veins near the heart, if the blood be thrown upon them by the contraction of the veins in the other parts of the body, and the auricles are not capable of conveying it away, must be distended. This produces evidently anxiety and restlessness. Or restlessness may arise in the first stage from universal contraction of the small vessels, and may continue in the second from the contraction remaining. In the second stage, the increase of circulation, from the stronger action of the heart through such vessels as become of larger diameter, may add to the distension of the larger veins near the heart. The ventricles, being more dilated in the time of the dilatation, more contracted in the time of their contraction, as appears from the pulsation of the arteries being much greater, and faster, may, on the contrary, take off the additional quantity of blood, so that, perhaps, the whole anxiety remaining from this cause may not be greater in the hot fit than it was in the first stage.

‘ Another cause of restlessness and uneasiness may arise from distension of the small vessels throughout the system. This produces uneasiness over the whole body, accompanied with anxiety, restlessness, and the same idea of the prolongation of time. The author, however, would not be confident that this was entirely the cause of restlessness in the hot fit of simple fevers; especially at its commencement. There are various causes which may produce it; as many affections of the mind independent of the diseased state of the body; therefore, foreign to the present subject. Not but that the mind is affected in fever as well as the body, but this has been considered as part of the first stage.’

On a work written with so much ability and clearness, it is only necessary to observe further, that it will probably be found more useful in directing the proper track of investigating the nature of the disease, than in furnishing the instruments with which it is to be repelled.

ART. XI. *An Inquiry into the Medical Efficacy of a New Species of Peruvian Bark, lately imported into this Country under the Name of Yellow Bark: including Practical Observations respecting the Choice of Bark in general.* By J. Relph, M. D. Physician to Guy's Hospital. 8vo. 177 pages. Price 3s. in boards. Johnson. 1794.

In the science of medicine, it is equally important to ascertain facts and increase the number of useful remedies. By the former, our knowledge of disease is enlarged, while the latter affords us a readier and more ample means of it's removal. New remedies are not, however, to be introduced into practice, without an accurate investigation of their qualities, and a just appreciation of the effects they have produced. In this cautious and deliberate manner, the author of the present work seems to have proceeded.

P. vii. 'The inquiry here instituted,' says he, 'though capable of being much farther extended, will, I trust, be deemed sufficiently circumstantial, to show, that the yellow bark, whether considered with a view to its natural history, its chemical analysis, or its practical utility, promises to become a more valuable acquisition to the, *materia medica*, than any other species of peruvian bark which can now be obtained.'

Though we agree with Dr. R. in opinion respecting the utility and even necessity for the bark in many cases, we cannot help thinking, that it is frequently employed in a very injudicious and improper way. The observations on the general method of determining the goodness of bark are highly important, and deserve the serious attention of every one engaged in the practice of medicine. From these remarks the author proceeds to a botanical description of the quinquina; and from *monf. de la Condamine*, he observes that,

P. 19. "The best quinquina, or at least that which is most esteemed, grows on the mountain of *Cajanuma*, situated about two leagues and a half to the south of *Loxa*; and that it was from thence the first peruvian bark brought to Europe was obtained. And that it is no longer than fifteen years since the dealers in bark, in order to sell it to the best advantage, produced certificates in testimony of its having been bought at *Cajanuma*." *Condamine* therefore visited this mountain, and passed a night upon its summit, in the house of a man whose sole business was confined to gathering the quinquina. In ascending and descending this mountain, *Condamine* availed himself of the opportunity of examining the trees most esteemed for the goodness of their bark, and from which he took the botanical specimens afterwards delineated and published by the royal academy. He says, "they commonly distinguish the quinquina into three sorts, though some reckon four; the white, the yellow, and the red; at *Loxa* they told me, that the difference of these three kinds is confined to the virtue of the bark, the white having scarcely any, and the red being superior to the yellow. With respect to the trees furnishing these three kinds of bark there is no essential difference: but my host at *Cajanuma*, who constantly resides on that mountain to bark the trees, assured me, (and of which I have been since confirmed by those best informed) that the yellow and the red neither manifest any difference in the flower, the leaf, the fruit, nor even in the outer surface of the bark; in short, that the one is not to be distinguished from the other by external appearance, and that the knife only determines this; for on cutting the yellow, its bark appears of a less deep colour, and more tender. In regard to the red and the yellow, they grow close to each other, and their barks are collected indiscriminately, although the red is thought to be the better: on drying, their difference of colour becomes less discernible, and both barks are equally brown on the upper side, which



is considered as the most certain criterion of the goodness of the quinquina, and is what the spanish express by *corteza prieta*. The bark which is rough on the outside, cracked, and brittle, is sold at the highest price.

We are afterwards favoured with the opinion of the ingenious Dr. Joseph de Jossieu on the subject. From these and a few other writers, Dr. R. draws his history of this drug. The particular species of bark, which the author is here endeavouring to introduce into the practice of medicine, and which he concludes as different from the yellow bark described by Arrot and Condamine, is characterized in the following manner.

P. 64. ' This bark, though denominated yellow, is only to be understood, as approaching nearer to that colour, than any other species of peruvian bark, imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having in certain directions of the light, a peculiar sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, dry and rigid to the feel, and easily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour corresponding unequivocally to those of the *cinchona officinalis*. The external surface of this bark, is of a somewhat deeper colour than that of the internal, and in some specimens it is as deep as that of the red bark. The pieces vary much in size; some are about two inches and a half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller, and some are to be found from twelve to eighteen inches in length, with the breadth and thickness in proportion. I have also seen whole effects of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the most perfect specimens of common bark. The epidermis of the large pieces of the yellow bark, is of a reddish brown colour, rough, and of a somewhat spongy texture; but that of the smaller pieces is of a grey colour, harder and much more compact.'

This description of the yellow bark agrees pretty well with that given by professor Murray of the *cortex china flavus*, in the sixth volume of his *Apparatus Medicaminum*, and which our author thinks the same species. Dr. R. has not been able to determine in what part of spanish America the species of *cinchona* producing the yellow bark grows. He informs us however, on the authority of a letter which he received from a person of respectability, it is highly probable that, ' the yellow peruvian bark grows in the interior parts of Spanish America, in a mountainous country, and at such a great distance from Lima, that the expence of conveying it thither must be very considerable; consequently the merchant cannot obtain it, but at a higher price than that of the other species of *cinchona*, which are found much nearer the capital of Peru.' After several judicious observations on the colour, odour, and size of peruvian bark, Dr. R. comes to the experimental part of his inquiry, from which the experienced practitioner will undoubtedly expect more important and satisfactory information. And he will not be disappointed, as the pharmaceutic treatment of the drug, which was under the direction of Mr. Babington, is detailed with

uncommon clearness; and the different trials were conducted in the most satisfactory and useful manner.

P. 121. ' From what has been advanced in this inquiry, respecting both the natural and chemical properties of the yellow peruvian bark, I trust every impartial reader must be convinced, that it promises to be of important use to the medical practitioner. For, by examination and comparison of the barks of the various species of cinchona with each other, we learn, that the sensible qualities of this bark are perfectly reconcileable with those of the best kind; while a chemical investigation of it, on which most reliance is to be placed, has proved it to contain a greater proportion of efficient and soluble matter, than the best pale, or even red bark now in use.

' Though this might be considered by many as a sufficient proof of the superior efficacy of the yellow bark, yet it was solely from actual trials of its effects in disease, producing the most successful results, that determined me to recommend the drug to public notice. I should however have had less confidence in my own observations and experience, had not all the chemical tests to which the yellow bark has been subjected, afforded a very satisfactory collateral evidence of its active powers.'

Dr. R. declines entering into any arguing respecting the manner in which this substance operates; for which we can by no means blame him, since investigations of this nature have tended rather to display ingenuity than contribute to any practical utility. He does not however consider the yellow bark as sustaining any new character, but as merely possessing the medicinal properties of the common bark in a much higher degree. Respecting the exhibition of this remedy, we have the following observations and directions.

P. 131. ' But while we admit that the bark may be administered most efficaciously in substance, yet in some conditions of the stomach, the powder of none of the species of this drug can be taken in such large and repeated doses, as many intermittents require; besides, a considerable degree of nausea and sickness often accompanies these disorders through all their stages. It therefore becomes necessary to employ some other preparation of this medicine, more likely to agree with the stomach, and in which the dose of the bark is not unnecessarily enlarged by any of its effete and insoluble matter; for I conceive that in most instances, it is owing rather to the quantity than to the quality of this substance that it offends the stomach.

' This leads me to speak of the decoction of the yellow bark, which though strongly impregnated with the sapid principles of the drug, has not been found more disagreeable to the organs of digestion, than that prepared from the common bark.

' This observation to many may appear somewhat paradoxical, but when we consider that the nauseousness of medicines, is far from being proportioned to the intensity of their bitterness, a principle of analogy arises perfectly reconcileable with the fact here stated. Indeed I have never observed, that the decoction of yellow bark was by those who took it, complained of as unpleasant, though I have known a quart of it to have been drunk, between the hours of breakfast and dinner.

' The experiments of my friend Mr. Babington clearly show, that the decoction of the yellow bark resists the putrescible tendency:  
moch

much longer time, or is more antiseptic than that prepared from the common or red bark, and this is certainly to be regarded as one of the many proofs of its superior efficacy.

In concluding his account of the virtues of this species of the peruvian bark, Dr. R. has recourse to the testimony of different medical practitioners, in confirmation of the opinion he has given of it's efficacy as a medicine, though the facts and observations brought forward in this publication are insufficient to establish fully the superior utility of the yellow bark, yet they are such as ought to induce physicians to give it a fair and complete trial.

ART. XII. *A Treatise on the Errors and Defects of Medical Education: in which are contained Observations on the Means of correcting them.* By T. Withers, M. D. M. M. S. L. Physician to the York County-Hospital, &c. 8vo. 134 pages. Price 2s. Dilly. 1794.

IN scientific pursuits, it is of the utmost importance, to have the aid and assistance of an experienced guide; without this advantage, the mind is too liable to take an improper direction, and become embarrassed in it's attempts at the acquirement of knowledge. The want of such assistance has not been more strongly exemplified in any department of science than in that of medicine. In it the student has been left almost entirely to himself, and under the necessity of feeling his way with but very feeble lights to direct his steps. So material a defect in the education of the medical practitioner is of serious consequence, and deserves to be fully examined; we are therefore glad to find, that Dr. W. has undertaken so useful a task, and that he has considered it with a comprehensiveness of mind and soundness of judgment, which must command attention.

The author sets out with

§. 5. 'A few remarks on the NEGLECT of that METHOD of STUDY, which is best adapted for obviating the defects, correcting the errors, and forwarding the improvements of medicine. For it generally happens, that if arts and sciences be at first cultivated on a narrow contracted plan, the mind is so prone to fall under the influence of indolence or prejudice, as to feel itself afterwards either unwilling or unable to cultivate them in a liberal and extensive manner.'

In this part of his work the Dr. considers the question between the empirics and dogmatists, in which he seems to incline to the latter; his reasoning however displays much candour and impartiality.

His observations on the defects of medical education are introduced in the following manner. p. 19.

'The errors and abuses of medical education are a very important subject, and deserve a serious consideration. Many of the abuses of medicine, which take place to the great detriment of society, originate from the want of proper instruction. Several medical practitioners engage in their profession, with little or no education; and some indeed without having attended even a single course of anatomical lectures. Age, good connexions, industry,

regular conduct, a sociable disposition, and a mild pliant temper, together with some confused scattered ideas of a few common diseases, collected chiefly from casual observations on the practice of others, constitute the means by which many acquire a considerable reputation in the healing art. Such practitioners can have but little knowledge of the rudiments of their profession; their reasonings must be weak and superficial; and their judgment concerning the seat, nature, causes and cure of diseases, ill founded and not to be depended upon.—But where life and health are the stake, who can risk a greater? And when a man has really lost his health, and finds himself labouring under a complaint, become incurable by ill treatment, what is there then that he would not do to regain it?

Now if in the common routine of business, so much danger and so many difficulties occur to practitioners who have had little or no instruction, what must be the consequence where cases are obscure and of difficult investigation? Will not one disorder be continually mistaken for another? Will not a practice totally opposite to the real nature of the disease be continually adopted; and medicines exhibited, which tend to increase and even fix the complaint, rather than to remove it?—But to pass from these melancholy reflections, (which experience but too much justifies) I shall proceed to make *some observations on the errors and abuses of medical education*, which, though they can have but little effect on the present, may add somewhat to the improvement of the rising generation.

Dr. Withers presents us with some judicious hints and useful cautions respecting 'the *natural capacity* and *general health*' of those designed for the practice of the healing art.

Preliminary and ornamental learning are the subjects into which the doctor next examines, and in which he evinces a perfect knowledge of what is required to form the respectable medical character. P. 45.

From a defect of preliminary and ornamental learning, an evident disadvantage will be experienced by the young practitioner, however skilful he may be in his profession—and particularly at his first appearance in life. As few gentlemen are judges of medical attainments, recourse therefore is often had to the more general topics of polite literature, in order to convince the world of sense and abilities. If any one, although he be deficient in medical knowledge, can but artfully succeed in this point, (I speak it not without regret) mankind will generously give him almost unlimited credit for the rest. And if the gentlemen of the faculty should discover his ignorance in his profession and publish it abroad, their report probably will not avail much, because they are generally looked upon as an interested party. Such artifice, allow me to add, never succeeded better than in the present times, especially when conjoined to the powerful influence of rich friends, to the alluring sway of good breeding, and a knowledge of the world; for thus ornamented, polite literature shines with its fullest lustre.

We

We now come to what the doctor calls medical learning; the want of which he properly considers as of the most serious import. The branches of knowledge, which he allots more particularly to the study of the physician, are *botany, chemistry, anatomy, the materia medica, the institutions, and the practice of medicine*. To each of these he assigns it's proper place, and gives such general directions for their acquisition as appear necessary to guide the student. This important view of the method of obtaining proper medical information is thus concluded. p. 88.

To complete the education of a physician, *time* also must be added to industry. Without the advantages of opportunity, but small progress will be made in any art like that of medicine, which is as extensive as it is useful. A proper allowance of time therefore is indispensably requisite for the student of physic, be his abilities ever so promising. Yet how often do we see young men, after having resided eight or ten months at an university, hurried immediately into life on their own accord, or by the shallow advice of impatient friends. In many cases, imprudent steps of this kind can never be retrieved. In so short a space of time, they can only have had a very confused and superficial survey of the science of medicine. On the contrary, if a young man who is both sensible and industrious have had proper opportunities of improvement, one cannot refrain from giving him the credit of knowledge in his profession in proportion to his years. From the negligence of youth and from defect of education, we too often meet, among the practitioners of physic, with the unhappy combination of ignorance and old age. Before any one attempt to follow this profession, he ought to be deeply instructed in it, and correctly acquainted with all the useful discoveries and improvements in medicine.

A young physician of good natural abilities and of extensive medical erudition, is well qualified to enter on the public discharge of his duty. He should consider himself as a member in the society of the world; pursue with the strictest integrity the general good of mankind; and then he may justly expect to reap the deserved fruits of his labors. Experience to him will be a real source of improvement. As he advances in years, he will advance in knowledge. But when a man first engages in practice, a novice in the profession, and, unfortunately for the public, gains a reputation which he never deserved, his experience will only convince him of his ignorance. The errors of his early practice, it is true, may in some cases have warned him of the fatal consequences of the want of medical knowledge. Happy indeed if alarmed from this cause, he abandon the important office of a practitioner of medicine, and content himself with the discharge of the kind duties of a nurse. But what is very dangerous as well as too common, if, contrary to all just opinion of his worth, he find himself pursued by fame, he is naturally inclined to credit her flattering reports, to forget what he still really is, and to conceit himself wise. Then he is apt to practise with a mysterious pomp, with a cunning censorious artifice, but with pitiful medical indiscretion.

From these, the author turns to other defects and abuses in the education of the medical character, but which are of a less serious nature: much advantage, however, may be derived from the remarks of the author, even upon these topics.—It is therefore with much pleasure, that we can recommend this tract to the student, who is designed for the medical profession.

To the experienced physician many of the remarks may appear trifling and unnecessary, but it ought to be remembered, that it is perhaps more important to give the student a proper direction in his pursuits, than to attempt the instruction of the practitioner, and that the former was the author's object. In this point of view doctor W. has evidently considered his subject; and his observations and directions are judiciously calculated for the attainment of so desirable a purpose.

## CHEMISTRY.

ART. XIII. *Chemical Essays; being a Continuation of my Reflections on fixed Air, with Observations and Strictures upon Drs. Priestley's, Fordyce's, Pearson's, and Beddoes's late Papers in the Philosophical Transactions; and an Answer to the Reviewers.* By R. Harrington, M.D. 8vo. 92 pages. Faulder. 1793.

THE chemical hypotheses of Dr. H. have been so frequently before us, that the task of examining them was become irksome; we are therefore not displeased to find, that he has removed his case to the tribunal 'of foreign philosophical chemists.' It is singular, says he, that in a country so distinguished for liberality as Britain, 'a Briton should have to seek patronage and protection from foreigners; but such is the case.' If such, in truth, have been the situation of the doctor, we cannot help thinking, that it must have arisen from a want of conviction in his countrymen of the soundness of his theory, and not from other motives, which he wishes to insinuate. With this impression upon our minds, we can apply his own motto,

*'Magnam est veritatis, & prevalebit.'*

A. R.

## T H E O L O G Y.

ART. XIV. *Sermons.* By Hugh Blair, D.D. F.R.S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. Volume the Fourth. 8vo. 446 pages. Price 6s. in boards, Strahan and Cadell. 1794.

THIS fourth volume of Dr. Blair's sermons is so similar in all respects to the third, that, after the full examination which we bestowed upon that volume\*, a cursory account of the persons is all that appears to us necessary, and perhaps as much as our readers, who have doubtless already fixed their opinion on Dr. B.'s merit as a writer of sermons, will expect.

\* See Analyt. Rev. Vol. VIII, p. 317, 440.

In this, as in all the former volumes, the author has very judiciously confined himself to practical subjects. The topics of these sermons, which are twenty in number, may be classed under *three* general heads; the *first* respecting the sentiments and duties of piety; the *second*, the moral conduct of life; the *third*, the condition of man, present and future.

The sermons belonging to the first of these classes are as follows:

‘On our lives being in the hand of God,’ preached at the beginning of a new year, and containing a very serious and interesting representation of the duties and consolations resulting from the doctrine;—‘On the importance of public worship,’ setting the obligation to this practice on the most rational grounds, and well describing it’s numerous advantages;—‘On submission to the divine will,’ assigning the reasons why those, who receive good from the hand of God, should endure with patience the evils, which he is pleased to inflict;—‘On the wisdom of God,’ in which the moral evidence of this perfection of the divine nature is stated, in a manner at once adapted to convince the understanding and impress the heart.

The class of sermons *on the moral conduct of life* is more numerous. Respecting virtue and vice *in general*, we meet with a discourse, ‘On the slavery of vice,’ in which a lively picture is drawn of the fatal effects of vicious passions in enslaving the mind, in rendering a man servilely dependent on external circumstances, and in producing pusillanimity;—another, ‘On integrity as the guide of life,’ showing that integrity is the safest, most honourable, and most comfortable guide;—and a third, ‘On following the multitude to do evil,’ in which is represented, with a particular view to the present times, the danger attending an indiscriminate conformity to general practice.

To the head of *particular virtues and vices*, may be referred a discourse, ‘On charity as the end of the commandment,’ in which the superior place of this virtue in the system of religion is asserted, and some of it’s distinguishing characters are described;—an excellent ‘Diffusion from luxury and licentiousness,’ chiefly drawn from religious considerations;—a very useful sermon, ‘On curiosity concerning the affairs of others,’ reprehending this fault in a manner, which shows the preacher to have been an attentive observer of the world;—and another, addressed to young persons, ‘On friendship,’ containing excellent advice concerning the manner in which friendships should be formed, and the means by which they may be preserved.

Under the head of *the condition of man present and future*, are included the following sermons;—‘On the causes of men’s being weary of life,’ teaching forcibly the important lesson, that dissatisfaction with life is most commonly the effect of idleness, luxury, and vice;—‘On the mixture of bad men with the good in human society,’ vindicating the wisdom of divine providence in this particular;—‘On the relief which the gospel affords to the distressed,’ whether the distress arise from moral or natural causes;—‘On the presence of God in a future state,’ as the chief source of happiness;—‘On our present ignorance of the ways of God,’ designed to reconcile the human mind to the vicissitudes of life;—‘On the fashion of this world passing away,’ describing the changes which take place in men’s opinions, in their external condition, and in human life itself; and pointing out virtue,

God, and heaven, as the only stable objects of confidence;—‘On tranquillity of mind,’ suggesting useful directions for acquiring it;—‘On the misfortunes of men being chargeable upon themselves,’ intended, and well adapted, to silence scepticism, and to check discontent;—lastly, ‘On the conduct to be held with regard to future events,’ in which the hearer is cautioned against presumption, despair, and delay, and exhorted to build his hopes of happiness upon something more permanent than any of the possessions of this life.

From the preceding enumeration it will be seen, that the subjects discussed in this volume are mostly of a kind which does not admit of much originality: and indeed, through all the volumes of Dr. B.’s sermons, it appears to have been his design, rather to place the common truths and duties of religion in an interesting light, than to amuse his readers with novelty. If some of the discourses in this volume should be thought to have been written with less labour than some of the former, especially in the first volume, they retain those leading characters, which have rendered the preceding ones so acceptable to the public; a selection of subjects which rather interest the heart, than exercise the head; perspicuity, without formality of arrangement; happy illustration, without tedious amplification; an uniform dignity and seriousness, suited to the office of religious instruction; and a style always clear, commonly correct, and often eloquent. These are excellences, which will long attach to the name of Dr. B. the reputation he has so justly acquired: and, though a critical eye might occasionally detect, through all the volumes, small defects in language, such as we formerly pointed out in our review of the third; or might remark some inequalities in the numerous sermons, which have been in these volumes successively presented to the public; it would be the height of fastidiousness, to dwell upon these trivial imperfections, in depreciation of that merit, which has secured to the author the general approbation of an enlightened public.

The numerous extracts we made from the third volume render it the less necessary to protract this article, further than to add a single extract, which we shall take from the sermon on idle curiosity. Of this inquisitive and meddling spirit, Dr. B. writes as follows:

3. 161.—‘Though persons of this description should be prompted by nothing but vain curiosity, they are, nevertheless, dangerous troublers of the world. While they conceive themselves to be inoffensive, they are sowing dissension and feuds. Crossing the lines in which others move, they create confusion, and awaken resentment. For every man conceives himself to be injured, when he finds another intruding into his affairs, and, without any title, taking upon him to examine his conduct. Being improperly and unnecessarily disturbed, he claims the right of disturbing in his turn those who wantonly have troubled him. Hence, many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated through society.

‘While this spirit of meddling curiosity injures so considerably the peace and good order of the world, it also nourishes, among individuals who are addicted to it, a multitude of bad passions. Its most frequent source is mere idleness, which, in itself a vice, never fails to engender many vices more. The mind of man cannot be long without some food to nourish the activity of its thoughts. The idle, who



who have no nourishment of this sort within themselves, feed their thoughts with inquiries into the conduct of their neighbours. The inquisitive and curious are always talkative. What they learn, or fancy themselves to have learned, concerning others, they are generally in haste to divulge. A tale which the malicious have invented, and the credulous have propagated; a rumour which, arising among the multitude, and transmitted by one to another, has, in every step of its progress, gained fresh additions, becomes in the end the foundation of confident assertion, and of rash and severe judgement.

It is often by a spirit of jealousy and rivalry, that the researches of such persons are prompted. They wish to discover something that will bring down their neighbour's character, circumstances, or reputation, to the level of their own; or that will flatter them with an opinion of their own superiority. A secret malignity lies at the bottom of their inquiries. It may be concealed by an affected show of candour and impartiality. It may even be veiled with the appearance of a friendly concern for the interests of others, and with affected apologies for their failings. But the hidden rancour is easily discovered.—While, therefore, persons of this description trouble the peace of society, they at the same time poison their own minds with malignant passions. Their disposition is entirely the reverse of that amiable spirit of charity, on which our religion lays so great a stress. *Charity covereth the multitude of sins*; but this prying and meddling spirit seeks to discover and divulge them. *Charity thinketh no evil*; but this temper inclines us always to suspect the worst. *Charity rejoiceth not in iniquity*; this temper triumphs in the discovery of errors and failings. Charity, like the sun, brightens every object on which it shines; a censorious disposition casts every character into the darkest shade it will bear.

It is to be farther observed, that all impertinent curiosity about the affairs of others tends greatly to obstruct personal reformation; as it draws mens thoughts aside from what ought to be the chief object of attention, the improvement of their own heart and life. They who are so officiously occupied about their neighbours, have little leisure, and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings: and the favourite result of their inquiries generally is, to rest satisfied with themselves. They are at least as good, they think, as others around them. The condemnation which they pass on the vices of their neighbours, they interpret to be a sentiment of virtue in themselves. They become those hypocrites described by our Lord, who see clearly *the mote that is in their neighbour's eye, while they discern not the beam that is in their own.*

In opposition to such a character as this, the doctrine plainly inculcated by the text is, that to every man a particular charge is given by his Lord and Master, a part is assigned him by Providence to act; that to this he ought to bend his chief attention; and, instead of scrutinising the character or state of others, ought to think of himself, and leave them to stand or fall by their own master. *What shall this man do?* said Peter. *What,* replies our Lord, *is that to thee? Follow thou me.*

• Where

Where persons possess any important station, or distinguished rank, in the world, the application of this doctrine to them is manifest. If they have any candour, they cannot refuse to acknowledge that God and the world have a title to expect from them a diligent attention to their proper part in life; and that to waste their time in idle inquiries about others, with whom they have nothing to do, is reprehensible and sinful. But there are multitudes of mankind, to whom this appears in a very different light. They are humble and private men, who are willing to conceive themselves as of little importance in the world. Having no extensive influence, and no call, as they think, to distinguish themselves by active exertions in any sphere, they imagine that they may innocently lead an idle life, and indulge their curiosity, by canvassing at pleasure the character and the behaviour of those around them. With persons of this description every society too much abounds.—My brethren, no one ought to consider himself as insignificant in the sight of God. In our several stations we are all sent forth to be labourers in God's vineyard. Every man has his work allotted, his talent committed to him; by the due improvement of which he might, in one way or other, serve God, promote virtue, and be useful in the world. *Occupy till I come*, is the charge given to all christians without exception. To be entirely unemployed and idle is the prerogative of no one, in any rank of life.

\* Even that sex, whose task is not to mingle in the labours of public and active business, have their own part assigned them to act. In the quiet of domestic shade, there are a variety of virtues to be exercised, and of important duties to be discharged. Much depends on them for the maintenance of private oeconomy and order, for the education of the young, and for the relief and comfort of those whose functions engage them in the toils of the world. Even where no such female duties occur to be performed, the care of preparing for future usefulness, and of attaining such accomplishments as procure just esteem, is laudable. In such duties and cares, how far better is time employed, than in that search into private concerns, that circulation of rumours, those discussions of the conduct, and descants on the character of others, which engross conversation so much, and which end, for the most part, in severity of censure!

ART. XV. *Six Sermons preached before the Right Hon. Paul Le Mesurier, Lord Mayor of the City of London.* By George Stepney Townley, M. A. Chaplain to his Lordship; Rector of the united Parishes of St. Stephen, Walbrook, and St. Bennet Sherehog, and Lecturer of St. Dunstan's in the East. Octavo: 110 pages. Price 3s. Rivingtons. 1794.

THESE sermons, with only one exception, are political. The principal design of the preacher appears to have been, to counteract the propagation of the principles of republicanism and infidelity, by contrasting the happy fruits of the british constitution in church and state, with the disorders and wretchedness which have attended the french revolution. The preacher is master of a considerable share of eloquence, and, though not always very conclusive in his reasoning, or accurate in his

statements

statement of facts; treats his subjects in a manner well adapted to make a forcible impression upon a popular audience.

The first sermon on the holy communion, after refuting the objections of those, who, from a disapprobation of all religious ceremonies, refuse any participation of the Lord's supper, and vindicating the mode of communion employed in the established church, enters into a pretty large discussion of the political question, concerning the reasonableness of making an attendance upon this ordinance a necessary qualification for holding offices of power and trust under government. It is strenuously maintained, that such a test is necessary for the security of the existing form of government and religion, but nothing new is offered on this beaten topic.

The second is a good practical discourse on setting God before us.

The third is a sermon on the last fast-day, in which a dreadful picture is exhibited of French principles and manners, as a warning to britons not to despise government, or trifle with lawful authority. The preacher appears to have been strongly impressed with the prevailing idea of the existence of a powerful combination to introduce that system of liberty, which consists in an exemption from all restraint, either from the laws of God or man.

The subject of the fourth sermon is equality; by which term the preacher, with many others who have wished to throw an odium upon reformers, understands such a levelling system, as would destroy all distinction between rich and poor, high and low; a system which exists only in the heads of visionaries or alarmists, and which could never be reduced to practice, without the entire annihilation of property. How long will men continue to combat with phantoms of their own raising, and to "beat the air?"

In the fifth sermon on liberty, the point attempted to be established is, that the liberty, promised by the servants of corruption in these days, is incompatible with nature, society, and religion. Here, too, the preacher imagines a kind of liberty, which is so evidently incompatible with all social existence, that it is impossible it should ever have entered into the plan of reformers. A system of policy, which promises exemption from all prescription and authority, and allows the indulgence of the passions without restraint, is a project too absurd to be attempted by any but madmen.

The last sermon, on the seeking the peace of the city, preached on the election of a lord mayor, on the 29th of september, 1794, contains many handsome compliments to the late lord mayor, and an earnest exhortation to the corporation of London, to continue true to their political and religious principles, and to exercise their authority with vigilance, at a time when the peace of the whole kingdom may depend upon their preserving the peace of the city.

ART. XVI. *Civil Liberty guarded against Abuse: a Sermon, preached September the 1st, 1794, in St. Mary's Chapel, Brecon; before the Hon. George Hardinge, and Abel Moysey, Esqrs. his Majesty's Justices upon the Brecon Circuit; By E. Edwards, Archdeacon of Brecon. Quarto. 4 pages. Price 1s. Brecon, North; London, Wilkie. 1794.*

• the present agitation of the public mind on the subject of government,

ment, the author of this sermon thinks it his duty, to contribute his part towards guarding his countrymen against a rage for innovation, and the headlong pursuits of chimerical liberty. The general principles of liberty he admits in their full extent. Abandoning, as wholly unfounded, the notion of the divine right of kings, he acknowledges the natural rights of man to be the sole basis of every legitimate government.

P. 10. 'Political despotism,' says he, 'although it may be enforced by power, made supportable by custom, and upon the whole be preferable to licentiousness and anarchy, never can be justified by reason.—It never can be *reasonable*, that millions with equal, and oftentimes superior talents, should be born to serve the purposes of one. This is, and I trust will continue, the *language* of this country, and the sentiment of every other. As the frequent revolutions, which happen in the most despotic states, clearly demonstrate, that, whatever may be the pretensions to absolute power, they are not acquiesced in; and that, as nothing can give a right, so likewise nothing can give stability, to government, but a persuasion that it is founded upon, and operates to, the general good.'

These principles, however, the preacher seems to think it extremely hazardous to follow up in practice, by attempts to correct those abuses in government, which have in any measure defeated it's end. Such attempts he somewhat too generally and confidently imputes to conceit and vanity: and he appears inclined rather to discourage, than promote, the diffusion of knowledge among the common people, and to bring all their possible attainments in this way under the character of that "little learning which is a dangerous thing;"—a plea which tyrants and priests have in all ages urged, for keeping the mass of the people in ignorance. We perfectly assent, indeed, to this writer's *truism*, that danger is to be apprehended from every *injudicious* attempt at reform: but we can neither agree with him in thinking, that a moral reform is all that is necessary; nor can we apprehend, that any hazard can ever attend judicious reforms, which will be of any weight, in the scale of sound policy, against the benefit of improvement.

ART. XVII. *A Sermon preached at Knareborough, before the Royal Knareborough Volunteer Company, on Sunday, October 12th, 1794.*  
By Samuel Clapham, M. A. Vicar of Bingley. 4to. 21 p. Pr. 1s. Leeds, Binns; London, Johnson.

THIS sermon, introduced by a highly complimentary dedication to lord Loughborough, sounds aloud the trumpet of war. The preacher, strongly impressed with the general alarm which has spread through the country, somewhat prematurely takes it for granted, (as others, it must be allowed, have done, who have better opportunities of being informed than a country vicar can be supposed to possess) that the subversion of the constitution has been *beyond all contradiction*, not the concealed object, but the avowed design of many associations holden throughout this kingdom. Nay, so dreadful are his apprehensions on this subject, that he believes there are in this country men, 'who not only approve, but warmly applaud; who not only warmly applaud, but are emulous to imitate, and if it were possible, to surpass [observe, reader, the beautiful climax!] those monsters of the human race, [the French,]

French,] in acts of cruelty, and in scenes of blood.' No wonder that, with this charitable belief, the author thinks himself meritoriously employed in stimulating his audience to resentment against his fellow citizens, as well as to zeal in support of a war, which is to prevent the actual execution of such savage projects: only he should have been a little more consistent, than to choose for his text the divine doctrine of christianity, 'peace on earth, and good will towards men.' The sermon contains many good exhortations to christian and military obedience.

**ART. XVIII.** *A Sermon preached at Harewood, on Sunday, October 26, 1794; on which Day, the Troop of Yeomanry Cavalry, for the Wapentake of Skirack, appeared at Church for the first time in full Uniform.* By the Rev. Joseph Whitely, M. A. Head Master of the Free Grammar School in Leeds, and Vicar of Laffingham. 4to. 17 p. Pr. 1s. Leeds, Binns; London, Johnson. 1794.

We are happy to learn from this discourse, that this nation not only enjoys as much liberty as is consistent with the welfare of society, but is rising to a height of prosperity and power, altogether unexampled in history; and that it's inhabitants have all equal reason to be satisfied and contented, except that the poor have the advantage over the rich, 'possessing the most perfect and complete enjoyment of the good things of life.' From these premises, the author's conclusion is, that the present war is just and necessary, and that every briton ought to be ready to arm for it's continuance. Of the validity of the conclusion every reader will judge according to his own observations concerning the truth of the premises.

**ART. XIX.** *Religious Fear of God, and faithful Allegiance to our King, recommended and enforced, from the Precepts and Example of our Saviour and his Apostles. A Sermon, preached at several Places, in July, 1794, and published at the particular Request of some who heard it.* By the Rev. Richard Weaver, Master of Chippenham Academy; Author of an Exposition of the Church Catechism, &c. &c. 8vo. 23 p. Pr. 1s. Chippenham, Coombs; London, Brooke, and Co. 1794.

We meet with nothing, either in the style or sentiments of this sermon, deserving of particular notice. It is a loose and inelegant piece of declamation, in praise of piety and loyalty, which says over again what has already been a thousand times much better said.—It must surely have required some confidence in this preacher, even under the privilege of the pulpit, to assert, in july 1794, that the present war is to us, independant of our allies, a most victorious war.

**ART. XX.** *The gracious Errand of Christ; or, the Christian Religion unspeakably beneficial to Men; wisely adapted, and ultimately designed, to be an universal Blessing to the World: a Sermon, delivered at an Association of Ministers, held at Coggeshall, Essex, September 9, 1794, and published, with some Additions, at their Request.* By Richard Fry, Teacher of Languages, &c. at Billericay. 8vo. 40 p. Pr. 6d. Sudbury, Burkitt; London, Johnson.

THE general topic of the beneficial tendency of the christian religion is here illustrated, from the consideration of the doctrines and precepts of

of the gospel; from a view of the life and character of Christ; and from the prospect of the glorious consummation of Christ's kingdom, predicted in the scripture. There is little novelty in the sentiments of this discourse, and much diffuse amplification in the manner of unfolding them. The author discovers, however, no zealous pertinacity in favour of ancient systems; but exults in the prospect of the speedy downfall of those anti-christian hierarchies, which have supported their spiritual tyranny by prohibiting or discouraging free inquiry. He speaks of christian truth, as still mingled with errors, 'some of which remain perhaps unsuspected with many excellent characters;' and predicts, that it will soon 'gain the ascendancy over superstitious folly.' With the progress of religious knowledge he looks forward to the full establishment of civil liberty. Warmed with this animating expectation, he exclaims: p. 35.

'O liberty! fair offspring of heaven! men whom thou comest to bless have oft abused and dishonoured thee; but still thou retainest the lovely charms of thy native beauty and vigour, amidst the numberless scars of ungrateful malice. Thy day to flourish is not far distant, when all the nations shall greet and cherish thee, and rejoice in the rich confluence of blessings which invariably attends thy state, to compose thy happy train.'

Every friend of human nature must unite in ardent wishes for the speedy accomplishment of this prediction.

ART. XXI. *Hints on Religious Education; Being Two Sermons in favour of Sunday Schools.* By Daniel Turner, D. D. The second Edition. 8vo. 50 pages. Price 1s. 6d. Cadell. 1794.

THESE sermons, evidently dictated by a strong sense of religion, and a deep persuasion of the importance of instilling pious sentiments into the minds of young people, are well adapted to stimulate parents to the diligent discharge of the duties of religious education. The general subject is treated with a considerable portion of popular eloquence: and in the conclusion, the useful charity of sunday schools finds, in this preacher, an able and zealous advocate.

ART. XXII. *A Discourse on the Wisdom and Goodness of God in the formation of Man.* Preached in a Country Parish. 12mo. 39 pages. Price 6d. Sherborne, Goadby and Co. London, Dilly. 1794.

TRULY laudable is the design of this writer, to adapt the knowledge of nature to the capacities of common readers, in order to impress upon their minds a rational conviction of the principles of religion. And the manner, in which the particular subject of this discourse is treated, proves him well qualified for the task he has undertaken. The several parts of the human body, as far as could be done with propriety in a popular discourse of this kind, are described in language, which is plain without meanness, and familiar without the smallest departure from the gravity and dignity of the pulpit. Such sermons as these are much more likely to be useful, than discourses of sublime mysteries, which, instead of enlightening the understanding, only excite ignorant astonishment.

ART. XXIII. *Essays on the most essential Theological Subjects, particularly the Divine Humanity of the Lord—Man's self-derived Intelligence—The importance of Divine Things—and the spiritual Liberty of Man, &c. &c. Together with an Introductory Preface. Designed for the promoting of the New Jerusalem Church, announced by Emanuel Swedenborg, Messenger of the Second Advent of our only Lord and Saviour Jesus Christ.* By George Nicholson. 8vo. 148 pages. Price 2s. or twelve Copies for 1l. 1s. Hindmarsh. 1794=38.

WHEN a new religious sect rises up, the world naturally inquires what are its tenets, and whence its credentials: and it may seem not unreasonable to expect a satisfactory answer to this inquiry. Nevertheless, in the case of the new sect called swedenborgians, or the New Jerusalem Church, though these queries have often been put, the public is still left very much in the dark. Whence is this? Is it because there is something at the bottom of this mystery, which the leaders are ashamed to avow? or is it, that their ideas, being of a nature wholly different from those, which common mortals derive from sensation and reflection, cannot be conveyed to others by any of the ordinary means of communication? If the professors of this new system would save themselves from the discredit, which, upon either of these suppositions must fall upon them, as impostors, or fanatics, it behoves them explicitly to meet the public curiosity, and declare in terms adapted to common apprehension, wherein their doctrine and profession differ from that of former religious sects, and why they think themselves obliged to follow this new leader.

An explanation of this kind we were encouraged to hope from the present work, in the preface to which the author offers his essays to the public, under the approbation of the most judicious friends to the principles of the new church, and for the purpose of removing some *unaccountable* prejudices which have been entertained against the *truly rational* and illuminated Swedenborg and his doctrines. And this expectation was strengthened, by the handsome manner in which the writer expresses himself, when he chooses to be intelligible; and still more, by the candour, which he expresses towards all denominations of christians. Yet, after perusing these essays, we find ourselves as incapable as ever of forming any clear notions concerning the nature and grounds of the swedenborgian faith.

With respect to the deity, particularly, we easily admit the reasonableness of maintaining the unity of his nature; and perceive the incompatibility of this unity with the notion of three distinct beings or objects of worship. We understand the author's meaning when he says, it is very plain, that there can be no such thing as a trinity of persons, each whereof is a God by himself, because there can be but one God, in one divine person. But when he talks of the incomprehensible Deity, who came down from heaven and lived upon earth in the person of Jesus Christ; and that Jesus Christ is the one only God of heaven and earth, who alone is to be worshipped; we own ourselves not only in want of proof, but at a loss for ideas. *Divine humanity* appears, in the eye of common reason, as incongruous and contradictory an expression, as *light darkness*. We are equally incapable of comprehending what this writer and his sect mean by the internal and spiritual sense of Scripture, according to which meanings are annexed

annexed to words and expressions, which have no apparent relation to the sense in which they are commonly understood: we can see no reason, for example, why the word *blood* should signify *divine truth*. In like manner with respect to every other dogma of this new test, as delivered by this writer from the writings of Emanuel Swedenborg, revered by his followers as the works of an inspired man of God, we profess want of illumination. We shall not therefore attempt to convey to our readers an idea of the contents of this volume, further than may be done merely by transcribing a short extract, and the titles of the essays.

On the subject of a trinity in the person of Christ, Mr. N. writes thus:

P. 56. ' A trinity in the person of Jesus Christ is thus easily understood and explained. His nature is possessed of divinity, divine humanity, and holy proceeding. It is his essential divine, which is called the Father, his divine human which is called the Son, and it is his divine operation, or that sphere by which he works all things, according to his good pleasure, which is the holy spirit: or the trinity may be described in another way: the Lord as to his supreme divinity, is creator; as to his humanity, he is the redeemer and saviour; and as to the operation of his divine spirit, he is our great regenerator for evermore. In a more particular view of the trinity, the Lord's nature consists of divine love, or divine good, corresponding with the Father; divine wisdom or divine truth, which is the Son: and from whom there proceeds a consequent sphere of celestial, spiritual, and natural uses, which is the proceeding divine, more commonly called the Holy Spirit: or in other words, love is the Lord's essence or internal man, wisdom is his form or external man, and use is the ultimate manifestation of both. Thus also the three degrees of celestial, spiritual, and natural, are united in the person of the Lord Jesus Christ, and are superlatively applicable and correspondent to the divine trinity in him.

' By way of confirmation and illustration of this trinity, it may be further observed, that as man was created in the image and likeness of God, therefore there is plainly discernible an human trinity in him, of soul, body, and operation; and yet that one man, in whom this trinity exists, is nevertheless but one person, is a fact which nobody can deny. The soul of man corresponds to the Lord's divine essence, the body of man to his human essence, and the ultimate actions of the life of man correspond to the holy spirit of the Lord. But in the Lord the trinity is infinite, as well as divine; whereas in man it is finite, as well as human. There are also three general and particular essentials of every simple thing throughout the universe, without which constituent parts it could not exist, namely, essence, form, and an outward sphere of exhalation thence derived. Scripture, reason, experience, the created universe, the spiritual and the natural worlds, all therefore combine to proclaim the supreme and everlasting Godhead of Jesus Christ, and that in his sacred person alone dwells the infinitely divine trinity of Father, Son, and Holy Spirit. This then is the one God whom the new church adores for his own divine name and mercy's sake, because his name is exalted above every name, and he fills all the offices of mercy, grace, and truth.'



The subjects of the essays are : I. On the true acknowledgment of the divine unity, which, agreeably to the scripture prophecies and promises, is now given in the church : II. On the divine trinity : III. On man's self-deserved intelligence : IV. On the true perception of the glorified person of the Lord : V. On not being offended in Jesus Christ : VI. Divine things the principal objects of concern : VII. On the spiritual liberty of man, and the all-sufficiency of the Lord.

ART. XXIV. *Dogmatism exposed, and Sophistry detected: or, a Confutation of Paine's "Age of Reason."* To which is prefixed, a Brief Account of the Replies already published. By Daniel McNeill, A.M. 8vo. 70 pages. Price 1s. 6d. Chapman. 1794.

THE author of this pamphlet is dissatisfied with the replies, which have already appeared to Mr. Paine's "Age of Reason." One comes from a gentleman *backneyed* in the tenets of Priestley, and contains sentiments as derogatory to christianity as Paine, or any other deist, has written: another has not met Mr. Paine on his own grounds: a third confounds christianity with popery. The present reply will not, we apprehend, be generally thought to supply the defects of the preceding. It contains indeed a summary of the positive evidence of christianity; but the materials of this summary are too imperfectly collected and confusedly stated, and the author has taken too little pains to support his assertions by authorities, to afford full satisfaction to the accurate inquirer after truth. If this summary were much more complete than it is, it would be wholly unnecessary for us to trouble our readers with the particulars, after having so lately given them a full analysis of Mr. Paley's excellent view of the Evidence of Christianity. The more direct replies, which this writer offers, chiefly turn upon incidental mistakes or errors, into which Mr. Paine's negligence, or want of erudition, has led him, and which have little connexion with the main argument: such, for example, are, the erroneous account which Mr. Paine gives of the heathen mythology; his reference to the quakers as furnishing an example of pure morality, independent of the gospel; the inaccuracy of his definition of revelation; his denying that Moses was an israelite; his proofs, from the prosaic english translation of the prophets, that these writings are composed in poetical numbers; and his cavils, at the distinction of greater and less prophets, and against the terms Old and New Testament. We cannot give a more favourable specimen of this superficial reply to Mr. Paine, than the following passage, in answer to what he advances to prove, that the mosaic account of the creation has all the appearance of being a tradition, which the israelites had among them before they came into Egypt.

P. 57. 'I am truly disgusted with such puerility. The history of the creation is written in the third person, as almost every history is; and the objections here urged against Moses being the writer, will go to almost every history being written by the person whose name it bears. For instance, Cæsar begins his history of

the gallic war with these words in the *third person*: Gallia est omnis divisa in partes tres \*. “ *It begins abruptly. It is nobody that speaks. It is nobody that hears. It is addressed to nobody,*” any more than the history of the creation, which begins with these words: *In the beginning God created the heaven and the earth*; and yet it has never been contested, that on this account the commentaries were not really written by Cæsar.

‘ But Mr. Paine’s discoveries are wonderful. “ He is at a loss to conceive why it has been called the mosaic account of the creation. He believes that Moses was too good a judge of such subjects, to put his name to that account.” But before Mr. Paine makes any profelytes to his belief, he must adduce better reasons for it than his mere *ipse dixit*.

‘ For my part I am fully persuaded that Longinus is much better authority, that he was a better scholar, and was better acquainted with the sentiments of antiquity on this subject than Mr. Paine; and he, in his admirable treatise on the sublime, makes mention of Moses as the author of the History of the Creation, which he quotes as an example of sublime composition.’

To refute what he calls Mr. Paine’s *prate* about the learning of the egyptians, Mr. M’N. refers him to the fifteenth satire of Juvenal; as if a poetical description of the popular superstitions of that nation, written a considerable time after the commencement of the christian era, were any proof that the ancient egyptians were destitute of learning. Afterwards the author, censuring Mr. Paine for calling the book of Revelations a book of enigmas, says, that this book is now well understood; and finds, in the present state of France, an accomplishment of the prophecy concerning the vial poured out by the fifth angel on the seat of the beast.

Such flimsy remarks as these will have but little effect in counteracting the impression of Mr. Paine’s publication. We should wish to see the task of his refutation taken up by some abler hand; if this could be at all necessary, after the late excellent defence of christianity referred to above.

ART. XXV. *Deism disarmed; or a Short Answer to Paine’s “ Age of Reason,” on Principles self-evident, but seldom produced.* 8vo. 40 pages. Price 1s. Cadell. 1794.

THE manner in which this writer defends christianity is somewhat singular. He does not attempt to encounter his antagonist, but to *disarm* him. His object is, not to establish christianity, but silence it’s enemies. Accordingly, the only instrument he makes use of is the *argumentum ad hominem*. A zealous advocate for what he calls the mysteries of revelation, he maintains, that the christian’s belief is truly rational, as his *mysteries* are less *mysterious* than those of the atheist or deist. The doctrine of original sin, he maintains, affords a more satisfactory solution of the difficulty respecting the origin of evil, than any reasoning drawn from

---

\* \* All Gaul is divided into three parts.\*

the system of optimism. A long quotation from Pascal is introduced to demonstrate, that it is every one's interest to believe the doctrines of religion. In the result, the deist is driven to this dilemma, either to have recourse to optimism, which is absurdity, or to myllery, which gives up the cause to christianity. Having thus triumphantly disarmed the deist, the author pronounces it unnecessary, till the difficulties and seeming contradictions in nature are gotten over, to enter into any examination of the difficulties and seeming contradictions in Scripture pointed out by Mr. Paine.

*Non tali auxilio, nec defensoribus istis Tempus eget.* M. D.

#### ANTIQUITIES.

ART. XXVI. *The History and Antiquities of the Abbey and Borough of Evesham; compiled chiefly from MSS, in the British Museum.* By William Tindal, M. A. late Fellow of Trinity-College, Oxon. 4to. 363 pages. Price 1l. 1s. Evesham, Agg; London, Longman. 1794.

It has of late become customary, we may even add *fashionable*, to compose provincial histories; and we have good reason to congratulate the public on this circumstance. Local usages are best collected, antiquities are best investigated, and even buildings are in general best described, by those who reside in or near to the scene which is the subject of their labours: it is to this indeed that we are indebted for a more correct idea of the ancient and modern history of most parts of Great Britain, than we could otherwise have possibly obtained.

The abbey and borough of Evesham lay claim, both on account of their antiquity, and the vestiges of their former grandeur, to the notice of every traveller. In chap. 1, we are assured, that the name has varied at different periods, having been spelt *Homme*, *Hatholm*, *Etbomme*, &c.: all of which are here stated 'to be corrupted from, or compounds of the word *holm*, which, in the saxon language, signifies a river island, and sometimes a hill or rising ground.' According to Leland, the town was originally termed *Hethbo*, which seems to be a british appellation. When the vicinity began to be inhabited, it was called *Evesholme*, from the name of a herdsman, who pretended to have had a miraculous intercourse with the Virgin Mary in the immediate neighbourhood. In process of time, an elision of two of the letters took place, and it began to be written and pronounced *Evesham*. Egwin, third bishop of wiccians, called St. Egwin, by the courtesy of the monks, laid the foundation of the abbey, in the year 709, in consequence of a miraculous vision, first seen by his herdsman, as stated above, and afterwards by the good prelate himself; who was commanded, it seems, by the Virgin Mary, to build, on that very spot, a monastery for monks of the order of St. Benedict! Mr. Tindal, perhaps unadvisedly, endeavours to rescue this story from the scoffs of the philosophers, by observing, that such supernatural interference may, 'in that early period of christianity, have been deemed necessary for it's farther propagation:' but is not this taking refuge in superstition, in order to shun impiety?

King Ethelred, and his brother Oswald, contributed largely towards  
G g 2 the

the support of this institution; the latter bestowed thirty, and on Kenred's coming to the throne, he gave no less than 'one hundred and twenty manse for the aforesaid church of Christ'.

Concerning the precise form of the buildings erected by Egwin, we are totally in the dark. In the time of Oswald, the twentieth abbot, the original church fell down, and was rebuilt either by him or some of his immediate successors. The second church was pulled down by Walter, a norman monk, created abbot by William I. He erected another, in the style of architecture which then prevailed on the continent.

Chap. 11. *Some Account of the Abbots of Evesham.* The founder himself was the first of these abbots, and of him the following anecdote is related by John of Tinemouth, which may be fairly said to rival the wonderful legend of St. Patrick.

Egwin, though he felt himself innocent of all these imputed offences [he had been driven from his bishopric by his own flock, who complained against him to the king, and accused him to the pope], yet resolved, as an atonement at once for the sins of the people and his own youthful follies, to bind his legs with iron chains, which he fastened with a lock, and, throwing the key into the river Avon, resolved, thus fettered, to perform a pilgrimage to Rome:—saying publicly, that when his fetters should be loosed by divine interposition, or by the key he had thrown away, then, and not till then, he should be secure that his offences were forgiven. It is reported that, on his arrival at Rome, all the bells of that city rang of themselves. He immediately prostrated himself in humble adoration at St. Peter's church; and afterwards attended the celebration of the mass with the most zealous fervour. In the meantime, his servant going into the market for provision, bought a fish, and opening it, found in it's belly the identical key that had been thrown into the Avon. He carried it to the bishop, and he unlocked his fetters before them all; the *roman Tyber* having thus restored what the *english Avon* had swallowed up.

Egelwynus, or Egelwin, the twenty-eighth abbot, was nominated in the year 1058. He increased the number of monks from twelve to thirty-six, and left behind him five chests full of money, for the purpose of building a new church. He appears however to have been a wily and deceitful man, and to have increased the revenues of his monastery by the basest means. Walter, the twenty-ninth abbot, being in want of money to rebuild the church, had recourse to St. Egwin's shrine, in order to excite the zeal of the ignorant, by means of what has been perhaps too mildly termed a *pious fraud*. Reginald, the thirty-second abbot, obtained the use of the mitre, and other pontifical ornaments from Rome.

Evesham is supposed by our author to have become a mitred and parliamentary abbey, in the time of Adam, a monk of Cluny, the thirty-fifth abbot. His successor, Roger Noricus, was deposed on account of his luxury, drunkenness, tyranny, and other enormities. Roger Zaton, the forty-seventh abbot, seems, like many of his successors, to have been fond of good cheer; for, in addition to the other festivals, he appointed that of the holy trinity to be observed as one, and ordered, that on this occasion each monk should receive one capon and one quart of wine; the prior, two capons, with a half flagon of wine; and the abbot, three capons, and a whole flagon.

Clement Lichfield, the fifty-fifth abbot, was appointed on the 28th of december, 1513. 'Both the learning and virtues of this man were admirable. He was a munificent patron to his convent, and laid out much money in repairing old buildings and erecting new ones. He adorned the chair with much elegance and splendour: built a very handsome tower in the cemetery, (which still remains entire), and added two chapels of extraordinary beauty, one to St. Lawrence's church, and the other to the church of All-Saints. Many heavy pecuniary burdens were laid on him by Henry and his ministers; in pursuance probably of the plan about this time adopted, of oppressing these foundations in every possible manner. He paid one hundred and sixty pounds to the king, as usual, for a free election; one hundred pounds to Wolsey, who demanded this sum without assigning any reason. He lent 500 marks to the king, which not being repaid to him, he wisely converted into a gift. He paid fifty marks to the king for fifths; the same sum for a premunire; fifty pounds to Wolsey, for his visitation, with which he doubtless would willingly have dispensed; twenty pounds to Wolsey at another time for his protection; besides several fees to the servants of the king and the cardinal. One whole year he was compelled to maintain twenty-four of the king's servants daily at his table, and to provide sustenance for their horses. He continued abbot till near the dissolution; and then, not chusing to surrender his abbey to the king, was, by the vile arts and low devices of Cromwell, obliged to resign his pastoral office to Philip Hawford, *alias* Ballard, a young monk of Evesham; who was in the year 1539, created abbot, for the sole purpose of surrendering the abbey. This he did on november 17th, in the same year.'

Chap. 111. *Revenue and endowment of Evesham Abbey.—Value soon after the Conquest, and at the Dissolution of Monasteries.*

A list is here given of the estates acquired by this monastery in the counties of Hampshire, Warwickshire, Worcestershire, Gloucestershire, Northamptonshire, Staffordshire, &c, in the course of nearly four hundred years. The whole that the abbey possessed at the time doomsday book was composed, independently of ecclesiastical profits and returns in kind, amounted to the yearly sum of one hundred and twenty-nine pounds; 'this encreased in the proportion of twenty-three to one, which nearly agrees with the relative value of money at that and the present time, will arise to the sum of two thousand nine hundred and sixty-seven pounds:—a very comfortable allowance for the small number of monks that then inhabited this foundation.' The value, as estimated at the dissolution, is supposed to have been one thousand two hundred and sixty-eight pounds nine shillings and ten-pence, which, allowing for the decrease in the value of money, makes the annual revenue of Evesham abbey amount, according to our author, at least to eight thousand eight hundred and seventy-six pounds; nay he thinks, that even twelve thousand per annum is not too high an estimate.

Chap. 1V. *Customs and internal Regulations of Evesham Abbey.* We find in this chapter, that *cupping* was a common operation, and that *blood-letting* was very expensive; for we are told 'that six pounds and eighteen shillings of silver money' were annually appropriated to this purpose. Ale-sauce seems to have been held in much estimation by the monks, who do not appear to have been averse to good cheer of any kind. One excellent institution deserves to be recorded, and in-

deed it ought to be adopted in every well regulated government: this is a regulation prohibiting any person from holding two separate offices at one and the same time.

Chap. v. *Site, and remaining Antiquities of Evesham Abbey.* Mr. T. informs us, that the reliëfs of ancient magnificence are few; though enough still remains to convince us, that there were once edifices on the spot of more than common elegance as well as magnitude. Of these, the principal sect. to be the old gate way on the north, 'which is in the purest saxon manner;' the tower built by Lichfield; the two chapels of All-saints and St. Lawrence; and the remains of a very large arch, supposed to have been the great western entrance into the abbey church.

The whole of the space allotted to the abbey is a peninsula formed here by the river Avon. The shape of that part of it on which the abbey stood is, with some little irregularities, that of the section of an ellipsis bisected lengthwise, but not exactly at it's greatest diameter. This bisection is made by a long wall, of which the greater part still remains, and which doubtless formerly reached from the river on the west side, to the same river on it's return round by the south to the east side. All around on the edge of the river are meadows perfectly level, and of the richest soil. From thence, the ground very gently ascends in the elliptical form before spoken of; and on this little elevation stood once the abbey with it's dependancies, it's gardens and pleasure grounds. All this space, excepting a small meadow or two, is now occupied by some of the most fertile and luxuriant gardens in the world. To a spectator standing on any part of this bank, the view is delightful and highly diversified. On the south-east, at the distance of about four miles, stands Breedon hill, (which next to the *Malvern* hills, has the best claim of any in this country to the name of *mountain*), with it's forests intermingled with cultivated spots and farm houses, and a fine park descending to it's skirts. To the east, on which side is what is properly called the vale of *Evesham*, are the Broadway and other hills, in a long chain of considerable height, with almost numberless towns and villages in the intermediate distance, and a tract of country too much famed for it's sterility to need description. The small elevation on which Bangworth stands, with the river at the bottom, forms the first distance on this side. On the north is the town of *Evesham*. The west view is closed by a high and steep bank on the other side of the river, belonging to the parish of *Hampton*, of a beauty and form entirely peculiar to itself. But it is from this very bank that this delicious spot and it's adjacencies appear to the highest advantage. The whole there assumes the appearance of an admirable piece of *scene painting*. The objects seem too artificially, though not regularly disposed for this combination to appear the work of nature. The town of *Evesham*, there seen at it's full dimensions; the hanging gardens around it; the abbey site, with the tower and two highly picturesque spires still standing; the back ground of *Broadway* hills, and fore-ground of the bank itself steeply descending to the river; altogether form a species of landscape that will appear new and peculiar even to those who are most conversant in the study of nature and her various scenery.'

The whole sum paid by sir Philip Hoby to Henry VIII, for the site, buildings, &c, of this abbey, is stated to have been eight hundred and ninety-one pounds ten shillings.

Chap. vi. *Introductory Observations.—Vale of Evesham.—Rise of the Town from the Abbey.—Remarks on the Origin of other English Towns.—Favourable situation for Manufactures and Trade.—Gardens.—Present State of the Town.—Soil and Air, &c.—Some Antiquities found in the Vicinity.* The Vale of Evesham, to which the town has given it's name, and which in every period has been so highly famed for fertility and beauty, is now become the appellation of a very large tract of country, the distant towns of Worcester and Cheltenham being supposed to be situated in it. Evesham itself is indebted for it's origin and subsequent increase to the abbey; it flourished in the days of that abbey's prosperity, declined with it's decay, and sunk quickly into insignificance at it's dissolution. We are sorry to learn, that neither commerce nor manufactures of any kind are prosecuted here, notwithstanding the vicinity of the Avon, a fine, generally deep, and always navigable river. Major Bernardi, an Italian by descent, inspired the inhabitants with a taste for gardening. The air is represented as pure and salubrious; the water from the springs is somewhat hard and heavy, and not unfrequently tinged with some mineral. The water of the Avon almost equals in weight and hardness that from the pump. This quality, hitherto unaccounted for, is said to prevent the salmon, with which the Severn abounds, from entering the river; but this very circumstance is supposed to render the other fish, of which it has plenty, and particularly the eel, more firm in the texture, and of a superiour flavour.

Chap. vii. *Public Edifices.—Church of All-Saints; with it's monumental inscriptions.—St. Lawrence.—St. Peter in Bengworth.—Tower of Clement Lichfield.—Townball.—Schools.* The famous tower, with a gateway under it, erected by Clement Lichfield, has been esteemed 'an almost perfect model of the perfection of gothic architecture,' and excepting the towers of All-saints in Derby, of Gloucester cathedral, York minster, and a few others, may be reckoned the finest specimen of architecture left by our popish ancestors. The chapel, built by the same abbot, is of great elegance and delicacy, particularly the tracery and fret work ornaments. The eastern window of the church of St. Lawrence is also deserving of praise.

'With great pleasure would the author dwell, even to tedium and lassitude, in his account of the manufactures, &c. of this place, did any such in reality exist, but there is nothing at present that can even be classed under this head, if we except only a large oil mill, erected on the Avon, northward of the town. The uses and structure of this machine are too well known for any description to afford much pleasure or instruction.—A singular event happened however lately at this mill, which may not be quite unworthy notice. It exhibits, in a very striking light, the effect that fanaticism sometimes works on uneducated minds. I have heard (it should not be concealed) this affair differently accounted for:—but the cause first assigned seems the only one, except insanity, powerful enough to produce so dreadful an effect.

'Not long since a man of the lower class entered this mill, and seemed to observe it's operations with much curiosity and silent attention. The large pendant beams that, by repeated strokes on the wedges below, serve to press the oil from the seed, appeared, most of all the machinery, to excite his wonder and approbation. After looking on for some time, he seized a moment when the eyes of the workmen were otherwise en-

gaged, and suddenly drawing a sharp axe from under his clothes, at the instant one of these beams was suspended to strike, he laid his hand across the wedge, and holding the axe over it, the beam with one blow severed it from his arm, at the wrist. He had with most astonishing precaution furnished himself with a dressing for the stump, and hastening away to a medical person at *Evesham*, desired him to apply it. It was found tolerably well suited to the purpose, but of a rather too coarse and clumsy texture to be willingly employed by the operator. The arm was dressed with a better apparatus; and the man departed, little daunted by the adventure, but seeming rather to exult in his own courage and perseverance. Different motives are assigned for the strange resolution this man thus strangely put in execution. One, and that the most probable, is, that he had committed some action which, after the commission, did not entirely approve itself to his conscience: and thus wresting a well known text in scripture from it's original intention, and applying it to his own case, he thought he could not make a more suitable atonement, than by ridding himself of the *offending member*.

Chap. VIII. *Eminent Persons who have been born at, or have resided in Evesham.* The most remarkable of those who come within this description, are William Sandys, who first rendered the Avon navigable; major Bernardi; and John lord Somes, who was born in this neighbourhood; he was the son of an attorney at Worcester.

Chap. IX. *Battle of Evesham.* This was one of the most decisive battles mentioned in our history, and also the most important in it's consequences; for it was here that Simon Montfort, earl of Leicester, the king of England in every thing but the name, and one of the most excellent generals of his age, yielded to the valour and discipline of the royal army, headed by prince Edward.

The appendix contains a list of the representatives in parliament for the borough of Evesham; another of the mayors; an extract from the trials of Furnival and Gary; the constitutions of the borough; a copy of the oath of a freeman; a copy of the charter of the borough of Evesham, granted by James I, A. D. 1605; and a respectable, if not numerous, list of subscribers.

Mr. T. is deserving of much praise, for the labour and industry bestowed by him, in the compilation of the present work. It must not be concealed, however, that he has endeavoured, as far as in him lies, to perpetuate national and vulgar prejudices; and attempted to stop the advancement of knowledge, under pretence of discouraging what he terms *modern philosophy*. The political annals of Evesham would have been desirable in a local history, and may still form a supplement. This place sends two members to parliament, and as it's consequence has long been in the wane, it is not altogether unfair to suppose, that it comes under the description of a *rotten borough*. If so, the elective franchises are either monopolized by one or more families, or sold to the best bidder, and in the total absence of all manufactures, might have been fairly included under the article 'trade;' indeed, perhaps, this debasing circumstance, joined to the trammels incident to a corporation, are the real and efficient causes that prevent Evesham from being one of the most flourishing towns in England. The plates, seven in number, are well executed by a young; but very promising artist.



## LAW.

ART. XXVII. *A Practical Treatise on Copyhold Tenure, with the Methods of holding Courts Leet, Court Baron, and other Courts, and an Appendix, containing Forms of Entries on Court Rolls, and Minute Books; Surveys, Stewards Fees, and a Variety of Precedents on the Mode of conveying Copyhold Estates.* By Richard Barnard Fisher, Esq. Steward of St. Mary Magdalen College, Oxford. 8vo. About 380 pages. Price 6s. in boards. Butterworth. 1794.

THE manorial franchises originally consisted of certain exclusive privileges claimed by the great land-holders, and but too many of them remain at this day as a badge of that horrible vassalage, in which an immense majority of the people were originally kept by a proud and haughty aristocracy.

Sir Edward Coke has derived copyhold tenures from the state of villenage, and 'though very meanly descended,' yet, adds that great lawyer, 'they come of an ancient use.' This however has been doubted by a chancellor of the present day, who alleges as a reason for his opinion, that in those parts of Germany whence the Saxons emigrated into England, there exists at this moment a species of tenure, exactly the same with our copyhold estates, and that there also exists a complete state of villenage; so that both stand together, and do not form one tenure growing out of another, and by degrees assuming its place\*. Taking the fact for granted, we are yet of opinion, that this reasoning is not conclusive against the authority of lord Coke: for that very tenure might have sprung out of slavery in England, which on the continent had existed for ages, in a base, and separate state.

As the preface, containing the reasons which have induced the author to this undertaking, is short, we shall here transcribe it.

'The following treatise was at first intended only for the private use of the compiler, and not for the public eye; a conviction, however, of the necessity of some book that might afford general information on the subject of copyhold law, and the practice of holding courts, has now induced him to bring it forward, and having experienced the want of such assistance, he flatters himself that the present essay will not be deemed altogether unacceptable.

'The learning to be found in the books on this subject, is extremely diffuse and scattered; and a clear and precise notion of the nature and law of copyholds, cannot well be attained, without great research and very considerable labour. No one book whatever, since the time of lord Coke, has treated the subject by any means in a systematical manner, although great alterations, in many points, have subsequently taken place. There are some points indeed on which lord Coke himself touched but slightly; for in his excellent little treatise, called "The compleat Copy-

---

\* See the note to the case of Grant and Affle, in the last edition of Douglas's Reports.

holder," in laying down general positions, he treats only of pure and genuine copyholds; whereas at this time of day, there is a sort of bastard species, (if the expression may be allowed) of copyhold tenure; namely, copyholds for lives, which are granted, either to persons for their own lives, or for the lives of others, according to the customs of the respective manors. These indeed may be said rather to resemble leases for lives, than regular copyholds; yet being held of manors, and the tenure evidenced by a copy of the court roll, they may fairly enough be considered in the light of copyholds, although they should not be found to possess all the legal properties of pure and genuine copyholds. On these points, the author of this treatise has endeavoured to give such information as may prove useful; and for that purpose has searched all the modern reports, and added all the authorities from which he conceived any principle was likely to be deduced, and being steward of several manors in different parts of the kingdom, he has from his own particular situation, been enabled to furnish some general hints and observations on the forms of holding courts; entering the proceedings on the records or rolls of the court, and the mode generally adopted by corporate bodies, as well as by individuals, in assessing their fines, on admitting copyhold tenants to their estates, and of putting in of fresh lives.

'In a work of this nature, which is little more than compilation and collection, much that is new cannot well be expected; useful information the compiler has had in view, and that he hopes the work will be found to contain. He has not the vanity to suppose that it will be considered as a complete work, but if it should be found at all useful, and prove any way acceptable to the profession, and the public in general, he will think his labours amply compensated for the present, and on some future occasion may be induced to offer to the world, something more deserving attention.'

This will be found to be a very useful and even necessary work, to gentlemen of landed property, their stewards, and in some cases even to their tenants.

ART. XXVIII. *A Succinct View of the Rule in Shelley's Case; exhibiting, by negative and affirmative Propositions, the Instances in which several Limitations, one to the Ancestor, the other to the Heirs,—the Heirs of the Body,—or Issue of the Body of that Person, do and do not give the Inheritance to the Ancestor.* By Richard Preston, of the Inner Temple, Author of the Elementary Treatise on the Quantity of Estates. 8vo. 149 pages. Exeter, Trewman and Son. 1794.

THIS may be considered as a supplement to another work by the same author, entitled 'An Elementary Treatise on the Quantity of Estates,' already noticed by us [see *Analyt. Rev.* Vol. x, p. 511]; and we are happy, that our favourable opinion of his labours, has contributed to induce Mr. P., to persevere in his endeavours to illustrate a very obscure branch of the law. It is thus,

thus, that he states his reasons for the publication of the present tract:

‘ In the revision of his former work, he observed, that, in treating of the doctrine of *free-holds*, he had been silent on the rule in *Shelley’s* case; and that in the chapter on *estates in fee*, he had noticed this doctrine in very general terms, without shewing it’s application by examples, or introducing the instances, which are allowed to be exceptions to the rule, framed from this learning. The truth is, that at the time he compiled the essay on estates, he did not find himself equal to the task of introducing and observing on this rule to his own satisfaction; and it was not till a very recent period that he made the attempt; and he made it with great doubt of his abilities to exhibit the scope and extent of the rule, in a manner that even in his own opinion, would make his labours useful, as connected with, and embracing part of, the subject of his former treatise, and elucidating some of the points immediately relevant to the learning discussed in that treatise.

‘ His success, however, was beyond his expectation, though by no means equal to his ideas of perfection. He is aware that the rule is still capable of far greater illustration. Of this, he is fully persuaded, from the observations he has already made. In his own hands, this essay has been increasing in size, from time to time. At first, it was comprised in a few pages, even three or four; and it has increased into it’s present bulk by small degrees. All that he aimed at, in the first place was, to suit his observations on this rule to the other parts of this essay on estates; into which, on a republication of that book, this rule will be introduced. In the mean time the following observations are offered to the profession, in their present detached form, without any other expectation on the part of the author, than that they will afford some proof, that the success of his former publication has not rendered him indolent or inattentive.’

The rule laid down in *Shelley’s* case includes a number of points, relative to the doctrine respecting estates of free-hold and inheritance; and it also involves, in a material and a very interesting degree, the law on the construction of words of limitation in deeds, wills, and other writings, such as declarations of uses, appointments in pursuance of powers, &c.

It is not, however, absolute; for lord Mansfield said in the case of *Perrin and Blake* [4 Burr. 2579] ‘ The rule is not a general proposition subject to no control, where the intention is on the other side, and where the objections may be answered:’ and he agreed with the justices Wilmot and Alton, ‘ that the intention is to govern, and that *Shelley’s* case does not constitute a decisive uncontrollable rule.’ Mr. justice Buller was of the same opinion in the case of *Hodgson and wife v. Ambrose* [Doug. Rep. 327].

ART. XXIX. *The Law of Treason. A Concise and Comprehensive View of the Power and Duty of Grand Juries in Criminal Cases. To which is added, an Abridgement of Lord Coke’s Commentary*

on

*on the Law of Treason*, 8vo. 32 pages. Price 1s. Crosby. 1794.

It was wisely provided by our high spirited ancestors, that inquests respecting treason, felony, &c., should be taken by persons of understanding and integrity, who were at once indifferent and impartial, and wholly unconnected with, and independent of the prevailing party of the day. As much depended on the selection, this was not entrusted, as at present, to an officer nominated by the king, or chosen by any body-corporate, but to the chief sworn officer of the county, who by our ancient constitution was elected by the people. And so justly jealous were they even of the sheriff, that it was expressly stipulated by the common law, that the grand jury should consist of 'lawful liege people, of ripe age, not old or infirm;' and that they should be of 'good fame, and free from suspicion of quarrel or controversy with any suspected criminals.' 'They ought,' it is here very justly added, 'to be such as are free and impartial, even though they were not sworn to be so,' and the sheriff is not to be instructed or influenced as to their choice; nay, 'if any be so denominated to the sheriff, all their proceedings are null and void.'

The following short quotation will at once show the extent of the power possessed by the grand inquest, and the manner in which they ought to employ it. 'As one part of the business of grand juries is to indict offenders, so another part is to protect the innocent in their reputations, lives, and interests, from false or malicious accusers or conspirators. They are to *search out the truth* of such informations as come before them, and to *reject* the indictment *if it be not sufficiently proved*; and if they have reasonable suspicion of malice, or evil design against any man's life or estate, in such as offer a bill of indictment, the laws of *God and England* bind them to use all possible means to discover the villainy; or if it appear to them (of which they are the legal judges) to be a conspiracy, or combination against the accused, *they are bound by the highest obligations upon men and christians, not merely to reject such bill, but to indict forthwith all the conspirators, with their abettors, procurers and encouragers.*

'They ought also to inquire after the witnesses, their *condition and quality*, their *fame and reputation*, their *means of subsistence*, and *occasion*; whereby and *when* the facts of which they bear witness came to their knowledge: and in matters of treason and felony, &c. *when and on what occasion* they first disclosed them. If the witnesses who come before a grand jury upon an indictment *for treason*, should discover upon their examination that they *concealed* the fact of treason for a long time without any *just impediment*, the presumption of law will be strongly against them that *no sense of honesty or duty*, brought them at last to reveal it. It appears by Bracton, (lib. iii. cap. 3.) that ancient writer on our laws, that in cases of treason, the juries were in his time advised (as now they ought) to be so severe in their inquiry *within what*

---

\* 11 Henry 4. and statute of Westminster 2 c. 38. and Scarlet's case.

time the witnesses discovered the treason after it came to their knowledge, that if it were not evident that they revealed it *with as much expedition as was possible for them*, they were not by law to be heard as witnesses. It was scarce permitted them, saith he, to look back in their going, *such ought to be their speed to make known the treason*. Or if in any case they be otherwise openly flagitious, though they be not legally infamous, or if they be men of desperate fortunes, so that the temptation of want is strong upon them, and the restraint of conscience can be supposed very little; what they say, is at least to be heard with extraordinary caution, if not totally rejected. It remains now only to caution grand juries against a vulgar error, "that they ought to find a bill upon any probable evidence, for it is but a matter of course, only a matter of form, the party will come before another jury, and may there make his defence." Lord Coke in his comment on Westminster 2d. says, "that in those days (as now it should be) indictments, taken in the absence of the party, were formed upon plain and direct proofs, and not upon probabilities and inferences." And another excellent author (Dalton, p. 539.) says, "no less care or concern lies upon the grand jury, than does upon the petty jury."

This very useful little treatise is compiled from the works of Bracton, Britton, Coke, and Blackstone.

**ART. XXX.** *The Progress and Practice of a Modern Attorney; exhibiting the Conduct of Thousands towards Millions! To which are added, the different Stages of a Law-suit, and attendant Costs, with Instructions to both Creditors and Debtors; together with select Cases of Individuals who have suffered from the Chicane of Petty-fogging Attornies, and the Oppression which flows from the present Law Practice: Concluding with Advice to young Tradesmen.*  
Part 1. 8vo. 84 pages. Price 2s. Grant.

THE tricks of those low retainers of the law, commonly known by the appellation of 'petty-fogging attornies,' have called down general indignation upon that class of men, whose mal-practices are here fully and often successfully exposed. The mode of conducting business adopted by the profession in general is divided into four distinct heads; fair practice, common practice, keen or sharp practice, and quirking practice. An instance is given, in which the plaintiff had 70l. costs to pay for a successful litigation for a debt of 2l. 7s. 5d.; this is probable, and we believe it to be true; but we must consider the account of a taylor's being ruined by a baker, who brought an action of trespass against him for warming his goose at the plaintiff's oven, merely as a good story.

The following observations, extracted from the preface, appear to us to deserve attention.

'The human race are subject to different kinds of oppression, in the different stages of civil society; and the english as well as other european nations, have in different periods, groaned under arbitrary power—the terrors of superstition, and—the chicanery of the law. To speak in a familiar style, the people of England

England have been war-ridden, they have been priest-ridden, and now they are law-ridden. From the first of these yokes, our ancestors delivered themselves by their valour, and from the second by the manly exercise of their own judgment. Is it possible, then, that englishmen, who have opened their eyes to their true interests in almost every shape, should put up with the gross impositions which they experience every day under the false mask of law and justice, practised upon them by a set of men, who, necessitous for the most part, set their wits at work to rob and plunder their fellow citizens, under the pretence of their being protected by the courts; at the same time that they know the poor and needy have it not in their power to call them to account?

‘If the expences attendant upon defending actions at law were meant to repress a spirit of litigation—to enforce the speedy payment of debts, or to spur individuals on to industry and exertion in their several avocations . . . arguments generally made use of by interested professional men . . . no such consequences would result from them. Where a spirit of litigation exists between both parties, expence is out of the question. Enforcing the speedy payment of debt is productive, nine times out of ten, where the debtor is honest, of his ruin. He neglects his business in order to collect debts, when the time of credit has not expired; disoblige and loses his best customers; and, if a tradesman, the work done in his absence, is inferior in point of quality. Were the expences which he incurs trifling, he might surmount the inconvenience; but where they accumulate in many thousands of instances beyond the original debt, the tradesman, once involved in a labyrinth of law, finds that one action begets another so quickly, that the profits of no business, however great, can possibly withstand so gigantic an assailant.’ s.

## TRANSACTIONS OF SOCIETIES.

ART. XXXI. *Memoirs of the Literary and Philosophical Society of Manchester. Vol. IV. Part I. 8vo. 272 p. Pr. 5s. in boards. Cadell. 1793.*

THIS half volume is prefaced with an advertisement, stating the causes of it's late appearance; to which is added a copy of the laws, with a list of the members of this respectable society.

ART. 1. *Reasons for supposing that lakes have been more numerous than they are at present; with an attempt to assign the causes whereby they have been defaced.* By J. Gough, of Kendal. Communicated by Dr. Percival.—It being extremely probable, from various phenomena, that the present inhabitable world has at some remote period emerged from the bosom of the ocean, a question, says Mr. G., naturally presents itself, as an objection to this hypothesis, viz. ‘Why then are lakes so few in number?’ The solution of this query is the purpose of the author in this memoir.—Mr. G. supposes, that their number has been once much greater, and that the cavities have been filled up, partly by the growth of plants in the bottom of the lakes,—partly by the gradual encroachments of vegetation on the enclosing banks,—partly by the depositions

depositions of the water itself,—and partly by the importation of trees, branches, stones, &c., carried thither by the impetuosity of rivers, or the violence of winds.—This theory, which is not new, sufficiently accounts for the paucity of lakes.

Art. 2. *An argument against the doctrine of materialism, addressed to Thomas Cooper, esq.* By John Ferriar, M. D.—This paper contains several curious medical facts, which, in the author's apprehension, incontrovertibly prove, that 'the brain is the instrument only, and not the cause, of the reasoning power.'—Some of the most remarkable are these:—a child, six years old, received a pistol shot in the head;—a suppuration ensued, and at every dressing he lost such a quantity of brain, that at the end of eighteen days, when he died, the portion of remaining brain did not exceed the size of a small egg: yet he retained his faculties to the last. Another, who died a natural death, at the age of eighteen months, was found, on dissection, to have not 'the smallest trace of brain,' the *cranium* containing five quarts of limpid water. Previously to his death he heard and saw well. A blacksmith having died of an apoplexy, at the age of sixty-four, his head was dissected by Dr. Brunner, when the *dura mater* was found slightly lacerated, the *pia mater* much distended with water, and the whole of the *basis cerebri* immersed in that fluid. He retained his senses to the hour of his death, and had discovered uncommon acuteness of judgment. Bonnet, says Dr. F., saw the structure of the *basis cerebri* wholly destroyed in a patient, who died after an illness of eleven days. Till within a short period before his death, he suffered no alienation of his faculties, and was then only delirious at times, and perfectly sensible during the intervals. From these, and a few other similar cases, the doctor infers, that as no part of the brain appears essentially necessary to the existence of our intellectual faculties, something more than the discernible organization must be necessary to produce the phenomena of thinking. Without entering here into the merits of the question, we would take the liberty to observe, that Dr. F.'s view of the object proposed, appears to us to be somewhat incorrect. He adduces facts in order to prove, that the brain is only the instrument of thinking,—and he concludes with affirming, that these facts demonstrate, that no part of the brain is essential to intellect. Here then seems to be a manifest incongruity. For if it be the instrument of our intellectual operations, it must be, *quoad nos*, as essential to thinking, as the organ of the eye is necessary to vision.

Art. 3. *Comments on Sterne.* By John Ferriar, M. D.—As an original writer, Sterne has justly occupied a distinguished rank in the literary scale. That his merits however have been too highly estimated, is a fact, of which no one but tolerably acquainted with the french writers could possibly be ignorant.—His great obligations to some of these, but his still greater to our own countrymen, poor old Burton, and the celebrated bishop Hall, are in this memoir incontestably evinced by Dr. F. That he was indebted for the general character of his *Tristram Shandy* to Rabelais, is, we apprehend, pretty generally known. But we doubt not, most of our readers will be surprised to learn, that some of the most striking passages in his works have been almost servilely copied from that inexhaustible source of 'surreptitious learning,' Burton's *Anatomy of Melancholy*. One or two proofs of this we present to our readers. P. 60.

"One denier," cried the order of mercy—one single denier, in behalf of a thousand patient captives, whose eyes look towards heaven and you for their redemption.

"—The lady Baußiere rode on.

"Pity the unhappy," said a devout, venerable, hoary-headed man, meekly holding up a box, begirt with iron, in his withered hands—I beg for the unfortunate—good, my lady, 'tis for a prison—for an hospital—'tis for an old man—a poor man undone by shipwreck, by suretyship, by fire—I call God and all his angels to witness—'tis to clothe the naked—to feed the hungry—'tis to comfort the sick and the broken-hearted.

"—The lady Baußiere rode on.

"A decayed kinsman bowed himself to the ground.

"—The lady Baußiere rode on.

"He ran begging bare-headed on one side of her palfrey, conjuring her by the former bonds of friendship, alliance, consanguinity, &c.—cousin, aunt, sister, mother—for virtue's sake, for your own, for mine, for Christ's sake, remember me—pity me.

"—The lady Baußiere rode on."

Thus Sterne. The original passage from Burton is as follows. P. 61.

"A poor decay'd kinsman of his sets upon him by the way in all his jollity, and runs begging bare-headed by him, conjuring him by those former bonds of friendship, alliance, consanguinity, &c. uncle, cousin, brother, father, - - - shew some pity for Christ's sake, pity a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, plead suretyship, or shipwreck, fires, common calamities, shew thy wants and imperfections, - - - swear, protest, take God and all his angels to witness, quære peregrinum, thou art a counterfeit crank, a cheater, he is not touched with it, pauper ubique jacet, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand orphans, an hospital, a spittle, a prison as he goes by, they cry out to him for aid: ride on - - - Shew him a decayed haven, a bridge, a school, a fortification, &c. or some public work; ride on. Good your worship, your honour, for God's sake, your country's sake: ride on."

P. 66. "But," continues Mr. Shandy, "he is gone for ever from us! be it so. He is got from under the hands of his barber before he was bald. He is but risen from a feast before he was surfeited—from a banquet before he had got drunken. The Thracians wept when a child was born, and feasted and made merry when a man went out of the world, and with reason. Is it not better not to hunger at all, than to eat? not to thirst, than to take physic to cure it? Is it not better to be freed from cares and agues, love and melancholy, and the other hot and cold fits of life, than, like a galled traveller, who comes weary to his inn, to be bound to begin his journey afresh?"

The original is as follows:

"Thou dost him great injury to desire his longer life. Wilt thou have him crazed and sickly still, like a tired traveller that comes weary to his inn, begin his journey afresh? - - - he is now gone to eternity - - - as if he had risen, saith Plutarch, from the midst of a feast, before he was drunk - - - Is it not much better not to hunger at all, than to eat: not to thirst, than to drink to satisfy thirst: not to be cold, than to put on clothes to drive away cold? You had more need rejoice



rejoice that I am freed from diseases, agues, &c. The thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life."

Dr. F., towards the conclusion of the memoir, delivers it as his opinion, that the manner, the style, and the subjects, of Yorick's sermons, were all borrowed from Hall's Contemplation, and of this he adduces several strong proofs.

Art. 4. *An account of, and observations on different blue colours, produced from the mother water of soda phosphorata, &c.* By Mr. Thomas Willis, of London. Communicated by Mr. Thomas Henry, F. R. S. &c. — "I dissolved," says Mr. W., "four ounces of common alum and one ounce of martial vitriol in two quarts of water, by boiling them together. On some of the mother-water of soda phosphorata was poured a little of the aluminous and martial solution: at first a greyish coagulum only was formed; but upon adding more of the solution, a fine blue colour was produced, which readily precipitated: This being washed frequently with water till the supernatant liquor was quite tasteless, was then dried, and produced the colour No. 1."

For the mode in which the others were prepared, we must refer our readers to the memoirs themselves.

Art. 5. *On the impression of reality attending dramatic representations.* By J. Aikin, M. D. Communicated by Dr. Percival.—This is an excellent memoir, eminently characterized by elegance of diction, correctness of thought, and animation of sentiment. Dr. Johnson, in his preface to Shakespeare, defends that poet's violation of the dramatic unities, on this principle, that, as we are never so deceived by theatrical representation, as to believe it real, there can therefore be no danger of it's effect being injured by any thing subversive of that belief. This principle Dr. Aikin combats with much success: and he shows, that during a dramatic exhibition, a temporary illusion occupies the mind, which, for the time, is impressed with the conviction, that what we see is not fictitious, but real. That these impressions of reality are not uncommon, Dr. A. proves, from the belief accompanying dreams, delirium, and insanity; also from the waking dreams or imaginations of a sound mind, commencing with complete consciousness of it's real situation, and ending in a total forgetfulness of it.

Art. 6. *On the uses of classical learning.* By the Rev. George Gregory, D. D. prebendary of Chiswick, and domestic chaplain to the lord bishop of Llandaff. Addressed to Dr. Percival.—Classical education is justly considered by Dr. G. as having been some years ago, not only ornamental, but likewise essentially necessary to science. The state of literature, he observes, being now materially changed, classical learning can be no longer deemed indispensably requisite for any of the learned professions. It's principal advantages the author considers to be these;—it contributes to a more accurate acquaintance with grammar and orthography; it enables us to improve our own language; it communicates a more correct and precise knowledge of the meaning of words, the language of science being of classical extraction;—it improves the taste, and furnishes an elegant and innocent amusement. The paper is concluded with several extracts from the moral writings of the ancients. In the perusal of this memoir, we apprehend the learned reader will be much disappointed.

Art. 7. *A dissertation upon the ancient carved stone monuments in Scotland, with a particular account of one in Dumfriesshire.* By Robert Riddell, of Glenriddell, esq. captain of an independent company of foot, F. A. S. and corresponding member of the literary and philosophical society of Manchester. With a plate.—The general dissertation and particular account are comprised in three pages. The author believes these monuments to have been the work of the Scottish Norwegians and Danes, before the introduction of letters into Scotland.

Art. 8. *Observations on alphabetical characters; and particularly on the English alphabet: with an attempt to show its insufficiency to express, with due precision, the variety of sounds which enrich the language.* By Mr. Samuel Harvey.—This paper is divided into two sections. In the first the author offers some general observations on the various modes of communicating thought by visible signs. He then modestly adduces several respectable authorities, to vindicate the propriety of this discussion. Mr. H. will forgive us for thinking, that an attempt to improve our alphabetical notation, confessedly very deficient, by the suggestion of such emendations, as may be easily reduced to practice, requires not the countenance of any authority: and we are of opinion, that the observations which he and Dr. Hutton have offered on this subject, to encourage the reformation of our alphabet on scientific principles, are entitled to the attention of our learned countrymen. In sect. 2, Mr. H. inquires how far our alphabet is defective, and where it may be amended. He first examines the vowel sounds, the number of which he makes to be thirteen. The number of consonantal sounds, he says, is twenty-one, viz. b, c, d, f, g, h (which he proposes as the note of *ch*, as heard in the word *charm*), j, l, m, n, p, r, s, t, v, z, th, th, gh, ch, sh. The five last being simple sounds, he proposes should be denoted by simple and appropriate symbols. He then proceeds to examine the several letters, with their respective sounds. The memoir is ingenious, and merits praise.

Art. 9. *On the action of metallic oxides and earths upon oils, in low degrees of heat.* By Mr. Peter Henry. Communicated by Mr. Thomas Henry, F. R. S. &c.—This paper contains an account of experiments made to deprive oils of their colouring particles. The mode Mr. H. adopted was simply this:—he digested two ounces of the several oils with one drachm of white arsenic, in a heat of 180°, during six hours, and let it stand till morning, when the oil became clear, and in some cases colourless.

Art. 10. *An account of an ancient mode of sculpture in Scotland, in a letter addressed to Dr. Percival.* By Mr. Copland. Two plates.—In this memoir is contained an examination of those *tumuli*, or heaps of stones, which are common in Scotland, and in the language of the country are termed *cairns*. 'About the middle of the cairn, and on a level with, or a little elevated above the surface of the earth, there are always several thin flat stones laid horizontally in a circular form, with their edges close applied together without any cement, on which are generally found entire bones, their fragments, or reddish coloured earth, like ashes, and sometimes entire urns, *pateræ*, or clay vessels, slightly burnt, turned with their mouths down, over ashes or fragments of bones, that appear to have been subjected to the action of fire.' From these circumstances, together with the instruments or apparatus found in these cairns, which Mr. C. has described and  
illustrated

illustrated by plates, it is evident, that they were the common cemeteries, where the bodies of the dead were deposited and burned.

ART. 11. *Meteorological observations made on different parts of the western coast of Great Britain: arranged by T. Garnett, M. D. physician at Harragate.*—The greater part of the materials of which this memoir is composed, was put into the hands of Dr. G. by his friend Dr. Percival, to whom they had been communicated by several correspondents. They regard chiefly that part of the western coast, which lies between Dumfries and Lancaster. The memoir contains several curious facts, one or two of which we present to our readers.

The annual average of rain at Dumfries, from seven years observation, is 34.658 inches;—at Lancaster, in the same time, 40. 3;—and yet the quantity at Kendall, which lies between the two, is 61. 2235.—It is likewise ascertained by various experiments, that more rain is collected by a gage placed on the surface of the earth, than by a similar gage raised considerably higher. It appears also, that the difference between these two quantities is less in summer than in winter. For the first of these facts a probable cause may be assigned: to account satisfactorily for the two others, is somewhat difficult. The character given of Mr. Gopland's remarks by Dr. G. is exceedingly just. His observations seem to have been made with philosophical accuracy, and to be justified by the experience of many years. The theories he deduces from them are ingenious; some of them perfectly new. The memoir is a valuable one, and will furnish instruction and entertainment to the philosophical student.

#### METAPHYSICS.

ART. XXXII. *A brief View of the Anatomical Arguments for the Doctrine of Materialism; occasioned by Dr. Ferriar's Argument against it.* By William Tatterfall, M. D. 8vo. 30 pages. Price 1s. Johnson. 1794.

THE author, after making some pertinent observations on the extraneous matter, with which Dr. Ferriar's memoir is introduced\*, proceeds to consider the medical facts, which are there stated in disproof of materialism. To these facts he offers, first, this general answer.

P. 11.—‘I could produce, a thousand testimonies from medical authors, of the highest authority, to the assertion that when the structure of the brain has been injured, *the process of thought has been impeded and changed*. Common paralytic affections are proofs of it; but I shall not insist upon them, because the answer I give to this part of the argument is this. It is only asserted that one part of the structure has been injured at one time, and as I do not undertake to prove that any one part of the brain is more essential to perception than another, it only follows that in all these cases the part injured bore so small a proportion to the whole as not to affect its power; just as I may lose any finger,

\* See p. 415 of this Review.

and yet be said to retain the use of the hand. It makes no difference which finger I lose. I learn from the loss, that the part bore so small a proportion to the whole as not to be essential; and if it be urged that I cannot have so perfect a use of my hand, I acknowledge it; nor can doctor F. prove that the process of thought was not as *much* impeded or changed by the injury done to any part of the structure of the brain, as the use of my hand would be impeded or changed by the loss of a finger.

When our author says, it is only asserted that one part of the structure has been injured at one time, we suppose he means to say, that Dr. F. does not assert that the whole was injured at one time; in saying this, he has, we apprehend, advanced a position, which Dr. F. from the facts adduced will probably deny. Dr. F. says, when the parts of the brain, which in common language give origin to the nerves supplying the organs of sense, are injured, the senses are in general proportionably affected.

P. 12.—‘This,’ replies our author, ‘we all know, and I should have thought it would have made against him; but he says, it “seems to point out a difference in the causes of thought and sensation.” I do not know what he can mean by the causes of thought, as distinct from the causes of sensation. Have we any other ideas than those of sensation?’

We can by no means concur with our author in thinking, that Dr. F.’s observations militate against himself. For if any of the nerves [the optic for example] be injured, and the sense [of sight] ~~connected therewith~~ be proportionably impaired; and if this be uniformly the case with the nerves supplying the organs of sense, while the intellect or reasoning faculty remains perfectly sound; we cannot help thinking, that an immaterialist may consistently enough employ this as an argument, that the reasoning faculty, and the mere *passion of sensation*, have not one and the same dependence. We must add, that the terms causes of thought, and causes of sensation, are much too indefinite and vague in their import to be admitted in any accurate metaphysical discussion.

We can notwithstanding easily conceive Dr. F.’s meaning, and the principle on which he would establish the distinction. ‘Have we any other ideas, than those of sensation,’ is a question of an ambiguous nature, which has often been put, and as often answered: here we think it might have been omitted. Our author proceeds to a more particular consideration of the medical facts. He remarks first, that in some of the cases adduced by Dr. F., the injury of the brain was followed by an injury of the faculties; hence he contends it may be legitimately inferred, that in the other cases the tendency to intellectual injury was exactly proportioned to the corporeal. He observes, that nothing can be more vague, than the accounts we have in general of persons retaining their senses to the last; and that such accounts are given of all who have not died in a state of idiotism. ‘But,’ says Dr. F., ‘what faculties were retained? and in what degree? If the sufferer had been a student, could he study with his former vigour? If he had been remarkable for memory, judgment, imagination,

gination, were they equally strong?' Our author adds, that as far as medical facts prove, that the brain could not be the cause, they prove it could not be the instrument, of the reasoning power. The pamphlet is concluded with a concise and correct statement of the anatomical arguments for materialism, which, opposed to Dr. F.'s medical facts, preponderate with almost unresisted force. Though this compendium contains nothing new, it may be read with improvement by those, who are desirous to have only a general view of the arguments for materialism. We take this liberty to add, that in this controversy both parties, as we apprehend, are chargeable with inaccuracy.

POLITICS.

ART. XXXIII. *Letters to the Peers of Scotland.* By the Earl of Lauderdale. 8vo. 318 pages. Price 3s. Robinsons. 1794.

THE work now before us consists of three letters, addressed by the earl of Lauderdale to his constituents. In the first, he enters into a wide field, relative to the origin and progress of the french revolution; the folly of our interference in the contest; the advantages arising from a neutrality similar to that adopted by Denmark, Sweden, the Swiss cantons, &c.; and the melancholy result of our hostilities.

It is asserted, that the overthrow of the old government of France proceeded from the improvident expenditure of the public money, an apposite instance of which is given in the person of count d'Artois, who lavished a million sterling annually, in addition to his ordinary income! The system of providing for the extraordinary expences of a government by mortgaging the public revenue is considered as an invention of a modern date, first introduced by some of the Italian states, and carried by our own and other European governments, in the course of the present century, to an alarming extent. In commercial nations, the evils evidently resulting from this project have been in some measure palliated by a gradual increase of taxes: notwithstanding this, many of the misfortunes connected with it's slighter symptoms are said to have been felt even by our own robust constitution; but the fatal effects of the more advanced stages of the disorder, upon the weakly frame of the french government, have presented a new and an alarming lesson to mankind. This lesson was, however, either overlooked or neglected by our ministry, who first refused to grant their mediation, then resolved not to treat with, and soon after commenced hostilities against France.

War was the receipt held out to us to prevent all tendency to sedition, to annihilate in this country all idea of a revolution. In former times wise men have told us, that the surest way to prevent seditions, was to take away the matter of them: but our statesmen strangely saw the best preventative in that which was sure in its progress to create the matter of them. The hardships and burthens of war have in all ages tended to give rise to discontent; the expence naturally creates poverty; and lord Bacon

wisely states, that the matter of sedition is of two kinds, poverty and discontentment. It was strange, then, to see that the favourite means adopted to prevent a revolution, was what the experience of man had taught him to believe, almost universally generated it. Nothing but the prejudice of the moment could have made it palatable; at any other time the public would have said to the rash political empiric who prescribed it, as the cynic did of old to a friend officiously advising him to send for a physician—"If I die, I'll die at leisure."

'If before entering into hostilities we had reason to dread the calamities that were likely to ensue from the war; if in it we saw not what was to prevent, but that which was much more likely to create the seditious disposition we apprehended, and the idea of revolution at which we trembled, we have received little consolation from the unfortunate events which have attended its progress. The accuracy of the predictions of those who opposed it, might give rise to a little sensation of vanity; did not the melancholy situation of the country, and our gloomy prospects, preclude the possibility of any feeling of the kind. In the short period of eighteen months, during which we have been amused with the vague chimeras of our ministers, we have seen successively vanish before our eyes all those various sources of success with which we had vainly flattered ourselves. Disgraced by the impotent efforts at Toulon, banished from the northern frontier, the rebellion crushed in La Vendée, France exhibits herself more powerful than before the contest. The practice of war has taught her armies the necessity of discipline, which did not at first exist, and upon the possession of which we founded our hopes. We have seen that the want of saltpetre could by exertion be supplied. We have learnt the impossibility of starving a nation. We know that a union of foreign force against them has furnished them a common cause, in which with enthusiasm they unite; perhaps, on reflection, we may have reason to apprehend, with the only thing that could have stifled their internal feuds. We have seen the heads of their political leaders, and of their generals, alternately brought to the block, without any diminution of their energy; and we have at last learned that which we at first ought to have known, that the revolution in France is a revolution of opinion; that the war we are conducting is not against armies, but an armed nation.'

The grievances of monarchical France, and the absolute necessity of a revolution, are demonstrated from the works of Mr. Arthur Young, which have been recommended by Mr. Reeves and his association; the versatility of Mr. Pitt's politics are inferred from his premature prophecy relative to the payment of the national debt, but a few months previous to the commencement of the present disastrous and expensive war; and the late vague and empty rhapsodies upon the beauties of our glorious constitution are considered as the precursors of 'the most corrupt plans, that any minister in pursuit of his own interest ever dared to bring forward.'

In letter 11, his lordship endeavours to develop the causes which induced the ministry, without any absolute 'state necessity.'

'sly,' to depart from the wise system of neutrality at first adopted by them; this rash step, we are told, 'was generated by the art of some, and the folly of others, and 'owes its origin solely to the intrigues for power in the interior of this country.'

In addition to the calamities usually superinduced by war, it is here lamented, that the minister, in consequence of the present, 'has broken down and annihilated the importance of a party, which had long distinguished itself for its temperate and steady adherence to the real interests of the people.' The advantages arising from an united body of men acting on 'principle' are pointed out; it is represented as a mould able in some measure to withstand the tide of corruption, and as an engine perpetually acting for the protection of the constitution. Much encomium is bestowed on the 'whigs,' who arrayed themselves under the banners of the marquis of Rockingham. It is hinted, that that nobleman, the marquis of Lansdowne, and the duke of Richmond, had drawn up a paper, giving their consent to a meliorated representation; but this, it seems, 'was not formally signed by them,' but merely 'interchanged in their hand writings;' so that they were only pledged to each other, and not to the people!

It appears, that those members, who joined the standard erected by the duke of Portland, were fairly *starved* into a surrender; and took the earliest opportunity of retreating through that 'path,' which lord Auckland had 'explored, and by means of which lord Loughborough afterwards found his way to the woolstack.' At length the ostensible chieftain himself deserted to the enemy, the 'viceroy of Corsica' was tempted to wave differences 'that were fundamental and irreconcilable;' and even Mr. Wyndham was content 'to strip himself of his embroidered suit of pretence, and share with Mr. Pitt the tattered rags of his genuine deformity;' having been prevailed upon 'to exhibit himself in conjunction with him before a confiding majority, like the uncased frenchman in ruffles without a shirt—in tinsel and lace on the outside, and in dirt and dowlas within.'

The duke of Portland and his adherents are accused of having carried on a secret intrigue with the minister for many months previous to their junction with him; it was they, it seems, who were permitted to dictate relative to the calling out of the militia, and to 'cut and carve' the royal proclamation according to their own squeamish suggestions; and it is their upright and *immaculate* leader, who 'is decorated with that blue ribbon which his sovereign and the nation claimed for lord Howe,' and invested 'with that third secretaryship of state which it had been the boast of his party formerly to reform.'

Notwithstanding the schism that has taken place, it is stated to be the object of those who remain firm to their former principles, 'to recover to this country the blessings of tranquillity and peace,' to 'put an end to the irritation of the public mind,' to procure 'the restitution of the mild practice of english law,' and to desist from 'hazarding the blessings we enjoy in a contest with what we are taught to consider the miseries of France.' Not a word is here said about parliamentary reform, although we are

told, that a market price is now affixed to the rights of the people, and the usufruct, the possession, and even the reversion of it, are alternately brought under the 'hammer.' We will venture to predict, however, that until they come forward, and publicly pledge themselves to this, in such a manner that they cannot recede without ignominy and disgrace, they will never be able to regain the confidence of the people; and that their labours, 'to roll the eternal stone' of opposition, will prove as unavailing as those of Sisyphus.

In the third and last letter, the war with France is entirely attributed to the terrors of 'Burlington house;' and the continuance of it is, we are told, absolutely necessary to Mr. Pitt's personal interest: 'in him every feeling must plead to the desperate prosecution of it; he knows that nothing short of ruin can apologize for his treating; and even to the ruin of his country he must now look for the preservation of his character, and his continuance in power.' By way of answer to the ridiculous question, with whom are we to treat? we are reminded, that at the conclusion of the american war, we were obliged to treat 'with proscribed rebels, and a vagabond congress.'

Lord L. asserts, that the efforts of the nation, which we have made our foe, can alone be repelled by means equally powerful; that the military character of all Europe at this moment lies prostrate at the feet of french enthusiasm; and that until we employ means similar to those they have adopted, resistance will be useless: to repel their armies, similar armies must be found; to resist their force, similar force must be produced.

After some pointed remarks on the impolicy of dividing the combined army, in order to undertake the siege of Dunkirk, a measure attributed to a great law officer of the crown; on the gross folly of keeping the troops under lord Moira in a state of inactivity for upwards of six months; and on the want of exertion in the naval department of Great Britain; his lordship concludes as follows:

'I have now endeavoured to lay before you the sources of my political action at an era that may be truly said to be not only big with the fate of this country, but of the civilized world. I have attempted to explain the grounds on which the revolution in France happened; to establish that the deadly malady of funding was the disorder, an annual deficit of nearly three millions the complaint; and that in the dissolution of the patient, an awful and tremendous lesson to surrounding kingdoms is given, a convincing proof that in public communities, as in individual instances, "the paths of glory lead but to the grave." I have attempted to point out to you, that the various component parts of the old régime in France naturally led by progressive steps to the situation in which they now stand: and a reference to the past experience of history, a knowledge of the sufferings they at present endure, might not improbably lead us to conjecture, that independent of our interference, a revolution may happen when individual security will be established, and property duly protected.

'It



‘It has been my wish to repel the libellous insinuation of the probability of a similar revolution happening in this country. Unless the oppression of the government be as great, and our financial resources as exhausted, the position is absurd. I have endeavoured to shew, that no wise policy led us to depart from our original system of neutrality; that private intrigue occasioned it, and that public calamity has attended it. I have attempted to explain the evils attending the schism artfully created in the whig party, and endeavoured to establish the impolicy of infatigable confidence in ministers by a reference to their past conduct.

‘One subject I have, however, carefully avoided entering on. The management of the interior policy at home, forms, indeed, a striking feature in the history of the present day. We have seen the mild practice of the british law departed from; obsolete statutes resorted to for temporary purposes; and temporary constructions attempted to be given to known and defined laws; much of the friendly intercourse and relation that subsisted between the wealthy and the indigent, (the best incitement to the stability of our constitution) broken down; the sympathetic spirit of confidence and affections that reigned in the breasts of all, annihilated. A system of *espionage* has spread abroad a universal feeling of jealousy and doubt: the assertion of conspiracy has divided and disjoined the best energies of our country. The character of the nation has been calumniated, the spirit of the people belied and blasphemed. On this, however, at the present moment it might be improper to dwell. The impending trials will determine much. Thank God! the lives of our countrymen, and our best interests, are finally to be confided to the solid judgment and impartial decision of an english jury.

‘I have now completed my original intention: and if I have defeated the calumnious insinuations that have been thrown out; if I have shewn plainly and intelligibly the principles I have acted upon, my object is effected. If my language has been strong, it appears to me to suit the nature of the times. I entertain no personal animosity against any man: political conduct is the only source of my attack. I look not for applause, neither do I apprehend censure; for I know my purpose to be honest, and the execution must necessarily be such as might reasonably be expected from one who has now certainly for the first time, most probably for the last, endeavoured to attract the attention of his constituents, or his countrymen.’

The perusal of this work has afforded us much pleasure, and we may even add much consolation. We rejoice to behold men of rank and fortune thus boldly and publicly avowing their political sentiments; and enlightening and instructing their fellow citizens by their labours. We are also happy to see them becoming denizens of the republic of letters, and think it infinitely more noble to refute calumny and misrepresentation by an appeal to the nation, than by an application to a court of justice, which, although it may be a more certain mode of crushing an opponent, does not always carry the same conviction along with it.

ART. XXXIV. *State of the Country in the Month of November, 1794.*  
By Abraham Jones. 8vo. 56 pages. Price 1s. 6d. Owen. 1794.

It is here asserted, in bold and unequivocal terms, that our misfortunes have been at once merited and foreseen; 'that they derived in a right line from the abuses of our constitution, from the corrupt influence of the court, the aristocracy of the house of commons, and the obstinacy, ignorance, and treachery of ministers.' The war is suggested to have originated 'in a pre-determined scheme of corruption, and in a criminal contract between the court and the ministry, by which the hope of a parliamentary reform, and of reducing the influence of the crown, was sacrificed to the promise of impunity for any wickedness, and perseverance under every error and misfortune.'

It is contended, that the very basis of the british constitution is evidently representative, and that neither time nor practice can sanction those abuses, by which the court deposes the members of parliament, and nominates the delegates of the nation. The legality of the act, which entailed septennial parliaments upon us, is questioned; and it is insinuated, that our ancestors did not banish a tyrant and his race, merely to substitute other modes of oppression, and found a baser despotism upon the pillars of fraud and corruption.

Much has been written about the disaffection and spirit of mutiny said to prevail in the country, but the spies of the ministers are asserted to have been the only traitors the nation has hitherto discovered; and it is observed, that the execution of one of them has struck a salutary terror into others, as the electric stroke given at Edinburgh was sensible at the Crown and Anchor.

'Every honest, every feeling mind has bewailed our miseries, our distractions, our disgraces. We have all suggested our remedies and nostrums for the foul disease that preyed upon our constitutions, regulars and empyrics, quacks and licentiates, we have all prescribed for the patient expiring under our hands; but we have been hindered from administering our medicines, sometimes by the pretended feebleness of the sick, and frequently by our own disputes and contentions. Yet in one thing we are all agreed, that whether our emaciated and palsied frame were capable or incapable to sustain the searching alterative, the powerful mercury, which alone could cleanse our corrupted blood, and chase the subtle poison that infected it, still it would not be prudent or necessary to enflame, encourage, or augment it. This poison, this nauseous cancer, is the court; it is the swarm of hirelings, the aristocracy of the palace and the exchange, the crowds that live by war and taxes, that surfeit on the sweat and gore of England: the court is the, lousy distemper of the government, which generates and ferments in every limb, in every joint, in every extremity of the state. It creeps and rots every where, corrupts and pollutes every thing, and covers the fair and wholesome surface of our political body, with vile and prolific insects, issuing from our own pores, decomposing and dissolving the very atoms of our constitution.'

It is asserted, that our ministers have been so generally flagitious and corrupt, that their crimes and vices are supposed to attach by an invisible fatality to their office and situation. The venality of Walpole, the pride and turbulence of Grenville, the meanness of Bute, the cowardice of Grafton, the versatility of North, and the factiousness of Chatham, had composed but a weak and imperfect potion, if they had not been amalgamated and connected with the ignorance of Pitt, the meanness and avarice of Hawkesbury, the apostasy of Dundas, and the stupid terrours of Portland, Burke the humane, and Wyndham the religious, added to the cauldron, and made the charm complete and the gruel thick and slab. Thus composed and endowed, and favoured besides by circumstances, which rendered treachery more fatal, and perfidy more vile and flagitious, the king's servants were enabled to arrive at the very summit and pinnacle of ministerial celebrity, to establish their pre-eminence over all their predecessors, destroy the saturnian age of corruption, and institute an iron age in the mythology of courts. I leave to some Lucian or Aristophanes amongst us, to paint the traitor Jupiter stabbing the milch goat that reared him, our Wyndham Mars, our Neptune Chatham, and the *alterna regna* of Pitt and Portland.

*Pareille aversion & contraire fierté !*

Mr. J. insists, that the union of the people is alone wanting to render them free. He advises the nation, to address the crown to dismiss the minister, and to instruct their representatives to impeach them, and thus 'pave the way for peace by justice, and for reformation by atonement.' 'Let them humble in their turn,' adds he, 'the cruel cowards who would drive us to fury by their oppressions, and to madness by their insults; who expect their vengeance in the impatience of agony, in the murmur of affliction, in the imprudence of despair !'

This little pamphlet may perhaps be deemed *intemperate*, but many parts of it evince a classical taste, and a masculine energy.

**ART. XXV.** *Better Late than Never ! An Impartial Review of Mr. Pitt's Administration, on the Ground of Responsibility, during the War. To which are added Cursory Remarks on the two last Campaigns ; the whole being a full Elucidation of Mr. Pitt's New Way to Conquer by Degrees.* By an Enemy to the War in it's original partial Principles, but a sincere Well-Wisher to the King and Constitution of Great Britain. Addressed to the Hon. Charles Jenkinson. 8vo. 70 pages. Price     Johnson. 1794.

THE young senator, to whom this pamphlet is inscribed, has rendered himself an object of ridicule, by attempting to impose his own puerile ideas on the people of England. After a variety of prefatory observations on his 'ideal march to Paris,' the author makes some pointed remarks on the late conduct of the minister, and 'his memorable majority of passive and apostate eyes.'

Peace, we are told by the author, has been acknowledged on all hands to be necessary; but every avenue towards negotiation has been carefully shut up; vile and vulgar prejudices have been reformed to; and a great orator, who is reported to have just received a  
premium

premium of 1200l. per annum, has been heard repeatedly to exclaim: 'What! treat with men with bloody hands?'

It is contended however, that, notwithstanding all this affected delicacy, we have more than once condescended to 'treat;' and that our unnecessary interference in the continental contest has brought down upon us the execrations rather than the blessing of an ally, whom we are straining every nerve to assist.

'Let us appeal,' says the author, 'to the yet existing remnant of that brave devoted handful of Britons, who after having been hurried from their own defenceless shores for purposes as yet unknown, have been precipitately dragged beyond the towns they were pledged to garrison, and are now driven from their original position with every vestige of discomfiture about them. Those men will not scruple to tell us, that so far from having been received by the Dutch like friends, so far from being looked upon as the original saviours of their country, and now as their companions in arms, they are considered as the duped destroyers of their peace and commerce; as incumbent locusts upon a land which might once have been guaranteed and saved from plunder, but which is now rendered not only an object of acquisition from its wealth, but a strong incentive to revenge, from the injuries we have done their invaders.'

The impolicy of the present war is fully evinced from the ruined state of our commerce and manufactures; and the insincerity of the cabinet, from that pretended neutrality, to which the nation had so recently, and so solemnly been pledged, previous to the contest.

General Mack's 'Decisive plan of operations' is said to be equalled only by Mr. Jenkinson's more rapid scheme of conquest, or Mr. Pitt's boasted responsibility. The author's opinion of the last of these gentlemen may be gathered from the following quotation.

'Property it will be found has been visited to its remotest acre, by every trick of indefatigable cunning; rank has been rendered subservient to ambition, and principles have been perverted to make that policy succeed among the many, which more immediately answered the purposes of a few. Influence and patronage—terms though often mentioned, but seldom understood—had been so prodigally made use of by former ministers, that Mr. Pitt found it necessary to create *new calls* of service, in order to gratify the cravings of his friends. Time and the natural casualties of life, did not afford sufficient room for the unremitting influx of his dependents; nor could he build new schemes upon the hack-nied ways of his predecessors, without too openly violating his duty to the nation. Entering into office with all the promises of reform about him, he maintained advantages for a time, which neither the acuteness of Mr. Sheridan could impair, nor the solid understanding of Mr. Fox could overturn. Possessed of the confidence of the middle class of people, to whom he had pledged himself never to give up their favourite wish for a more equal representation, &c. and secure in the support of the nobility, whose ostentation he had lavishly supplied, it naturally became his study

to steer between them, as neither to lose the assistance of the one, nor entirely forfeit the good opinion of the other. The thinking part of the nation, especially the merchants, readily believed, because they eagerly wished; and the thoughtless, particularly the proud and needy, as warmly trusted, because they were too ignorant to direct themselves.

Placed upon this dangerous eminence, Mr. Pitt saw the merchant, the manufacturer and mechanic patiently waiting for relief, by the reduction of taxes, the capitalists anxiously looking for a diminution of the national debt, and the majority of the nation calling for a redress of grievances which he himself had openly acknowledged; he saw, or appeared to see, the prerogative of the crown manifestly stretched to the utmost limits of the constitution; the civil list of an enormous bulk, pensions multiplied and sinecures increased, without one benefit being derived to the country from the most glaring misapplication of public property; he saw the dependencies of the empire shamefully plundered by a set of monopolists whose private aggrandizement became a national dishonour; the tide of general commerce shamefully turned into partial channels, and corruption left unpunished in the several departments, because there had not been spirit or good sense enough among his predecessors to rectify abuses.

Naturally ambitious, he looked on the melancholy prospect before him, not only with indifference, but with seeming exultation, because it afforded him ample room for his financial talents. Like a gambler without any permanent resources, he became daring beyond example, and catered into schemes of the most indefinite nature. Hence the funded system by which he has been enabled to keep pace with a most enormous expenditure of treasure, and to baffle his opponents, on the question of solid speculation, by having the alley\* at command.

**ART. XXXVI.** *Monarchy no Creature of God's making; wherein is proved by Scripture and Reason, that monarchical Government is against the Mind of God.* By John Cooke, Esq. late of Gray's Inn. 12mo. About 120 pages. Price 2s. Etcen. 1794.

THIS is a new edition of a pamphlet written and published about a century and a half ago; it is addressed 'to the supreme authority of the three nations, the parliament of the commonwealth of England.' The author, who, if we be not greatly mistaken, was employed by the parliament as it's agent in the prosecution of Charles I, quotes very freely from scripture authorities according to the fashion of that day, and gives a variety of familiar instances, from the Old Testament, of the oppression and injustice of the Jewish kings:

He contends, that 'elective democracy is a principle in nature for wise men to govern ignorants, as parents their children that cannot order themselves;' and asserts, that the kingly office is against the word of God. It is but fair, however, to allow him to give his own definition of monarchy:

“N. B. the floating million.”

By

‘ By monarchy I understand the government of one man over many, to give laws and commands alone ; to have thousand accountable to him, and he alone to be accountable to God ; as the late king Charles, in 3 Car. in his speech, (printed among the statutes no doubt by the finger of God, to let the world see what he ever intended) in these words : *I must answer that I owe account of my actions to none but God alone* : God is no more the author of such a government, than he is the author of sin, which to hold is to deny him to be God ;’ for he that denies a deity, must conclude that God is without fault, without defect, infinitely good and just, or else he is not God. Monarchs that assume an absolute supremacy to do what they list, are not creatures of God’s ordination by his promissive hand of love, but God permits such to be, as he suffers sin to be in the world by his permissive hand of divine providence, being that wise physician that makes use of poison for the good of those that fear him, and that knows how to create light out of darkness. Indeed we read Dan. ii. 21, that God removeth kings, and setteth up kings. Psal. lxxv, 7, Job xxxiv, 30, God plucks down tyrants, that they may oppress no more, yet suffers an hypocrite sometimes to reign for the wickedness of a people, but he appoints no government but what is just and lawful, as a democracy or aristocracy elective, for that wise man should govern ignorants, is a principle in nature ; but that God should create millions of people to be subject to the arbitrary lusts of one man, and that to go in succession to a minor or idiot, that he should be governor over millions, that knows not how to order himself, reason abhors it, and God approves it not, though he permits it so to be ; as those great empires of Turkey, Persia, the Tartars, Mogul, Russia, China, Prester John, and to come nearer, the potentates of Europe ; whoever assumes such an absolute unlimited prerogative as to make laws, war, pardon murders, to raise money when he wants it, and make himself judge of that necessity, such a government rules not by God’s immediate will and lawful approbation, but by his immediate will of wrath and anger.’

Mr. C. asserts, that the israelites, God’s chosen people, were ‘ governed by parliaments :’ he maintains that the saxon term *king*, which signifies a king, also denotes *cunning* ; and he reproaches the civillans of Paris, who ‘ not long since resolved, that the king could not be plaintiff in any action, for he was not tied to any law.’

The following passage is not so free from objection as the one we have already cited ; we quote it however, in order to show the extent of the author’s opinions, which many will doubtless be ready to condemn from their own experience.

‘ But may not people live happily in a mixt monarchy where the king may have a prerogative in many things, and yet the people enjoy their liberties ? I say not, for monarchy and liberty are inconsistent and incompatible : indeed, an apprentice that hath a good master, may after a sort be said to be free ; but to speak properly, he is a servant ; so if there should be a good king, (like a black swan) the people may be less miserable for a season, but

but it cannot hold out long, for every creature seeks its own perfection, which, depending upon the destruction of one another, they act accordingly, and therefore, for any people to live in quiet, it is necessary that they be totally slaves, or wholly free; and these kings at first, that promise or pretend to be satisfied with a mediocrity of power, they do not pretend to rest there, but that they may the more easily compass what remains; and for my own part, when I heard many wise men speak of making peace with the king, and tying him up so close to his laws, that he should not be able to hurt people, I thought it was but a kind of dissimulation to make the people beyond sea think him to be a great king; and yet in effect, to make him stand but for a cypher; therefore I do much prefer the Spanish principle before the Scottish. The first wishes that he had many lives to lose for his king, and that he had rather lose his life than question the king's justice; but the Scots contend for a king of clouts, merely for the name of a king, that must be whipt if he look but awry, keeping their kings in as much awe as school boys. For any people to live in slavery when they may be free, is a baseness of spirit, and for others to contend for a king and no king, I mean a titular king without power, not so much power as a high constable hath to commit a night walker, is rather worse, for God that hath punished gross profaneness in England and Ireland with rods, will punish hypocrisy in Scotland with scorpions.'

Such were the opinions of a former day; we are persuaded, however, that a much less sacrifice, than that alluded to here, would give full content to the present race of Englishmen; and that short and reformed parliaments would unite a great and decided majority of the nation, in favour of any administration that might be inclined to restore the ancient constitution. It may perhaps be prudent to distrust the professions of any set of men, until it be manifestly their *interest* to accede to the just claims of the people.

ART. XXXVII. *Reflections submitted to the Consideration of the combined Powers.* By John Bowles, Esq. 8vo. 35 pages. Price 1s. Debrett. 1794.

We have already beheld the author of this little pamphlet defending the most unconstitutional doctrines respecting the law of libel, attempting to call down the execrations of the people upon a man, who has made great sacrifices in support of their rights, and instigating the nation to the commencement and the continuance of the present disastrous warfare. [See *Analyt. Rev.* Vol. IX, p. 450, Vol. X, p. 305, and Vol. XV, p. 226.] We do not mean to deny that right of opinion to another, which we ourselves claim, and not unfrequently exercise: but we cannot either praise or envy the feelings of a man, who wishes to light up the flame of civil war, even in an enemy's country; who talks of the 'extermination of a system,' which would nearly superinduce the extermination of a people, with the most unaffected coolness; who calls down the severity of government against wretched exiles, whose greatest crimes perhaps consist in an adherence to principles nearly in unison with his own; and who even invokes a severer

severer portion of persecution on the heads of his own countrymen!

We are told in this very *alarming* production, that we must either overturn the present government of France, or prepare for the dissolution of civilized society. The french, with whom we now contend, are a wild, ferocious, and desperate people, who put every thing in requisition, and devote the persons, property, and industry of twenty four millions of people to the sole purposes of a war, in which the allies, adhering to the obligations prescribed by the laws of probity, honour, humanity, and civilized society, find it necessary 'to husband the lives, respect the property, the occupations, and the future happiness of their subjects.' Who will venture, it is asked, to assert that France is without allies? She possesses friends, and advocates, and supporters, in every state. If the reader wish to be acquainted with them, they are, according to Mr. B., 'desperate conspirators,' rash innovators, and speculative reformers: in short, they consist of all those, who cherish liberty, which is here termed 'a factious opposition to government.'

The following sentiments, considering the period at which they were published, do not appear to have the most liberal tendency.

• It is also necessary, at such a time (as this) to invigorate the laws, to enforce them with the utmost rigour, and to arm justice with all its terrors against those who conspire against the public tranquillity, or cultivate a spirit of disaffection to lawful authority. When examples are necessary to awe and intimidate, liberality and lenity are ill timed, and would probably be fatal; severity is humanity when mercy and forbearance would be cruelty to the state.'

Mr. B. appears to have no doubt as to the speedy conquest of France, or what is nearly the same thing, the overthrow of its present government; and, in order to effect this, he recommends it as expedient: 1. for the combined powers to rouse themselves to unprecedented exertions in the cause of society and humanity; 2. to animate the coalition with one soul, by means of a central council; 3. to arm the emigrants against their country, in order to subdue 'the conventional monsters,' and bring them to 'justice,' which is termed 'a transporting idea:' 4. the combined powers, to accomplish this, must at least appear *honest* in their intentions, and disclaim all motives of 'ambition and conquest;' 5. they are to acknowledge *monseigneur* as regent of France; and 6. the princes of the blood royal, and fugitive clergy, nobility, and gentry, are to be encouraged, patronised, and protected.

If the allies should neglect this warning voice, the consequences will be truly dreadful: 'after a momentary and illusory peace, they would be the victims of their own voluntary blindness; they would sap the foundations of civil society, by giving their sanction to the pretended right of insurrection, and to the whole revolutionary code of modern philosophy. The principle of subversion being thus recognized, would expand itself with incredible velocity to other countries; and in a very few years, neither the throne



throne of a lawful sovereign, nor a temple of the true God, would probably be found in any part of Europe.' It may be necessary to remark, that the *count de Montgaillard*, who appears to be a political *baron Munckhausen*, is the oracle who has been consulted by the writer of the present pamphlet, and to whose responses (see *Analyt. Rev.* Vol. xix, p. 411, and Vol. xx, p. 268,) he pays the utmost deference.

ART. XXXVIII. *A Letter on the present Situation of public Affairs.*

By Sir Richard Musgrave, Bart. Member of the Irish Parliament. Dedicated to his Grace the Duke of Portland. 8vo. 61 pages. Price 1s. 6d. Stockdale. 1794.

THE author of this letter is an *alarmist*, in every sense of the word. The possibility of ever remaining in a state of neutrality in respect to France, or of now making peace with that nation, is here treated as the ebullition of 'party spirit and disappointed ambition.' The war, it seems, was not merely just, but also well timed; as our 'jacobin societies' not only corresponded, but promised to co-operate with similar clubs on the continent, 'in introducing french liberty when matters were ripe for that purpose.' But this was not all, we were in the most imminent danger from the treachery of our present adversaries; for 'they even made a considerable progress, through english agents, in poisoning the minds of the populace, to whom they gave feasts and revels, where they drank gratis large potions of porter and gin, to the cause of french liberty and equality; and they taught them to believe that a golden age was near, when there would be no more rents or taxes paid, and when they, like their neighbours in France, may exercise unbounded rapine with impunity on the honest accumulations of industry. The english jacobin clubs multiplied to such a degree in every part of England, Ireland, and Scotland, were linked together by so well connected a chain, and had diffused so widely their phlogistic principles, that they could suddenly have conveyed an electric shock through the whole empire, which would in an instant have overturned the government, as it did in France; for they worked as silently as moles, and would have started up with the fierceness of tigers.

'The infernal machinations of these clubbists were discovered,' it is added, 'not only by their resolutions and their correspondence with their brethren in France, which they continued till the year 1794, but they had even begun to prepare pikes, the instruments of carnage.' After terming these societies 'a nest of vipers,' and calling a nobleman, who has uniformly opposed the present war, 'a half-witted satrapp,' [satrap] the author enters into an eulogium 'on the wise and benevolent Mr. Burke, who early rung the alarm bell, and secured us from the infection of deleterious french principles.'

The declaration of war, we are told, was not only wise on our own part, but benevolent in respect to our allies: for had it not been for our interference, 'Italy, Sicily, Sardinia, all the powers in the Adriatic and Archipelago, and probably on the Dardanelles, the Bosphorus, and the Black sea,' would have been

overrun, by what he is pleased in another place to term 'a horde of robbers, more fierce and cruel than the Saracens, the Tartars, or the Turks.'

By way of inflaming the public mind still more, sir Richard recurs to the 'infernal plan of prostrating religion, which has been systematically pursued by men of letters in France;' and in support of this assertion, he quotes the two following anecdotes: 'Monsieur Diderot, many years since, was known to declare, that he wished to see the last monarch in Europe hanged with the guts of the last priest. Mirabeau, before he died, expressed concern that he did not live to see all religions abolished.' For the first of these, we must implicitly rely on the credit of the narrator; and as to the second, it is certainly mistated, as it was against *superstition*, and not religion, that Mirabeau constantly declaimed. We shall here give a third anecdote, fully as authentic perhaps as either of the former: 'Philip, after having pronounced a long harangue on the virtue of patriotism, in the tribune of the jacobins, produced the heads of his father and mother, which he said he had cut off, because they had refused to attend a mass celebrated by a constitutional priest; and he was received with reiterated applauses.'

While speaking of the elective franchise, the author seems to think, that it ought to be confined rather than extended, and he appears to be no enemy to that system of corruption, which is disguised and qualified with the too gentle name of *influence*. This pamphlet is dedicated to the duke of Portland, who is modestly reminded, that there is a striking resemblance between his character and that of Aristides, the one being reputed the most upright man in Greece, and the other in England!

ART. XXXIX. *A Dialogue between a corrupt Burgess and a patriotic Knight, on the expediency of Peace or War.* By the Author of the Dialogues between a Reformer and an Anti-revolutionist. 8vo. 43 pages. Price 1s. 6d. Stockdale. 1794.

THE principles of the author of this pamphlet will perhaps be considered by some as being as *corrupt* as those of the 'burgess' introduced in the dialogue, for he insinuates in his preface, that the 'depravity of the human heart' is 'the source of all human happiness.' The 'knight's' arguments for discontinuing the present unfortunate, and indeed hopeless contest, are such as cannot be easily refuted. Should Mr. Pitt be impeached, he wishes that the long and shameful trial of Mr. Hastings may be made an article against him. We are very much deceived if this same knight were not lately a violent *alarmist*.

ART. XL. *On Peace.* By William Fox. 8vo. 16 pages. Price 3d. or Five for a Shilling. Gurney. 1794.

ANOTHER full sheet of plain truths is here addressed, by Mr. W. Fox, in his usual caustic manner, to his fellow citizens. The extreme folly, as well as horrid cruelty, of a war of extermination, that is, a war, in which we are to exterminate our enemies, or be ourselves exterminated

in the attempt, is forcibly represented. That the war is to be continued till the last guinea is spent, and the last man is fallen, the author deems a text sufficiently important to deserve illustration; and he thinks it much to be lamented, that the same great man who has favoured us with the one, has neglected to furnish us with the other.

P. 3. 'He might have informed us,' says Mr. F., 'whether the last guinea and the last man were to be taken in a literal or in a figurative sense.—If only the latter, they were certainly undeserving the emphasis of his expression and the energy with which it was delivered. In that sense they must be equally applicable to most wars; for if any ambitious project or partial interest be the object of any war, it is not to be imagined that it will be abandoned, so long as those who engaged us in the war can obtain men or money, by any expedient which they can adopt with safety to themselves. Let lord Hawkebury be asked, whether the American war would not have been continued to the present moment, if men and money could have been obtained for carrying it on? The people of this country have ever plunged into war with cruel and sanguinary alacrity, but, alas! they always recoil long before the last guinea or the last man is exhausted. However fond of desolation and slaughter, they still imagine they may be purchased too dear. The minister, however popular, or however firmly seated in power, at the commencement of a war, is always unhorsted, when, after successive campaigns, he comes to demand the price at which the blood is to be purchased: some new faction then rises into power who make peace, which some trivial circumstance soon interrupts, and the same routine takes place.

When Mr. Pitt tells us that the war is perfectly *unique*, that *all* is at stake, and all must be risked in it's defence, he certainly means something more than the ordinary results of war. The millions of *consols* which Mr. Pitt has sold, have been purchased on the speculation, that it is a commodity which will rise when peace takes place. The moment the money jobbers really believe that no peace will ever be made with France, this resource must fail. What mode must be then adopted? When no lure remains to obtain a voluntary loan, will a forced one be resorted to? In what order will the remaining guineas be put in a state of requisition? Will those which are derived from places and pensions be amongst the earliest or the most remote classes?

This keen monitor goes on, in the same strain, to inquire in what mode the *last man* is to be obtained; whether the women too are to be included in the bloody proscription; on a supposition that the war must at length be terminated, whether we shall be able to obtain an *honourable* peace; and whether it will then be possible to obtain a peace on the ground of the *status quo*. With respect to the last inquiry, it is this writer's opinion that the time is past for expecting so favourable a termination. Had we sometime ago carefully attended to the existing circumstances, we might, says he, P. 8, 'by surrendering conquests which could be of no use if retained, and which there was no probability we should be able to retain, have made a parade of disinterestedness, procured the restoration of conquests in Savoy, have made a peace on the ground of *status quo*; and, perhaps, have obtained some trifling advantages for ourselves. Nay, even when we had suffered this period to elapse, when the increasing energy of the French had

destroyed our illusory prospects, when their myriads had expelled us from *Toulon*, forced the lines of *Weissenbourg*, and overwhelmed us with defeat and disgrace before *Dunkirk*, even then the french might have wished to have been delivered from the necessity of making such terrible exertions, or, doubting of the certainty of their continuance, might have been willing to retire into the arms of peace, on the ground of the *statu quo*. But no period has since occurred in which such terms could reasonably have been expected. If, since that period, the union of the high allies has been broken, their measures deranged, their councils disordered, their armies mouldering away, and their finances ruined; if all the original assailants have abandoned the contest, and *England*, who had recently entered the field as an auxiliary, is become the sole principal; if her *Aucklands*, her *Spencers*, and her *Wyndhams*, are seen running up and down to whip in the stray crusaders, and enlist a few thousand troops to be captured in fortress after fortress, or to rot in the bogs of Holland; and in this enterprise are become the dupes of Europe, cheated and laughed at from court to court; on the contrary, if France be seen with increasing strength and resources, trampling on all the barriers with which she is surrounded; the passes of the stupendous Alps and Pyrenees forced; the frontier fortresses subdued; pouring her armed myriads all around her; nay, what is more, if the commerce of England falls before her in an increasing proportion, threatening an annihilation of the only source which feeds and supports the war; then let us ask, what are the equitable terms under such circumstances? If we possessed such advantages, would any minister dare to propose to abandon our conquests, or even to arrest their progress?

In the remainder of the pamphlet, a picture is drawn of the consequence of continuing the war till we can continue it no longer, which, if it be in any degree just, may awaken in the nation a *true alarm*, and ought to call forth the general voice for an immediate peace.

#### THE DRAMA.

ART. XLI. *The Jew: a Comedy. Performed at the Theatre Royal, Drury-lane.* By Richard Cumberland, Esq. The second edition. 8vo. 75 pages. Price 1s. 6d. Dilly. 1794.

THE public has already been so much indebted to the pen of Mr. Cumberland, that a comedy, to which the name of this dramatic veteran is prefixed, can scarcely fail of meeting with a favourable reception. In the present performance we find every excellence, which we have admired in Mr. C.'s former plays. This writer has too much taste and good sense to rest the credit of his performance upon intricacy of incident, stage trick, low buffoonery, or false wit. The plot of this piece is simple, and seems rather intended to illustrate the principal character, than to captivate the spectator by its novelty. The language of the characters is sufficiently marked with peculiarity, but is at the same time natural, and free from extravagance. Notwithstanding the ridicule, which has of late been thrown upon sentimental comedies, we must add, as by no means the lowest excellence in this comedy, that, like Mr. C.'s other pieces, it abounds with moral reflections, suited to the characters, and happily introduced.

The

The benevolent design of the author in this play appears to have been, to rescue an injured and persecuted race of men from the general reproach which has fallen upon them, by exhibiting one of that body as uniting with the peculiarities of his sect eminent virtues. Under the cloak of extreme avarice, Sheva, a jew broker, conceals a heart susceptible of the tenderest pity, and endued with the warmest charity. One of his employers, a rich merchant, sir Stephen Bertram, having cast off his son Frederic for having clandestinely married Louisa Radcliffe, a lady of good family, but small fortune, and having dismissed from his counting-house her brother Charles, Sheva, from gratitude to Charles for having lately defended him against the insults of a mob, and to the father of Frederic's wife, who had formerly rescued him out of the hands of the inquisitors in Spain, takes them under his protection, supplies Frederic with the present means of support, bestows a fortune upon his wife, and makes young Radcliffe his heir. Sir Stephen, having been informed that his daughter in law had, from some unknown quarter, received ten thousand pounds, pays her a visit in his lodgings, and is so struck with her personal charms, that though, upon inquiry, he cannot satisfy himself concerning the reality of her dowry, he becomes reconciled to the match. At length Sheva appears to be the general benefactor, and has the felicity of seeing the whole party made happy by his bounty.—The interesting effect of the play is much heightened by a quarrel, which arises between the two friends, Frederic and Charles, in consequence of the injury which the latter imagines to have been done to the honour of his house by Frederic's clandestine marriage. The piece is also very agreeably enlivened by the low humour of Jabal, Sheva's man, who though for ever complaining of his meagre diet, and hard lot, admires his master's virtues, and is faithfully attached to his interest. The character of Sheva is admirably drawn. It is an uncommon, but perhaps not an unnatural compound of extreme frugality and noble generosity, mixed with a dash of oddity, which throws a comic cast of delicate humour over the whole. Its leading features will in part appear in the following interesting scene, which we copy as a specimen of the play.—P. 6.

‘FREDERIC, and CHARLES.—SHEVA *retrurs*.

‘*Sheva*. Aha! there is no business to be done; there is no talking to your fader. He is not just now in the sweetest of all possible tempers—Any thing, Mr. Bertram, wanted in my way?

‘*Fred*. Yes, Sheva, there is enough wanted in your way, but I doubt it is not in your will to do it.

‘*Sheva*. I do always do my utmost for my principals: I never spare my pains when business is going; be it ever such a trifle, I am thankful. Every little helps a poor man like me.

‘*Fred*. You speak of your spirit, I suppose, when you call yourself a poor man. All the world knows you roll in riches.

‘*Sheva*. The world knows no great deal of me: I do not deny but my monies may roll a little, but for myself I do not roll at all. I live sparingly, and labour hard, therefore I am called a miser—I cannot help it—an uncharitable dog, I must endure it—a blood-sucker, an extortioner, a Shylock—hard names, Mr. Frederic, but what can a poor jew say in return, if a christian chuses to abuse him?

‘*Fred*. Say nothing, but spend your money like a christian.

‘*Sheva*.

*Sheva.* We have no abiding place on earth, no country, no home; every body rails at us, every body flouts us, every body points us out for their may-game and their mockery. If your play-writers want a butt or a buffoon, or a knave to make sport of, but comes a jew to be baited and buffeted through five long acts for the amusement of all good christians—Cruel sport, merciless amusement! hard dealings for a poor stray sheep of the scatter'd flock of Abraham! How can you expect us to shew kindness, when we receive none?

*Ch. (advancing)* That is true, friend Sheva, I can witness; I am sorry to say there is too much justice in your complaint.

*Sheva.* Bless this goot light! I did not see you—"Tis my very good friend Mr. Ratcliffe, as I live. Give me your pardon, I pray you, sir, give me your pardon; I should be sorry to say in your hearing that there is no charity for the poor jews. Truly, sir, I am under very great obligations to you for your generous protection t'other night, when I was mobb'd and mal-treated, and, for aught I can tell, should have been massacred, had you not stood forward in my defence. Truly, sir, I bear it very thankfully in my remembrance; truly I do, yes truly.

*Fred.* Leave me with him, Charles: I'll hold him in discourse whilst you go to my father. [Exit CHARLES.]

*Sheva.* Oh! it was goot deed, very goot deed, to save a poor jew from a pitiless mob, and I am very very grateful to you, worthy Mr. —. Ah! the gentleman is gone away: that is another thing.

*Fred.* It is so, but your gratitude need not go away at the same time; you are not bound to make good the proverb—"Out of sight, out of mind."

*Sheva.* No, no, no; I am very much oblig'd to him, not only for my life, but for the monies and the valuables I had about me: I had been hustled out of them all but for him.

*Fred.* Well, then, having so much gratitude for his favours, you have now an opportunity of making some return to him.

*Sheva.* Yes, yes, and I do make him a return of my thanks and goot wishes very heartily. What can a poor jew say more? I do wish him all goot things, and give him all goot words.

*Fred.* Good words indeed! What are they to a man who is cast naked upon the wide world, with a widow'd mother and a defenceless sister, who look up to him for their support?

*Sheva.* Good lack, good lack! I thought he was in occupations in your fader's counting-house.

*Fred.* He was, and from his scanty pittance piously supported those poor destitutes: that source is now stopp'd, and as you, when in the midst of rioters, was in want of a protector, so is he in the midst of his misfortunes in want of some kind friend to rescue him.

*Sheva.* Oh dear, oh dear! This world is full of sadness and of sorrow; miseries upon miseries; unfortunates by hundreds and by thousands, and poor Sheva has but two weak eyes to find tears for them all.

*Fred.* Come, come, Sheva, pity will not feed the hungry, nor clothe the naked. Ratcliffe is the friend of my heart: I am helpless in myself; my father, though just, is austere in the extreme; I dare

not resort to him for money, nor can I turn my thoughts to any other quarter for the loan of a small sum in this extremity, except to you.

*Sheva.* To me! goot lack, to me! What will become of me? what will Sir Stephen say? He is full of monies, but then again he is a close man, very austere, as you say, and very just, but not very generous.

*Fred.* Well, well, let me have your answer.

*Sheva.* Yes, yes, but my answer will not please you without the monies: I shall be a jewish dog, a baboon, an imp of Beelzebub, if I don't find the monies; and when my monies is all gone, what shall I be then? An ass, a fool, a jack-a-dandy! Oh dear! oh dear!—Well, there must be conditions, look you.

*Fred.* To be sure: security twice secur'd; premium and interest, and bond and judgment into the bargain: only enable me to preserve my friend, give me that transport, and I care not what I pay for it.

*Sheva.* Mercy on your heart! What haste and hurry you are in. How much did you want? One hundred pounds, did you say?

*Fred.* More than one, more than one.

*Sheva.* Ah, poor Sheva! More than one hundred pounds! What! so much as two hundred? 'Tis a great deal of monies.

*Fred.* Come, friend Sheva, at one word—three hundred pounds.

*Sheva.* Mercies defend me, what a sum!

*Fred.* Accommodate me with three hundred pounds; make your own terms; consult your conscience in the bargain, and I will say you are a good fellow. Oh! Sheva, did you but know the luxury of relieving honor, innocence and beauty from distress.

*Sheva.* Oh! 'tis great luxury, I dare say, else you wou'd not buy it at so high a price. Well, well, well! I have thought a little, and if you will come to my poor cabin in Duke's Place, you shall have the monies.

*Fred.* Well said, my gallant Sheva! Shall I bring a bond with me to fill up?

*Sheva.* No, no, no; we have all those in my shop.

*Fred.* I don't doubt it—All the apparatus of an usurer [*aside.*]—Farewell, Sheva! be ready with your instruments, I care not what they are: only let me have the money, and you may proceed to dissection as soon after as you please. [Exit FRED.]

*SHEVA alone.*

Heigho! I cannot chuse but weep—Sheva, thou art a fool—Three hundred pounds by the day, how much is that in the year?—Oh dear, oh dear! I shall be ruin'd, starv'd, wadded to a watch-light. Bowels, you shall pinch for this: I'll not eat flesh this fortnight; I'll suck the air for nourishment; I'll feed upon the steam of an alderman's kitchen, as I put my nose down his area.—Well, well! but soft, a word, friend Sheva! Art thou not rich? monstrous rich, abominably rich? and yet thou livest on a crust—Be it so! thou dost stint thine appetites to pamper thine affections; thou dost make thyself to live in poverty, that the poor may live in plenty. Well, well! so long as thou art a miser only to thine own cost, thou may'st hug thyself in this poor habit, and set the world's contempt at nought.

ART. XLII. *Consequences; or the School for Prejudice. A Comedy of Three Acts. As performed at the Theatres Worcester, Wolverhampton, and Shrewsbury.* By E. J. Eyre, Author of the *Dreamer Awake*; and the *Maid of Normandy*; or, the *Death of the Queen of France*; &c. late of Pembroke College, Cambridge. 8vo. 67 pages. Price 1s. 6d. Longman. 1794.

THE leading subjects of this play, expressed in the title are, first the trite story of a fellow who obeyed, somewhat too exactly, his master's orders, to mind *consequences*; and next, the *prejudice* of applying Lavater's principles of physiognomy to practice. The former is certainly too silly a jest, to merit the honour of being transplanted from Joe Miller's Jest Book into the plot of a comedy: and the latter can be no proper object of comic satire, till some ridiculous consequences have been found in fact to result from Mr. Lavater's ingenious attempt to investigate the theory of an art, which every man, more or less, practises, and which therefore may be presumed not to be without some foundation in nature. Beside these objections to the design, or moral of this play, we find it in other respects so exceedingly defective, so barren of incident, so poor in wit, and so destitute of elegance either in sentiment or language, that we must think it no common exercise of candour in the audiences of Worcester, Wolverhampton, and Shrewsbury, before whom this play was performed, if they honoured it with their applause.

## MISCELLANEOUS.

ART. XLIII. *A List, or short Account, of various Charitable Institutions in Great Britain, for the Benefit of the Poor and Infirm, &c. recommended to all benevolent Persons.* 8vo. 56 pages. Price 1s. York, Todd; London, Johnson. 1794.

THE benevolent purpose of this publication, the nature of which is sufficiently explained in the title, is to bring together short accounts of such charitable institutions as are specifically different, in order to afford the wealthy and well disposed an opportunity of subscribing to any of those already in existence, or to furnish them a precedent for instituting others of the like kind in their own neighbourhood. The secretary or treasurer of each charity, where the author could learn the name, is mentioned, that persons wishing for further information may know where to apply. The author has chiefly confined himself to the metropolis in this first edition, but is desirous of extending the list, and rendering it more complete; and for this purpose he solicits communications addressed to H. G. at either of the publishers in London or York.

M. D.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. THE ROYAL SOCIETY OF SCIENCES AT COPENHAGEN.

The following questions are proposed for the year 1795 by this society.

1. In the continuation of Baronius's Ecclesiastical Annals, by Raynaldus, we find at the year 1223, under the pontificate of Honorius III, the following words: '*Regnum Daniæ specialiter ad romanam spectat ecclesiam, & ad speciales ditionis indicium ei noscitur esse censuale.*' It is required, therefore, to define the state of Denmark in this respect under Valdemar II, and his successors and predecessors, illustrating it by a comparison with the state of England, and at the same time showing, whether Norway and Sweden were in like manner tributary to the roman pontiff, or not.

2. Are the repulsive powers of opposite electricities real, or only apparent; and how are they to be explained? It is particularly expected, that the answer be confirmed by new experiments.

3. As light and heat often affect the senses conjointly, often separately, are they to be considered as proceeding from the same principle, or as different elements? The advocates of the former opinion will show why that principle acting differently gives at one time light, at another heat, and what occasions the same element at once to shine and warm. The answer will be supported not merely by known facts, but by new ones instituted for the purpose.

4. Do the height and breadth of waves raised by the winds depend on the depth and expansion of the water, in which they are generated; and how far do they depend on them?

5. To ascertain by some general law the least distance, which a given mass of iron ought to be removed from a magnetic needle, regard being had to it's magnitude, figure, and more particularly the magnetic power with which it is endued, so that no perceptible change in the needle may be occasioned. A distinct and exact description of the experiments made for the solution of this problem is required.

The prize for the best essay on either of these subjects is a gold medal of 100 stkr. dan. [15l.] value: and the essays must be sent in the usual manner, before the end of june 1795, to Mr. conferenzrath Jacobi, secretary to the society. They may be written in latin, danish, german, or french.

ART. II. Paris. The first prize of the 100,000 liv. [4166l. 13s. 4d], decreed for the encouragement of the fine arts by the national convention, has been obtained by Renaudot, to whom David was an implacable enemy, for an allegorical painting, entitled *Liberty or Death*. In it the disjunctive particle *or* is represented by a genius, pointing with one hand to Liberty, seated on a throne of gold, in the

clouds; and with the other, to Death, resting on his scytle, with head reclined.

A similar sum has lately been decreed 'for the encouragement of men of letters, so indispensably necessary to the commonwealth' (the words of the decree); and out of this a prize of 10,000 liv. [416l. 13s. 4d] is announced for the best essay on the natural series of punishments.

ART. III. Petersburg. *Nova Acta Academia Scientiarum, &c.* New Transactions of the Imperial Academy of Sciences at Petersburg. Vol. III. Containing the History of the Academy to 1785. 410. 527 pages. 1790.

It was the intention of the academy to publish under this title papers written by it's own members only, and to give the communications of others in a separate work: but the small number of the latter giving reason to apprehend, that this would occasion too great delay, they are included in the present volume. These are; 1. On the species of *conserva palustris* invisible to the naked eye: by O. F. Muller. Mr. M. describes eleven species. 2. On isoperimetrical pyramids: by Sim. L'Huilier. 3. Description of two species of pleuronectes: by E. Bloch. 4. On the occultation of Venus, april 12, 1785: by Mr. de Lambre. The papers by the members of the academy are; 1. An easy method of integrating a certain formula: by Mr. Euler. 2. On the necessity of having recourse to imaginary quantities in the integration of differential formulæ: 3. On rectifiable lines geometrically drawn on the surface of a spheroid: and 4. On the difficulties that occur in investigating the superficies of the scalene cone: by the same. 5. On some properties of ellipses described on the surface of the sphere: by N. Fuss. 6. On the sixteenth theorem of the first book of Pappus Alexandrinus: by F. J. Schabert. 7. On the centripetal forces requisite to describe curves, which are not in the same plane: by Mr. Euler. 8. On the motion of three bodies mutually attracting each other in a right line: and 9. A problem in mechanics: by the same. 10. On the gyratory motion of a body fastened to an extensible thread: by J. Bernoulli. 11. On the theory of achromatic object-glasses for microscopes: by W. L. Krafft. 12. On the muscular fibres of the heart: by C. F. Wolf. Mr. W. observes, that only the external and internal strata extend over the whole heart: the intermediate ones, though they begin at the base do not reach the apex. He mentions six strata in the left ventricle, and three only in the right. 13. Analysis of russia pot-ash, and the ashes of the birch: by J. G. Georgi. Mr. G. observes, that all the species, namely, the *ard-ash*, or ashes in their impure state, the *pot-ash*, or ashes coarsely purified, and the *pearl-ash*, or most pure kind, contain pure kali, vitriolated kali, calcareous and siliceous earths, mixed with sand and some few particles of iron. He found but a very small quantity of manganese in the ashes of the birch, though the swedish chemists assert they have found much. 14. Description of some uncommon mineral productions: by J. J. Ferber. The most curious are native vitriolated magnesia, rhomboidal chrystals of yellow quartz, lead mineralized by marine acid, white antimony, and an ichthyolite in gypsum. 15. Description of two petrifications: by B. Zuyew. 16. On the mean result of astronomical observations: by Mr. Euler. 17. De-

termination

termination of the latitude and longitude of Mosdok in Crim Tatar; from the observations of Theod. Tschernoi: by St. Rumousky. Mosdok is situated in lat.  $43^{\circ} 43' 23''$  N., and long.  $41^{\circ} 30'$  E. from Paris. The variation of the needle there on the 10th of oct. 1785 was  $60^{\circ} 40'$  W. 18. A new method of finding the anomaly of the centre, when the mean anomaly is given: by N. Fuis. The volume terminates with meteorological tables for 1785: by J. A. Euler.

*Jen. Allg. Lit. Zeit.*

## T H E O L O G Y.

ART. IV. Altona. *Ideen zur Philosophie über die Religion, &c.*

Philosophical Ideas on Religion and the Spirit of pure Christianity,

By C. H. G. Venturini. 8vo. 656 pages. 1794.

A moral religion must ever be necessary to reason: but it's form and circumstances will be as various, as the manners of the times, and the progress the mind has made. He alone, who with a philosophic eye discriminates these, is capable of reconciling reason with a positive religion of former times. No religion can be true, if it be not founded on the principles of morality, to satisfy the wants of reason, and enchain it by the strong interest it feels in virtue. Should it in a course of years be obscured by doctrines repugnant to the general maxims of morality, these must in time be separated from it, or reason will cool in it's attachment. Whether this be the case with christianity, as taught in churches, no one will ask, who ranks amongst the cultivated minds of the present age. It is clearly, therefore, a requisite of these times, to separate the pure spirit of the religion of Jesus from the additions of ecclesiastical communities. This is the aim of our author: and this he does in a manner, that entitles him to our highest praise; for no work of equal value on pure religion has appeared since Jerusalem's *Betrachtungen*, 'Thoughts on the principal Truths of Religion,' and the present *Ideen* would excite as much attention now, as those *Thoughts* did fifteen years ago, had not philosophy made of late such considerable progress. The only faults we have to find with our author are, that his language is sometimes too verbose, and that he too frequently falls into repetitions.

*Jen. Allg. Lit. Zeit.*

## M E D I C I N E.

ART. V. Paris. *Observations de Physique & de Médecine, &c.* Phy-

sical and Medical Observations made in different Parts of Spain: To which are added Considerations on the Leprosy, Small-pox, and Venereal Disease. By Mr. Thiery, Doctor-regent of the Faculty of Medicine at Paris, &c. 2 vols. 8vo, 1791.

Dr. T. here gives us many valuable remarks on the epidemic diseases of Spain, partly from his own observations, partly from those of physicians of eminence with whom he corresponded. In the second volume we have an interesting account of the quicksilver mines of Almaden, by Dr. Arebalo. It is remarkable, that, in a place where every one is in a manner filled with quicksilver, worms are an endemic disease, and indeed to an astonishing degree. Neither is the venereal disease less common there, as very few are exempt from

it; though it is generally mild, and easily cured by anti-venereal decoctions, without mercury. *L'Esprit des Journaux.*

ART. VI. Hamburg and Strasburg. *Vom abend landischen Aussatze, &c.* On the Leprosy of the West in the Middle Ages, with an Appendix relative to the History and Knowledge of that Disease. By Ph. Gab. Hensler, first Physician to the King of Denmark. 8vo. 408 pages, beside the Appendix. 1790.

Dr. H.'s researches into the history of the venereal disease led him to perceive continually the leprosy in the first descriptions given of syphilis, which induced him, in his work on the west-indian origin of the lues, to make some remarks on the leprosy, a contagious disorder, which has appeared successively under different forms in all the countries of Europe. But he had not yet done enough to attain a perfect knowledge of the leprosy, which is a true Proteus; to develop its nature and character amidst the variety and obscurity of the descriptions given; or to ascertain what influence it might have had on the venereal disease. For this purpose it was necessary to consult the chronicles and records of those times when it was most diffused, and produced the greatest ravages: a laborious task, which Dr. H. undertook, and the result of which he has here given us. Dr. H. has also availed himself of an opportunity he has had of observing the appearances of this disease during its progress through its different stages. *Mr. Willemet. Journal de Médecine.*

ART. VII. Copenhagen. *Underretning om Radesygens Kiendetegn, &c.* An Essay on the Symptoms, Causes, and Cure, of the Leprosy. By C. C. Mangor, M.D., &c. 8vo. 1793.

This disease, which is undoubtedly infectious, is endemial only in Norway, and particularly on the sea coast; yet a good account of it would be very useful to the physician in other countries. We could wish, therefore, to see a translation of this interesting tract, enriched with such information as might be drawn from the treatise of Dr. Arboe, who had more opportunity of observing the disease than our author, *Jen. Allg. Lit. Zeit.*

#### S U R G E R Y.

ART. VIII. Rome and Vicenza. *Ricerche sopra Due Macchine chirurgiche, &c.* Observations on Two surgical Machines, invented by Dr. Alb. Pieropane, of Vicenza, the one for Fractures of the Leg, the other for Fractures and Luxations of the Arm: by Lewis Palliani, first Surgeon to the Hospital of St. Saviour, &c. 4to. 1790.

In the year 1778, Dr. Pieropane invented a machine for reducing with ease and safety fractures of the leg, and keeping the bones steadily in contact, in a commodious position. In consequence of the opinions given of it by the college of physicians at Padua, the republic of Venice presented the Dr. with one gold and six silver medals. He afterwards contrived another, on similar principles, for fractures and luxations of the arm. Mr. Palliani, having frequently used them both, and recommended them to his pupils, now presents the public with descriptions and figures of them; accompanied with a complete treatise

treatise on fractures of the leg, and fractures and dislocations of the arm. Prefixed to the work is a discourse on the modern progress of surgery, as far as it has depended on anatomy and the invention of machines.

*Efemeridi letterarie di Roma.*

ART. IX. Faenza. *Memoria su'di un nuovo Metodo di unire il Labro leporino, &c.* Memoir on a new Method of uniting the Hare-lip, by Means of a small Machine, invented by Jos.-Mary Brunazzi. 8vo. 2 plates. 1790.

To a description of his machine, Mr. B. adds remarks on the inconveniencies of future, of which it is intended to supply the place, and histories of several difficult cases, in which it's use was attended with success.

*Efemeridi letterarie di Roma.*

## ANATOMY.

ART. X. Pavia. *Tabulæ Neurologicæ ad Illustrandam Historiam Anatomicam cardiacorum Nervorum, noni Nervorum Cerebri, glosso pharyngæi, & pharyngæi—ex octavo Cerebri.*

A work, so entitled, is immediately going to be published by Mr. Scarpa, the celebrated professor of anatomy in the university of Pavia.

The work will be in latin; the size, the largest folio. There will be seven plates, delineating the nerves of the neck, and of the viscera of the thorax, in their appearances, positions, and dimensions, precisely natural.—The order will be as follows.

Plate 1. The ninth pair of nerves, with all their ramifications, to the tongue, and through the neck.—Plate 2. The glosso-pharyngeus nerve, and the pharyngeus of the eighth pair, going to the pharynx, and to the posterior part of the tongue.—Plate 3. The grand sympathetic nerve: and the eighth of the right side.—The nerves to the organ of speech.—The nerves proper to the heart.—Plate 4. The nerves of the heart—coming from the grand sympathetic, and from the eighth of the left side.—Plate 5. The thorax opened, behind, between the shoulders.—One, the most posterior, of the nerves of the heart.—The grand pulmonary plexus of the eighth pair—and the manner of it's most profound ramifications through the entire substance of the lungs.—Plate 6. The heart, out of it's place, with the nerves proper to it.—Plate 7. The comparative anatomy of the nerves—in the human heart, in the heart of the horse, and of the calf.

\* \* In a preliminary discourse, the author will discuss the question, so important in physiology, on the nerves of the heart, and what use they have there, and in other muscles, where motion is involuntary.

The subscription is two guineas and a half. The names of subscribers will be received by Mr. Johnson, St. Paul's Church-yard, and Mr. Debrett, Piccadilly.

## ANATOMY AND PHYSIOLOGY.

ART. XI. Erford. *Anatomisch-pathologische Abhandlung von den Nieren, &c.* An anatomico-pathological Essay on Kidneys, which had no Ureters, with some Illustrations respecting the Office of the Lymphatics. By G. H. Thilow, M. and C. D. 4to. 22 pa. 1 plate..

1794-

A similar

A similar circumstance to that here related, which Dr. T. observed in a cat, we do not recollect meeting with in any writer. To each kidney there was a glandula renalis, but neither ureter nor pelvis. The bladder, however, had two ureters, divided into several branches in the neighbourhood of the descending portion of the colon, and losing themselves in a gland in the mesentery. To this gland the urine appears to have been conveyed by the lymphatics of the kidneys. Dr. T. has observed in one woman the right ureter, in another both, terminating in the urethra. *Jen. Allg. Lit. Zeit.*

## NATURAL HISTORY.

ART. XII. Bologna: *Saggio di Storia Naturale delle Nazioni del Gran-Chaco, &c.* Sketch of the Natural History of the Nation of Gran-Chaco in South America. By D. Jos. Tolis: Vol. I. 8vo. 600 p. with a Map. 1790.

The author of this work, which is to consist of four volumes, is well acquainted with the language of the gran-chaconese, whose country he has explored, and purposes to give a just description of a considerable part of America, of which he says we have hitherto had very erroneous accounts: *L'Esprit des Journaux.*

ART. XIII. Nuremberg. Mr. Esper goes on with his Description of Zoophytes [see our Rev. Vol. VII, p. 110], and has lately finished the second volume with the twelfth number:

## METEOROLOGY.

ART. XIV. Londonderry. Different opinions have been long entertained, and still are held, respecting the influence of the air upon the human body, as well in producing as in promoting health and disease. That a material connexion exists between these states of our frame, and that element in which we live, and move, and have our being, is incontrovertibly proved by observation and experience. Could we trace this connexion, and obtain even a tolerable knowledge of its laws, what a delightful prospect would it open to our view, and how valuable an acquisition would it be for medicine and for mankind! If ever there were a time to attempt such a research, this is the conjuncture—now when chemistry has unfolded the nature of aerial fluids; when these fluids are already applied to medical purposes; when the constitution of the atmosphere is diligently explored; when the arts teem with suitable instruments; and when a more pure and rational philosophy is known in the world.

Encouraged by these favourable circumstances, Dr. Patterson \* has ventured to undertake, and has at present in considerable forwardness, a work, which he intends publishing under the title of 'Specimens of Philosophical, Mechanical, and Medical Inquiry, designed for the Purpose of tracing the Relation of Meteorology to Medicine.'

This work, which comprehends several correlative topics, must consequently embrace a variety of matter; and therefore the exertions

---

\* Author of Letters, just published, concerning the *Internal Druggs of the Brain.*

of an individual, be they ever so strenuous, cannot render it as useful and deserving public notice, as they might do by the help of an enlarged correspondence. Not only the philosopher, the physician, and the artist, but the private gentleman and the farmer, nay even the plainest observer, may contribute useful information on the subject.

The principal points demanding attention are, the topography of the place where the observations are made; the direction and force of the winds; the quantity of rain, and number of rainy days; the degree and frequency of hail, snow, frost, aurora borealis and australis, lunar halo, and thunder and lightning; the appearance of clouds; the eudiometrical condition of the air; and the ranges of the barometer, thermometer, and hygrometer. These are the general objects; the particular ones are—in the province of the physician, the state of diseases, especially epidemics; and in that of the farmer, the progress of vegetation. In the course of observation, in so extensive a field, other things may occur, which might likewise be turned to advantage; and which, with intelligence on the above heads, or on as many of them as can be noted, will be thankfully received.

Communications may be sent, directed to Mr. J. Johnson, bookseller, St. Paul's Church-yard, London; to Messrs. Bell and Bradfute, booksellers, Edinburgh; to W. Gilbert, bookseller, Dublin; to Mr. W. Chamberlaine, surgeon, Aylesbury-street, London; and to the author in London-derry.

The medical society of London having approved of the intention of the above work, it is expected, that an advertisement, to the same purpose as the preceding, will appear at the end of the fourth Vol. of their Memoirs, already issued, or just issuing from the press.

## POLITICAL OECONOMY. \*

ART. XV. Madrid. *Memorias politicas y economicas sobre los Frutos, &c.* Political and Economical Memoirs respecting the Products, Trade, Manufactures, and Mines of Spain, with the royal Decrees, Ordinances, &c., made for their Regulation and Encouragement. By Don Eugenio Larruga. Vols I—XVI. 4to. 3 or 400 pages each. 1787—1792.

The plan of this important work is astonishingly extensive, descending to the minutest details, and embracing an ample field of information. It is surprising how much pains the government has been continually taking to render manufactures flourishing in Spain, and with what little success.

*Jen. Allg. Lit. Zeit.*

## HISTORY.

ART. XVI. Vienna and Leipzig. *Geschichte des Verfall der Sitten, der Wissenschaften, und Sprache der Römer, &c.* History of the Decline of the Manners, Science, and Language of the Romans, in the early Ages of the Christian Era. By Prof. Meiners of Göttingen: Intended as an Introduction to Gibbon's History of the Decline and Fall of the Roman Empire. 1791.

The state of manners, education, arts, and sciences, intimately connected as they are with the fate of a people, having been cursorily noticed only by the celebrated historian of the decline of the roman empire,

empire, prof. M. has undertaken to supply the deficiency; and his performance is by no means unworthy to stand as an introduction to the work of Mr. Gibbon. As the whole so well deserves to be read, and there are scarcely any passages in it that can be detached without injury to them, we shall give no extracts, but merely the heads of the nine chapters, into which it is divided. These are 1. Despotism a natural consequence of the depravation of manners. 2. Progress of despotism, and decline of manners amongst the romans. 3. Libertinism. 4. Luxury of the table. 5. Effeminacy and idleness of the higher classes. 6. Their pusill vanity, silly expenses, and frivolous ceremony. 7. Poverty at home, and ostentation abroad. 8. The manners and tastes of the people in the early ages of the empire. 9. The decline of the arts and sciences, and even of the language, before the end of the second century.

*Oberdensche Allg. Lit. Zeit.*

#### ANTIQUITIES.

ART. XVII. *London.* Proposals have been issued for publishing; by subscription, by Edward Williams, (author of Poems, Lyric and Pastoral, lately published): the history of the ancient british bards and druids: their discipline, theology, moral maxims, poetry, criticism, &c. compiled from authentic welsh manuscripts; with large elucidating extracts from ancient poems, the bardic triades, and other old writings: and a review of what ancient foreign writers have said on the subject.

Conditions.—1. To be printed on a good wove paper and new type, demy octavo, the price six shillings, as near as can be computed at present. 2. No money required till the work is delivered. 3. To be put to the press as soon as 500 names are received.

Subscriptions taken in by J. Johnson, St. Paul's Church-yard.

#### BIOGRAPHY.

ART. XVIII. *Paris.* A new edition of Rousseau's Confessions, with additions, is announced. It is to be printed, with the most scrupulous exactness, from the manuscript delivered sealed to the national convention by his widow. The names of all his persecutors will be printed at length, with additions, that have never yet appeared in any edition hitherto published.

*Jen. Allg. Lit. Zeit.*

#### BIBLIOGRAPHY.

ART. XIX. *Altenburg.* On the 14th of may next and the following days the late privy counsellor von Zinssiedel's library will be sold, consisting of 12,260 volumes. Catalogues, consisting of 33 sheets, may be had at Altenburg, of Mr. Zehen. [Any of our friends may see a list selected from the catalogue by calling on our publisher.



# A P P E N D I X

TO THE

TWENTIETH VOLUME

OF THE

## ANALYTICAL REVIEW.

### METAPHYSICS.

ART. I. *Hutton's Investigation of the Principles of Knowledge, &c.*  
(Continued from page 162.)

OF the first volume of this ponderous work we have already presented our readers with an ample analysis. The second Vol. commences with sect. 111 of the progress of reason, in which the doctor considers the progress of mind reasoning in the natural course of science. After inquiring, in chap. 3, how far the natural capacities of man enable him to judge of scientific truths, he proceeds, in chap. 4, to examine the nature of our judgments relative to equality and inequality, mutability and immutability, as properties belonging to external objects. Here Dr. H. shows, that our judgments concerning their equality and immutability can only be relative, whereas those of their inequality and mutability must be certain and absolute. His doctrine on this subject he recapitulates thus:

P. 55.—‘ Equality and inequality are the two modes of quantity; and these are judged of from data which may be of different sorts. First, sensation; by means of this we may judge of equalities and inequalities, *e. g.* things are thus known to be more or less hot, red, sweet, different things being thus compared. But in those cases, where the data, on which the mind immediately judges, are the sensations, there is only a certain or an assured judgment in that of inequality; for, with regard to the conclusions respecting equalities, these can only be apparent, our senses not admitting the distinction of every possible quantity.

‘ Secondly, perception, by means of which one species of quantity is judged, that is, extension, whereon the magnitude of figures is founded. As, in this case, perception is only made so far as the action of our mind is immediately connected with sensation, or the testimony of two particular senses, so here, in judging of equalities, it is the same as in the former case, where a positive conclusion can only be formed with regard to inequality,

and where equality is only an apparent thing, every possible quantity not being perceivable, as every quantity of sensation is not distinguishable, and as things are only perceived by means of sensation.

‘Thirdly, reason, in which data are assumed or investigated.

‘Data are in reason assumed, as when, for example, we suppose two things severally equal to a third thing; and, in this case, there is a positive and an assured judgment made, in concluding that those three things are equal among themselves.

‘Data are in reason investigated by means of observation; as for example knowing that two powers are acting in opposition, and resisting mutually the effects proper to each other, then, so far as those effects are things perceivable, and so far as neither of those effects shall appear, we form an assured judgment, in concluding that the action of those two powers, or the power of those two things acting in opposition, are equal; because, in supposing them not equal, the effect of the prevailing power must have appeared. Therefore, so far as such powers may be acknowledged existing and acting in that manner, there are data to be found in reason for concluding with certainty equality in those things; although in judging immediately from sensation and perception, equality can only be admitted in reason as an apparent thing.’

In chap. 6th, 7th, and 8th, the author compares that knowledge and that judgment, which are merely animal, with these which constitute the superiority of man.—On the subject of generalization and abstraction, he writes thus:

P. 72.—‘The brute animal, as well as man, may know the species of things; and therefore, here is a species of generalisation in his knowledge. But the brute does not, like man, know what he has done, that is to say, he knows not that this species is a general, or he does not know the difference between the species and the individual. Now, without knowing this difference, how could he know similarity? and, without knowing similarity, how could he know generality?—The animal, therefore, in his knowledge of things by generalisation, must have done this instinctively, and not scientifically like man, who, before he knows that which constitutes a general, knows that which constitutes particulars; that is to say, before generalising in knowing similarity, man, who is to know scientifically, first particularises in knowing difference. He knows that one thing is black, while another is white; that one thing is large while another is little; that one thing is hot, and another cold; and all this he must know, before he can judge, that all those different things may be considered as belonging to one, and that this one is the same in many.

‘The animal, on the contrary, generalises instinctively, in opposition to generalising consciously. He generalises his natural knowledge, without knowing any step which his mind has taken, or rather, he instinctively generalises his knowledge, without having distinguished it, as has been already shown (Part I. Sect. IX.). Hence, the animal knows a species of general in things,

things, but he only knows it as he knows a particular; and, though an animal, acquainted with men and horses, is not afraid of a man or a horse, as he might be if he were not acquainted with them, it is not because he knows this object is one of a species that does not hurt him, it is because he is not afraid of this particular object; and, if he takes pleasure in seeing it, this arises, in like manner, from the pleasure he feels, whether in seeing his friend or his prey. A beast of prey requires no experience to determine him to pursue his prey; the first moment he sees it, he is endued with the same sentiment of pleasure as the last; and, there is no argument required, in order to persuade an animal to avoid or fly from the object, or a species of object, by which he had been hurt.

Man again, having in perceived objects considered abstractedly the magnitude and figure, the colour, taste, and smell, the pleasure which he feels or the pain which he may suffer, is enabled to compare many things in order to know their differences; and having once learned to form those abstract ideas by which things are judged to be different, he then proceeds to reason in a most extensive as well as interesting manner, in finding similarities and equalities, connexions and dependencies, the contemplation of which gives him pleasure. Man thus learns to generalise consciously; and, in this exercise of his understanding faculty, he becomes wise, in knowing the most distant relations of things, as well as those that are more immediate; which last only enter, as motives, into the mind of the mere animal.

Chap. 9 treats of the reason of things, the knowledge of order, and the order of our knowledge. The several operations by which reason is said to enlarge the mind, Dr. H. thus enumerates.

P. 112.—‘First, the mind from knowing instinctively, proceeds to understand, but without science, and thus to know things in relation to which it has to act, not consciously, but in reason.

‘Secondly, the rational mind of man proceeds from knowing things simply, to understand or know them scientifically; and thus to know the order of things, as well as things; but without understanding order. Such is the vulgar or common state of man.

‘Thirdly, the scientific mind proceeds to know the order of its thoughts, and thus to understand the order of things. Here it is that man sees the material system in the works of nature, but without knowing the intellectual system; which comprehends the whole.

‘Lastly, the mind of man, advancing through science to philosophy, takes a general view of his knowledge, as comprehending the whole of things; and thus understands the order of his thoughts. It is here that he may be said to know the intellectual system; and to understand himself, in proceeding to know the limits of his knowledge.’

In sect. 4th he treats of time and space as scientific principles; and shows, that these have no real existence, but are pure conceptions of the mind, arising from reflection and the consciousness

of our existence. The reader will find in this section several profound and abstruse speculations.

Sect. 5th is employed in demonstrating the use of number in science, and inquiring how we attain the conceptions of unity and number. This investigation is followed by an examination, in sect. 6th, of the relation conceived to subsist between cause and effect. The positions Dr. H. establishes on this subject are these: that a knowledge of the state of things, or of the qualities by which they are distinguished, is necessary to the understanding of *change* in these things,—that in the order of change action is known, and that in the order of action there must be known cause, and it's co-relative effect.

P. 174.—'Cause and effect,' continues he, 'only exist in action; for, in the state of things, there is properly no cause; that is to say, while we consider things as subsisting in a certain known state, there is then no cause, for, there is no action or no change. The reason of this is, that our knowledge, in which the action then exists, is not made the subject of our understanding in knowing its cause. But when, in the science of mind, our knowledge comes to be the object of our understanding, we shall then, in knowing the proper action of our mind, find cause and effect, as well as in external things.

'To illustrate this; when, in the science of mathematics, the three angles of every triangle are known to be equal to two right angles, then, here is neither cause nor effect, so far as no action or change is there considered as existing; and it is commonly thought, that this truth is known in reasoning *a priori* from a principle, or truth, known, we know not how. But when we understand, in the science of our mind, that figure is only the production of our thought, acting in perception, (and thus knowing in acting, as well as knowing by sensation, which is only a passion of the mind and the effect of action in an external cause) we then shall understand that our knowledge, in the first principles of mathematical truths, is only *a posteriori*, as being the effect in an action; and that it had necessarily required a cause.

'But there is another species of action, in which the state of things is changed, and in which our knowledge, properly speaking, proceeds *a priori*, as knowing the cause before the effect. This is in the conscious action of the mind, or in the change of things proceeding from our proper will. Here we have a similar knowledge of order in action, or the connection of cause and effect, only the order of our understanding is here inverted, in reasoning from a cause, which is known, to an effect, which is then understood, in having followed a known cause.

'In the knowledge of cause and effect from the action or change in external things, we only understand effect in seeing its connection with something which is then to it a cause; in this case again, of knowing cause and effect, from the conscious action of our mind, we have still the same knowledge or understanding of cause and effect, without perhaps any greater degree of certainty, with regard to this relation of events, than when the  
cause

cause was only known *a posteriori*, in knowing first the effect to which is to be attributed a cause.

‘ When we understand effect in attributing to it a proper cause, we are always ignorant of the first cause; here again, in the other case, where perhaps we imagine that we know the first cause, when we know the acting event before the attributed effect, it may appear to be truly different, so far as we reason no higher than from our own existence as the first of things; but when, from a survey of our faculties, our thoughts, and knowledge, in which alone we exist, we understand our will as not existing of itself, or independent of another cause, we then conclude in reason, in necessity, that we are ignorant of the first cause, when in consequence of our will an action is ordained, in like manner as we are ignorant of the first cause, when from the passion of our mind we had been informed of an external action.

‘ Thus upon all occasions, cause and effect are co-relative ideas, necessarily connected, and known philosophically in distinguishing the order of action and efficiency, which is more than simply science in which the order of knowledge is distinguished.

‘ In science, we understand the order of our ideas; but, cause and effect form a superior order, which is not understood in simple science; for example, in arithmetic, the order of number is understood, as in mathematics that of quantity and proportion, the subject being then magnitude and figure; and, in natural history, we understand the order of our information from without or by our senses; but, in all this, there is not the order of action or of change; therefore, when in the order of scientific knowledge, we understand the order of action, then we advance a step beyond simple science, and make cause and effect the object of our understanding.

‘ In this manner, it may be made to appear, that cause and effect are not things, but the order of active things; in like manner as magnitude and figure are not things, but the order of things conceived as inactive.’

Chap. 3d contains some pertinent and just animadversions on Hume's notion of cause and effect. In sect. 7th, Dr. H. treats of experience. This he considers in two points of view—1st. with regard to those cases in which it does not advance the knowledge of mankind; and 2dly, ‘ as the cause of knowledge, or an operation by which the human intellect is made to proceed.’ Considered in the former point of view, Dr. H. shows, that in the case of sensation, experience is totally useless; but that with regard to perception, where the mind is active, experience imparts the most amazing promptitude and facility. In treating of experience as the cause of knowledge, after showing, that the repetition of experience cannot increase the certainty of our judgments, with regard to cause and effect, he adds,

P. 213.—‘ Although the repetition of experience has no power directly with regard to the judgment formed in relation to cause and effect, this may not be the case with regard to the truth of that relation of two different things, from whence the mind had formed an inference of the one being a thing following properly another;

another; for, as the one event may follow the other either less or more immediately, with or without the intervention of some other thing, so, this being a proper subject of observation, the mind may be more or less satisfied with regard to the data from whence the inference respecting cause and effect is made; and, as a person who has experience in knowledge, may have reason to suspect, upon many occasions, the accuracy of his observation, the repetition of those operations on which he had reasoned, will always be considered as a prudent step in science, where error is to be avoided.

‘Consequently, by repetition or experience, the data upon which the reasoning operation of the mind is to proceed being farther tried, the truth of the judgment, so far as this is founded in matter of fact or sensation, is more and more confirmed by experience, while the proper reasoning, so far as the matter of fact or information of the sense is only repeated, must be a thing unchangeable. This may be illustrated by an example.

‘When first the tourmalin was found to attract light bodies upon being heated, there was a conclusion formed, with regard to the connection of two several events which had been observed, and which would then be considered as cause and effect; but this conclusion of reason would not be rashly admitted, before the person who had made the observation would satisfy himself, by a repetition of the thing, how far the observation was true, that a stone, which when cold did not attract, should have that attraction after being heated; because, by inattention, he might have mistaken one of those things, and thus formed a rash conclusion with regard to the conceived order of event.

‘But let us suppose, that this observer had no diffidence of the data from whence the connection had been inferred; to what purpose then repeat the facts? This could only be reasonably proposed by a mind persuaded that what had been observed was out of the usual course of things; and this opinion can only proceed upon a theory of science already established in the mind, and which may be now considered, with regard to its influence upon experience as the repetition of things observed, when these are to be employed as data in the operations of reason.’

Sect. 8th treats of evidence and principles.—After exposing the absurdity of disbelieving the evidence of sense, reason, or consciousness, the Dr. proceeds in chap. the 2d to prove, that neither sense nor reason is properly deceitful in it's nature. Having demonstrated that our senses are not fallacious, he proceeds,

P. 233.—‘Man is said to reason ill; but, it is not as an animal, that he reasons ill. Man naturally reasons as he sees, or tastes, or hears, that is, without any imperfection or defect. All his faculties indeed are limited, and subject to accident and decay; but, so far as they are natural, they are perfect for the purpose of their destination. It is therefore only as a scientific person, or one who philosophises on his principles, that man reasons ill, in employing principles which are erroneous; or, he errs, in misapplying principles which are just.

‘Thus

‘ Thus it may be made to appear, that the errors in our judgments arise, not from the imperfection of our senses, generally speaking, nor from any defect in the discerning faculty, but from ignorance and presumption : that is to say, from the mind of man naturally forming judgments, even where he has not proper data whereon to found them. But, this is no imperfection ; for, unless he were to do so, he could not proceed in science, which is the proper end of his reasoning mind. This will appear by considering, that it is by first hazarding those scientific judgments which are false, that he comes in the process of that faculty to examine, in order to understand, two several conclusions which in his opinion clash. This may be illustrated by the former example.

‘ A person, who, in the experience of life and progress of science, has learned to trust his senses, and has formed of this a maxim in his mind, when he comes to make the experiment of the warm and cold hands immersed in water, there finds a conclusion which clashes with the maxim he had formed. In this case, examination is naturally made. But if, in this examination, that knowledge which is necessary to reconcile the opposite judgments, shall not be discovered, (which may happen) then, what must be the general result ? Whether that he has reasoned ill, or that his senses may deceive him ? In this case, it is evident, it must be the last ; for, a man can only acknowledge the imperfection of his reasoning, in finding out his error ; whereas, in reasoning abstractly, it may be allowed, without absurdity, that our senses may deceive.

‘ Supposing then this conclusion to be formed ; and that we shall, with this received maxim, proceed in our philosophy, to consider the sources of our knowledge, and to find that the senses are the most certain information of our mind. Here again, we would meet with a contradiction in our judgment, which would naturally set the mind to the re-examination of our feelings, and of the manner of forming our abstract ideas of heat and cold ; and thus, perhaps, by means of that erroneous judgment in his science, this person may be led to carry science farther than it had been brought before.

‘ Such is the natural progress of scientific minds, which must necessarily proceed in error. It is like the blind man feeling with his staff ; he knows that he is on the road, only by feeling on each side the difference, or the error which he is to avoid. So, the mind of man proceeding in science, not by instinct, but consciously by the staff of observation, must only hit the right path, by often hitting on the wrong ; and, it is always the discerning faculty that must conduct, through all the scientific contemplations of the man, as well as in the necessary determinations of the animal.

‘ Hence it will be allowed us to conclude, that the proper source of human error lies not in sensation, perception, or in reason ; for, in all these, man, like the brute, proceeds without error naturally. But it is in supposing facts, when he should inquire into what truly happens, and in reasoning upon premises

or knowledge which he does not properly understand, that he is made to form erroneous conclusions. It is therefore in the artificial faculties of man, that human error takes its source, and not in his natural faculties; for, in these, there is not any constitutional error.'

In treating of maxims or general principles, which are the subject of chap. 3d, the doctor, after observing that propositions universally true are found only in mathematics, shows how by the motion and rest of bodies we are led to acknowledge, that similar effects result from similar causes; a position, adds he, which must necessarily be true, while it is allowed we have the knowledge of external things. The difference between physical and mathematical maxims he describes thus:

P. 240.—' In mathematics, a position propounds not that which really is, but what ought to be in certain supposed or acknowledged conditions. Therefore, the nature of things, in this case, requires, that conviction can only arise from it being otherwise inconceivable. For, if the opposite to the proposition were a thing conceivable, then, from whence could arise the evidence? or on what should be placed the belief, with regard to a thing that really is not, nor has happened?

' On the other hand, in a physical position, there is something known with all the certainty that the mind is capable of; and there is a thing existing independent of the mind, which thing is real, and not supposed. In this case therefore, there is not the same occasion for that species of evidence which is necessary in the other; it even cannot be admitted of, being totally inapplicable. For, here the subject of contemplation is not, as it is in mathematics, a thing merely conceived, or imagined by the power of the mind, which thing therefore, in order to its belief, must be otherwise inconceivable; but it is a thing revealed by means of an information that is above the power of conception, and which cannot be distrusted. Such are the simple informations of the senses, and the conscious action of our mind on those occasions. Consequently, in a physical position, such as, that one thing has been perceived of a greater magnitude, or of a different figure, compared with another; or, that one thing has moved in relation to another, or that, without motion and inequality, two things, or the same thing at different times, shall be seen with different colours, or felt with different degrees of heat, &c. in all those cases, the appearance of the things; when properly observed, is sufficient evidence with regard to the truth of such position, and this is equal, in power of conviction, to that which, in mathematical subjects, arises from the thing being otherwise inconceivable.'

Our author then proceeds to show the falsity of those two maxims metaphysically considered, viz. 'that two bodies cannot be in one place, and that a body cannot act where it is not.' In both these positions, says the doctor, p. 247, 'the conception of volume is confounded with power, which is not volume, nor is limited necessarily by place, but may act variously in nature or in space. It is thus that the moon must be considered as having a  
power



power which is not limited to its volume or visible space. 'The hardness of a cannon ball is limited to the visible space or volume of that body, because it is a power by which the change of these is resisted. But the power or influence of the moon, which operates as a cause in the production of our tides, is not limited to the perceived volume of that body, with which however it is associated.'

After treating of truth and probability, he proceeds, in chap. 8th, to delineate the leading features of science and superstition, of prejudice and scepticism. In chap. 9th, which treats of the importance of accurate scientific principles in the investigation of philosophical truths, we find the doctor thus vindicating the existence of moral and physical evil.

P. 305.—'It is not a thing to be disputed, that there is abundance of good in this world, which is the part of the universe that we are acquainted with; it is only in that there is evil that a doubt may arise, in the minds of speculative men, how far things have been ordered in perfect goodness, such as this attribute of God requireth. Now, this doubt or difficulty will be removed, if it can be made to appear, that all evil has been contrived in wisdom to attain a proper end; and that notwithstanding temporary or partial appearances to the contrary, so far as we are to judge with regard to that which we do not know by that which we know best, the end or final cause of all is good. Now,

'There are in this world just two kinds of evil, so far as every evil may be reduced to one or other of these; the one is pain or misery of body, and the other of mind. Pain of body, or in sense, is manifestly calculated for the preservation of the animal, and for informing the mind how it should be conducted in its action; therefore without this conductor in our constitution, we could not arrive at the powers and faculties by which, either as animal or intellectual beings, we are made to enjoy happiness. Consequently, we cannot, in reason or justice, attribute the temporary or partial instances of this species of evil to any thing but a general goodness, while, as a mean, we see wisdom in the evil, and as in the end it tends to good.

'Pain or misery of mind, or in sentiment, is not, like that of the body, an instinctive feeling; for, there are sensual and there are sentimental feelings: the first are necessary, and flow immediately from the action or influence of an external cause; the other arises from the action of the mind itself, which, if it be properly directed, forms the sentiment of misery, only with the intention of happiness, or as means for a more general good. This will appear by considering, that the sentiments of mankind in general are virtuous and good, notwithstanding the pravity that in all countries, and at all times, may be observed more or less. As therefore, the general tendency of the human mind is to form virtuous sentiments, and the general tendency is to promote happiness, so, the temporary or partial evil, of sentimental misery, will also appear to be a mean calculated in wisdom, to the end of a more general good.

'Thus

‘ Thus it may be made to appear, that, upon a general survey, there must be acknowledged a prevailing good in the disposition of every thing in this world; consequently, that the evil, which in more limited or partial surveys may appear, is, in a more liberal or enlightened understanding, to be concluded, without a paradox, as being good; that is to say, the thing which appears to us occasionally to be evil, is not so absolutely; but, being contrived in wisdom for an end or purpose that is good, this thing, which is occasionally thought by the creature man to be evil, is absolutely, or in the truth of things to be considered, not as evil, but as good.

‘ It may be alledged, that an agent with infinite or perfect wisdom, power, and goodness, might have contrived a system of things similar to this world, and, at the same time, have made less evil to have entered into the constitution of that system, by omitting some particular pains, for example, the pain of burning by the application of fire, and the misery felt in a mind, for having committed the crime of ingratitude. That this diminution of apparent evil would make an improvement in the system of this world, must be the ground on which such an argument as this could be advanced; but then, before the conclusion of such an argument can in sound reasoning be admitted, it must surely be made to appear, that such an improvement is not merely a matter of hypothesis; for it cannot be pretended, that the opposite opinion is founded upon no more solid ground or real appearance.’

Having in chap. 10th explained the terms real and imaginary, true and false, Dr. H. proceeds, in chap. 11th, to compare the evidence of mathematical, with that of physical truths.

P. 321.—‘ A certainty is,’ says the Dr., ‘ properly speaking, that of which we have a positive and an immediate knowledge, that is to say, either a consciousness or a feeling; thus every sensation is a certainty, as well as every volition; and, with regard to these, we have it not in our power to doubt, but on those occasions, must be certain. This is not the case with that mathematical principle called an axiom; for, this is only admitted as true, in consequence of having been deliberately examined by the mind; but, that which cannot be doubted needs no deliberation. An axiom is an idea which is evident, or must be concluded, because the contrary cannot be conceived. A thing, on the other hand, that is perceived with certain qualities, is known without deliberation, and cannot be doubted. Hence, in these two different kinds of truths, this distinction is to be made; that the one is certain, because we know or feel it; the other again is evident, because it cannot be denied; the one is a fact and the foundation of our knowledge; the other is a judgment produced in the progress of the mind acquiring intelligence, and proceeding on principles that are matters of fact.’

P. 325.—‘ An axiom,’ says he, ‘ in mathematics is a first principle; and the first axiom in this science is, that *things which are each equal to one and the same thing, are equal to one another*. It has already been observed, that this axiom is undoubted, so far as it cannot

cannot be denied; the opposite being a thing inconceivable; and now, it may be inquired, what physical principle may be compared with this axiom, as properly corresponding, or being of the same nature.

‘The only or first physical principle in relation to magnitude and figure, (which form the subject of mathematics) is, that *things may be perceived to be greater and less*, that is to say, *unequal*. This principle is no less unquestionable than the axiom of mathematics, and the reason will now appear. In both cases the truth is founded upon that principle of the mind which is conscious of its action; in the one, the thing is conceived, in the other it is perceived; in both, however, it is the same imagining power of the mind by which the idea is formed. It is, therefore, as little possible to conceive a perceived inequality of things to be equal, as it is, in reason, to allow things, that are conceived equal, to be unequal.

‘Hence, so far as extension, magnitude, and figure, is the subject of speculation in the mind, when reasoning in relation to acquired ideas, the first principles of mathematics and physics being equally undoubted, the conclusions properly formed thereon must be found equally just.’

SECT. 9th is employed in examining the nature of ‘*actual things*.’ After investigating the action of ‘*moving things*,’ Dr. H. proceeds in chap. 3d to explain the import, and evince the truth, of that celebrated law of motion, action and reaction are equal and contrary. In treating of moving and resisting powers, which are the subject of chap. 4th, we have the following ingenious and philosophical explanation of the mode in which motion is communicated by impulsion.

P. 358.—‘In order to understand in what manner this change of action takes place in the impulsion of bodies, let the case of two hard and spherical bodies be considered. When those moving bodies first come into contact, it is only in a point, that the motion is resisted, and that the moving power is converted into a power of elasticity, that is, a power to move the part affected an equal quantity to that which has been thus resisted; all the other parts of the body are, at this time, unaffected; but, in this first action, the resisted part in being moved in relation to the next contiguous parts, acquires a power of resisting any further approach, with a certain intensity which is continually augmented, as it is overcome by the continual advancing of new parts into action; for, every part that is resisted, is moved in relation to the other moving parts not yet resisted, and thus act successively, and react. The force of these resistances, which, in the natural state of the body, is nothing, increases in a certain ratio as the distance is diminished, and thus opposes the most insurmountable obstacle, to two bodies at the same time occupying the same space, although these two bodies have no power to retain themselves in the place where they happen to be found.

‘If, in the one body, there is a number of moving parts equal to the resisting parts that are in the other, and if these are similar in their nature, all the parts of those two bodies will come into  
action

action successively, from those that are first in contact of impulsion, to those that are farthest from it, *pari passu*, in the one body as in the other; and, when all those parts have acted in relation to each other, then it is that the bodies will have changed their volume and figure in the greatest degree, or equivalent to the intensity of action of the moving body. It is at this instant, that the quiescent body begins to move in all its parts, and that the moving body is equally retarded. Consequently, upon the supposition that the power of elasticity in the changed bodies should not act in recovering the volume and figure, the two bodies, changed in their volume and figure, would proceed to change their places in space with an uniform velocity, which would be the half of that with which the single body had moved before contact; because, the moving power is now communicated to an equal body; consequently, it is equally divided in each.

But at this instant, when the two bodies, in all their parts, begin to move together, the power of elasticity, being no longer resisted by the relative motion of the bodies, begins to act as a moving power, in order to re-establish the natural volume and figures of the bodies which had been affected. In bringing about this end, it will be evident, that if the two bodies, which are now moving with equal velocity, were at rest in space, then, whatever might be the intensity of the elastic power, it would produce motion in each of those two bodies, with the same velocity, but in opposite directions.

It will be also evident, that, so far as the bodies in contact have a progressive motion in one direction, which conspires with that in which the one body is moved by the elastic power, and opposes that in which the other is moved, the velocities, which would otherwise be produced in each of those bodies, will be respectively affected, that of the one being thereby increased, and that of the other diminished; and that the quantity, or affection in the one way, will be equal to that in the other.

The remainder of this section is employed chiefly in proving that inactivity is not essential to material things. The arguments our author adduces, to demonstrate the falsity of this generally received hypothesis, are new and striking; and if they do not amount to a positive proof, that a *vis inertiae* is not essential to matter, as we apprehend it is not, they must at least diminish the confidence, with which this property is generally asserted to be universally and essentially inherent in matter. His reasoning on this subject, he concludes thus:

r. 380.—‘Hence it will appear, that inactivity, as an absolute thing, or a principle in material things, is not to be acknowledged, as belonging in property to that material thing which is external: a thing which is known in perception, when a real or natural thing, having caused sensation in our mind, is concluded to exist with magnitude and figure, which the mind then actually conceives.

On the contrary, activity must in reason be attributed to that thing which is external, upon several occasions; first, when in consequence of this thing, the mind is excited to absolute knowledge,

ledge, which is sensation. Secondly, when that external thing, by means of perception, is known to change, or to have changed, which is motion. Thirdly, when, without being perceived, (because of the smallness in the quantity, or without the accompaniment of perception), the continual motion of actual things is, in reason, concluded as always taking place, in the perpetual vibrations and contractions of natural bodies. Fourthly, when gravitation, as a principle of action, is acknowledged in the weight of bodies, independent of all motion. And, lastly, when, in consequence of the application of external force, changing the volume and figure of bodies, an internal principle of resistance is exerted, by which the further progress of that change is opposed and prevented, and by which, upon the removal of the external force, the lost volume and figure of the body is restored.

'In all those several cases, instead of concluding that there is inactivity in the material thing, we now find reason to form the opposite judgment, so far as it is only by activity and exertion, in the thing which is external in relation to our mind, that all those appearances are to be explained. But, besides those appearances, there are no others, it is apprehended, from whence inactivity, in that thing which is judged to be external, may be in reason concluded.'

The subject of sect. 10th is the 'nature of matter.' In treating of *substance* as the support of certain qualities, Dr. H. observes, that, agreeably to the prevailing system of philosophy, incompressibility is the only fixed and unchangeable property belonging to matter. Having offered a few observations to disprove this doctrine, referring the reader at the same time to his dissertations on natural philosophy, he proceeds,

§. 393.—'Solidity, or unalterable volume, as a substance for the variable qualities of external things being thus refuted, what remains to be considered as the cause of our knowledge, and as subsisting externally in relation to our mind or thought?—This is, *power* to act, *power* to affect and be affected. When I know light, when I feel pain, there is necessarily judged something as acting, something that has power to affect my mind, and cause me to know. But, this must not be misunderstood, or, as meaning that by *power* we know what that thing is which acts on those occasions; it is only to be considered as a term implying an unknown thing in action, or the action of a known thing, to both of which this term may be applied. To inquire what that is, which acts and affects our mind when this is made to know, does not seem to belong to a Being who cannot tell, what is this mind, which knows on those occasions. But, this does not hinder our determining, in reason and with certainty, what that acting thing is not; for, this is the proper distinguishing of things; and, in this consists our rational philosophy.'

Having in sect. 11th treated of Nature, which he denominates an imaginary being created by our fancy, and conceived as interpoling between the first cause, and those effects of power, which we perceive around us; he proceeds, in sect. 12th, to consider matter and motion. His speculations on this subject are ingenious

genious and important. The positions he endeavours to establish are these—that all natural bodies are ‘actual’—that magnitude and figure, which are apparently external, exist only in our minds,—‘that moving and resisting power, which is apparently in our minds, is truly in external things, which act in consequence of our will,’—that volume and figure are not permanently inviolate,—that no material thing continues in one place, though in our conception rest as well as motion may be attributed to external objects—and ‘that rest belongs to space alone.’

Sect. 13th, which concludes part II, and occupies above 150 pages, contains a variety of matter exhibited under the title of general reflections. In these reflections the author’s chief object is to recapitulate the progress of intellect, and to mark the difference between the judgment of the mere animal, the decisions of common sense, the investigations of science, and the wisdom of philosophy. The analogous and discriminating circumstances in the brute and the man first occupy the doctor’s attention. Here he labours to prove, that the brute animal is incapable of conscious reasoning and scientific distinction, consequently of wisdom; while man, on the contrary, is eminently formed for acquiring wisdom by the exercise of the talents, which nature has granted him: that the acts of the one are instinctive, of the other acquired; that the wisdom of the one is perfect, but limited; of the other imperfect, but capable of endless improvement. In treating of the wisdom peculiar to man, Dr. H. evinces and illustrates its superiority to mere animal sagacity, in the perfection of those arts, which are exercised in the provision of food, and the sustenance of life. He then proceeds to exemplify human wisdom in man’s employing the powers of nature for his economy and pleasure. Here Dr. H. is led to consider the remarkable diversity, which is discoverable in plants and animals of the same species in different climates.—While he illustrates the wisdom of nature in this diversity, he likewise assigns its physical cause.

P. 500.—‘This wisdom of nature, in the seminal variation of organised bodies, is now the object of our contemplation, with a view to see that the acknowledged variation, however small a thing in general it may appear, is truly calculated for the preservation of things, in all that perfection with which they had been, in the bounty of nature, first designed. Now, this will be evident, when we consider, that if an organised body is not in the situation and circumstances best adapted to its sustenance and propagation, then, in conceiving an indefinite variety among the individuals of that species, we must be assured, that, on the one hand, those which depart most from the best adapted constitution, will be most liable to perish, while, on the other hand, those organised bodies, which most approach to the best constitution for the present circumstances, will be best adapted to continue, in preserving themselves and multiplying the individuals of their race.

‘Let us, for example, suppose that a race of dogs are so situated, that nothing but swiftness of foot and quickness of sight could be useful, in procuring to them the necessaries of life; it must

must be evident, that the most defective in respect of those necessary qualities, would be the most subject to perish, and that those who employed them in the greatest perfection would be best preserved, consequently, would be those who would remain, to preserve themselves, and to continue the race; and, this race would continue, in those circumstances, to preserve itself in all its possible perfection. But, let us change the circumstances of this race, and let us suppose, that the acuteness of his smell were more necessary to the sustenance of the animal, than the sharpness of his sight, or the swiftness of his feet; in that case, the natural tendency of the race, acting upon the same principle of feminal variation, would be to change the qualities of the animal, and to produce a race of well scented hounds, instead of those who catch their prey by swiftness.

‘The same principle of variation must influence every species of plant, whether growing in a forest or a meadow: the plant which is the best adapted to the climate, and the soil, will continue to prosper in the place. But, the most prosperous plant must be that which will furnish, with its matured seed, a vigorous race of fertile plants; and, these will be more and more accommodated, in the varying power of vegetation, to the soil and circumstances in which they grow.’

After taking a general view of the progress of intellect by science to philosophy as the perfection of the human mind, the Dr. proceeds to illustrate his doctrine on this subject, by distinguishing nature from art, instinct from science and philosophy, and that wisdom which is practical, from that which is scientific. Towards the close of the section, he inquires, what is the difference between the brute and rational creatures.

P. 575.—‘In order to understand the brute and human natures, it is necessary to know both the affinity and the difference. If it is only in degree that these differ, or if they agree in every essential, then man is only superior to the brute in like manner as one man is superior to another. But if, on the contrary, there is something essential in which they differ, then, however in many respects they may be found to have affinity, and however, in judging inconsiderately from those affinities, mankind, prone to mistake, may naturally conclude that those two beings are essentially the same, this judgment of complete resemblance, upon a strict inquiry, must be found erroneous.

‘In order, therefore, to decide in this question, let us compare the lowest degree of human nature, or the man that most approaches to the brute, with the brute that most approaches to the human nature. In this case, is there not always something which the one has, and which the other has not? And, is not this thing, which is always to be found in human nature, science, however difficult it may be to make this appear to the apprehension of those who have not studied the nature of science, or considered it in its most general assimilations and abstract distinctions?

‘Is the most sagacious animal endued with any faculty of mind besides sense, memory, and the judgment of distinction without abstraction and generalisation? And, is not man necessarily endued

duced with the power of distinguishing his knowledge and of generalising his ideas, in order to form a principle by which he is to reason, instead of reasoning immediately from his actual knowledge? Would he be reckoned with justice a man, who could not understand the measuring or comparing two distant bodies in respect of magnitude, by means of a third? But, this requires the abstract idea of length and breadth; and it comprehends the general principle of two things, that are severally equal to a third, being equal to each other. Now, it may be demanded, of those who would affirm that the brute and human nature differ only in degree, that they should give some instance in which a brute shows such capacity.

Here perhaps may be urged the pretended instance of a dog reasoning scientifically, in forming a proposition about the three different roads which he finds in following the track of his master, whom he has lost. In this proposition, it is supposed that the dog reasons thus: that since the object of his pursuit is not gone in two of the ways, both of which he has examined by smelling, therefore, it must be gone in the third, which now, it is pretended, he pursues without further examination. Here, no doubt, we reason scientifically for the dog, in supposing him to reason as a man might do upon those data. But, before concluding that this is the species of reasoning employed by the dog, it would be proper to inquire, whether the dog does not, like every other animal, act in the perfect wisdom of his nature, without ever considering what he is about, or how he best shall do the thing that he proposes. For, without having a purpose in his view, how could he form a proposition or truth, in order to discover means for the attaining of his end or purpose? We might as well consider the clock as choosing the method which it pursues in the striking when the hour comes, as to suppose the dog to form a proposition about the adapting of distant ends and means, if he does not make of these an object of reasoning abstractedly in his thought.

Now, that man thus reasons abstractedly, in forming a reason or motive for his conduct, is certain; it is also evident, from the conduct of brute animals, that they in general do no such thing; and, if ever any of them do it at all is extremely doubtful, the supposition of this fact not being supported with sufficient evidence. If it shall be alledged that the present case affords the evidence that is required, it must be answered, that, if this is allowed, every instance of animal sagacity, in bringing about an end, must be attributed to that reasoning animal, as having had in contemplation ends and means, and in having reasoned scientifically like man who thus becomes wise; and this will surely lead to some absurdity in reasoning.

The question here is not, if a dog reasons in order to act according to the circumstances of things, nor if he does not take the best method that wisdom could direct in order to attain the end of his nature, or pursue the oeconomy of his life? the question is, whether he reasons in order to promote his knowledge. For, unless in reasoning he is able to perceive a truth which



which is not a thing, he never will be wiser than he is by nature: he will not know *what he should do*, although he will do *that which he should*. Unless, therefore, the dog puts the question to himself, *what shall I do in order to attain this end?* he has not reasoned scientifically like man, who on this occasion knows the motive by which he is determined to act. Man says, I will go this way, because what I seek is gone this road; the dog again pursues the same track, because he thinks to find his master or his prey, but he knows not why.

To part II is subjoined a long appendix containing an elaborate examination of the principles of orthography, to illustrate the theory of scientific analysis.—In this appendix the reader will find several new and judicious animadversions on our english orthography, which our limits will not permit us to transcribe.

[To be continued.]

#### HISTORY.

ART. II. *Relation du Siege de Lyon, contenant le Detail, &c.—Narrative of the Siege of Lyons, containing a detailed Account of what occurred in Consequence of the Orders, and under the Inspection of the Representatives of the French People.* 8vo. 72 pages. Price 1s. 6d. Printed at London, 1794.

THE author of this tract, who seems to be a determined royalist, informs us, that the jacobins in vain attempted to enlighten Lyons, for the intelligence of the death of Lewis XVI was heard there with horror and consternation. The members of the popular societies, however, succeeded in nominating a republican mayor, and Legendre boasted in the convention, that a *sans-culotte* was at the head of the municipality.

A revolutionary army having been assembled, Challier and the other patriots are here said to have imprisoned most of the rich inhabitants as *suspected persons*, and to have ordered such as they designated, to repair to the armies on the frontiers.

The sections having at length assembled, they instantly deliberated on the means of rescuing themselves from thralldom, and on the 29th of may actually seized on the arsenal. In consequence of this an action took place, in which it appears the disaffected party were triumphant, for they immediately proceeded to imprison, try, and condemn the mayor, municipal officers, and all those who had evinced an attachment to the fermentation. Soon after this, an account arrived of the arrest of twenty-one deputies. Knowing that there was no longer any hope but in a successful resistance, they instantly confederated with the departments of Jura, Lain, Isere, the Lower Rhone, Gard, and Gironde. Mingling a respect for the laws with their own particular grievances, they found a favourable opportunity of concealing their ancient principles, and their recent insurrections, under the popular pretexts of a love to liberty, and a regard to 'the inviolability of the representatives, and the integrity of the national representation, as laid down in the new constitution.'

situation.' They accordingly refused to obey the orders of the convention, and expected soon to see all the south of France follow their example: but the *mountain* being warmly and energetically supported by the popular societies, and having acquired great reputation by drawing up the tables of the law in the space of eight days, a task which the *brissotines* were either unable or unwilling to accomplish in nearly as many months, they found means to invest Lyons with a body of troops under Dubois-Crancé, and to intimidate the confederated cities and departments, so as to prevent them from sending any succour to the inhabitants.

The army which formed the siege, we are here told, consisted at first of 10000 troops of the line, of which 3000 were cavalry, and several battalions of national guards; to these was attached a *corps* of 500 artillery men, with 120 battering guns. Precy, an experienced officer, was elected general by the citizens; Mr. de Chennelette superintended the reparation of the fortifications, at which the townsmen, of all ages and conditions, worked with unremitting ardour; and Mr. Smidt cast their artillery, which, in conformity to the opinion of good judges, instead of being twelve, ought to have been sixteen, and twenty-four pounders. The city contained about 40,000 men fit to carry arms; but a fourth of these only, it appears, were determined 'to conquer or die.'

It was the intention of Dubois-Crancé to have taken Lyons by assault, and he was prevented from effecting his purpose, according to his own account, by 'the cowardice of Kellermann.' Having failed in this scheme, we are told, that he substituted fraud in the place of force, and tried to seduce, deceive, and cajole those whom he was unable to conquer. He is also accused of having endeavoured to introduce a contagious distemper into the place, by leaving the dead bodies unburied; that, however, is manifestly a fiction, for it must have been fully as dangerous to the besiegers as to the besieged.

Finding it impossible to succeed by means of negotiation, the representative of the people had recourse to his artillery, and poured in such a tremendous shower of bombs, and red hot balls, that the city was set on fire in forty-two places, in the course of a single night; it is pretended, that his gun and mortar batteries were directed principally against the hospital, in which were not only some thousands of the citizens, but also many of his own wounded soldiers, whom the humanity of the people had succoured. It appears evident, however, that the inhabitants were far from being unanimous, for they not only seem to have kept up a constant communication with the camp, but also made frequent signs in order to direct the fire of the assailants.

A scarcity of provision beginning to be felt, two columns were sent out to collect corn, &c.: but one of them having been attacked in a defile, the whole of the troops who composed it, five men only excepted, were cut to pieces. Servan, their leader, was wounded in the action, and soon after shot: the insurgents however still continued to make a vigorous resistance, and Dubois-Crancé was recalled, in order to give an account of his conduct.

duff. His colleagues on this, pressed the city still closer than before. After having eaten all it's domestic animals, and lost several of it's advanced posts, the garrison was at last obliged to yield to the joint efforts of 'treachery and famine;' the soldiers however determined not to surrender up Lyons, but to retreat from it, and die, if die they must, with arms in their hands.

'Posterity,' says the author, 'will scarcely believe, that this city, attacked unexpectedly, destitute of fortifications, and without troops of the line, should have sustained a siege of sixty-four days, exposed to more than 30,000 bombs, and 100,000 shot, without reckoning the perpetual and unremitting fire of howitzers: and that all the success of an army, which had increased to the number of 100,000 men, consisted in forcing 800 to retire in the face of 25,000; in taking the post of *la Duchere*, defended by 50, with 4000 soldiers; in occupying the churchyard of *Croix-Rouffe*, after losing 2000 men, at a period when the citizens of Lyons had determined to abandon it; and in seizing on *Panthot*, which is principally to be attributed to the death of the brave *Grandval* the *commandant*: these glorious exploits cost the jacobins more than 20,000 *sans-culottes*!

'It is impossible to refuse our esteem to the heroic citizens, who scorned all the dangers incident to a siege. They equally braved the bomb shells that fell within the walls, and the fire of the enemy in the redoubts; many of them neglected their wounds, and seemed only eager to receive new ones; we shall soon behold them in company with their wives, their fathers, and their relations, submitting to those cruel punishments, which crime always inflicts upon valour.

'A retreat being at length indispensable, the general issued the necessary orders, and about 2000 men, including the cavalry, repaired to the post of *Vaise*; the administrators, some of the principal inhabitants, a few four pounders, and waggons in which were included the remnant of the fortunes of those who wished to escape from the fury of the assailants, here joined the little army, resolved either to perish gloriously, or to find an asylum in a foreign land.

'It is difficult to describe the desolation of this unhappy town, which by the light of the bursting bombs, and the flaming houses, beheld it's best citizens about to depart for ever from it's walls. Here the father, bathed with the tears of his children, took his leave of them; there a son or a brother renounced his unhappy family, and the habitation of his ancestors—young women inspired by their love, and guided by their courage, clasping the fruit of their wombs in their arms, insisted on accompanying their husbands—unfortunate wretches, they but demand their graves!

'Scarcely was the order for marching issued, when their spies informed the enemy of the place where they had assembled; their artillery was instantly pointed, a howitzer set fire to a tumbrel full of powder, but the brave garrison was undaunted, and commenced it's progress in silence.

'The representatives, and the leaders of the besieging army, had dispatched couriers to all the adjoining country. At the first sound

of the *teein*, the armed peasants assemble on all sides; the necessary precautions are taken for surrounding the *lyonnais*, and cutting off their retreat; as soon as they attempt to pass the defiles of St. Cyr and St. Germain, they are completely enveloped by more than 50,000 foot, unceasingly charged by a considerable body of cavalry, exposed to the fire of artillery planted on the heights, harrassed and shot at from behind every hedge;—they indeed sold their lives dearly to the victors, but they were at length cut off, notwithstanding the bravery and skill of their leaders; in short, all the columns were killed, wounded, or taken prisoners, by the enemy, aided by the ferocious inhabitants of St. Cyr, Cawzon, Neuville, &c. Thus all the armed force that sallied out of Lyons on the 9th of October, except about forty or fifty men, who received an asylum from the peasants, perished. Six or seven hundred prisoners were transferred from dungeon to dungeon, and crowded along with the sick and wounded, who, being deprived of succour, died, and produced an infection.

We forbear to recapitulate the horrid punishments, which the remnant of this brave garrison and many of the principal citizens experienced; and we most heartily rejoice, that on the death of that sanguinary monster, who disgraced the cause of liberty, which he pretended to espouse, Lyons was pardoned, its name restored, and a great part of the confiscated property given back to the owners.

ART. III. *The History of the Reign of George the Third, King of Great-Britain, &c. from the Conclusion of the Sixth Session of the Fourteenth Parliament, in 1780, to the End of the Seventh Session of the Sixteenth Parliament of Great-Britain, in 1790.* Vol. III. 8vo. 494 pa. Price 6s. in Boards. Evans. 1794.

THE two former volumes of this work were published long before the commencement of our labours. They contain the history of a very interesting period: that from the accession of George III to the throne of these realms, to the year 1780. A gleam of glory irradiated the early part of this reign; cities taken, islands conquered, territories acquired, form a congenial subject to the mind of a Briton, anxious for the honour and prosperity of his country; but the invasion of civil rights, the violation of public justice in the person of a spirited and intrepid commoner, and above all the attempt to subvert every constitutional principle, by an endeavour, as wicked as it was abortive, to tax our unrepresented colonies, form a gloomy contrast, which excites at once the horror and the indignation of every virtuous citizen.

The volume now under our consideration exhibits but too much of the same hue and complexion.

‘We look back,’ says the author, ‘upon that dismal period, as the traveller views from a distance the tremendous precipice he has passed, or the seaman the boisterous ocean on which he has suffered shipwreck. Wasted and weakened by a foreign war, and disgraced by the violent proceedings of an intolerable banditti at home—without wisdom in her councils, or unanimity among her citizens, Britain presented at this

this moment to the world a spectacle of humiliation and misery. Little progress had been made in the attempt to coerce the revolted colonies of North-America; and the whole power of the house of Bourbon, the superpopulation of France, and the wealth of Spain, were combined with the activity and desperation of her own revolted subjects, to effect her ruin, while she stood alone without a single ally. By the supineness and delusion of the people, and the pliability of the parliament, the ministry, who had reduced the nation to this deplorable and disgraceful extremity, were still suffered to occupy the stations from which they ought long before to have been precipitated.

The reins of government were still ostensibly guided by the feeble hand of lord North, a man not destitute of ability, but of that negative character which was incapable of any great or virtuous exertion. By the humble track of progression and seniority, he had passed through the inferior departments of office, and on the secession of the duke of Grafton, had found himself, as if by chance, in the situation of a minister. The ductility of disposition which had first marked him out as the passive instrument of an invisible faction, continued him in office. Under him the dispute with America had commenced, though he had more than once professed that the war *was not his*, and that it had been engaged in contrary to his wishes or advice. Those who were not conversant with the man, and who did not know the maxims by which he governed himself, will scarcely believe that such meanness and inconsistency could exist in any person, even of moderate abilities. But lord North was educated from infancy in the school of corruption. Naturally of an easy and pliant temper, that disposition was increased by the maxims he had imbibed. With him the ministers were not the servants of the state, but of the crown, whose orders they had only to execute. The general good was not to be considered, and the means by which the mandates of the executive power were to be accomplished, were justified by the end. Thus, had he been possessed of a great understanding, and capable of extensive views, his principles must have militated against them: but he was not. He was rather a man of wit, than of consummate ability; ready and adroit, rather than wise and sagacious. He seldom looked beyond the moment; and considered the faculty of parrying with dexterity the strokes which were aimed at him in the house of commons, as the first qualification of a minister. Under him corruption and venality are said to have been carried to a greater excess than under any former minister; and what in the hands of Walpole was a casual expedient for the promotion of a particular measure, under this administration was reduced to a regular system of pension and contract.

In delineating the principles of lord North, those of the american secretary have been almost depicted. They were both educated in the same school, and the same depraved notions of government were professed by both. Lord George Germaine was not a man of great talents: he had less wit than lord North, but perhaps more judgment, and certainly more industry. His panegyrist has said of him that he appeared to be born to contend with misfortune,

since, from his first political outset at the battle of Minden, scarcely any one project in which he engaged, was known to prosper. This however is at best but a poor extenuation, since though prosperity does not necessarily attach to wisdom or merit, and though all men are liable to the casual assaults of ill fortune or adversity,—where a general failure in every undertaking is known to attend the whole progress of a life, there is room to suspect at least a defect in the head or in the heart.

Of the noble lord who presided over the naval department, the best panegyric would be total silence. Future historians will do justice to his moral character; nor can they want materials, while so many facts remain upon record for its illustration, and while the annals of the Old Bailey serve to convey to posterity the affecting narrative of Hackman and miss Ray. In so barren a wilderness, it would be happy if the prospect was enlivened by the appearance of one solitary virtue; but he was as destitute of feeling as of principle. Amidst the copious crop of vices which overshadowed his whole character, not even that of cowardice was wanting, to move our contempt as well as our detestation; and strange it is, that though his sentiments with respect to all religion, natural and revealed, are well known, yet so timid was his nature, that contrary to all his convictions, he could scarcely bear to be left alone. With such a general character, we cannot wonder if in political life he was the decided enemy of his country, and the devoted instrument of a corrupt cabinet. His name, indeed, was never mentioned without exciting sentiments of contempt; and the mock appellation of Jemmy Twitcher, which was applied to him from the well known drama of the Beggar's Opera, was intended to convey a censure on his political life, of the most degrading kind. If nature had endowed him with talents, the course of dissipation in which he was engaged, must have disqualified him from the exercise of them; but, from our personal knowledge, we can state that he had them not. He possessed an active, but not a strong mind. Practised in the intrigues of courts, and in the debates of parliament, he could speak and reply with some facility; but his ideas never took an extensive range: the details of office, and the petty maxims of court management and intrigue, generally finished the great outline of his character.

With such an administration, we need not wonder, that the country was disunited at home, and ceased to be respectable abroad. At length, in 1782, the authors and abettors of the american war were forced to retire, and the marquis of Rockingham, lord Shelburne, Mr. Fox, Mr. Dunning, the duke of Richmond, &c., who had *bunted* them down, succeeded to their spoils. The whig ministry, who indeed were no other than a successful branch of the aristocracy, are said to have stipulated with a great personage for the following terms: 1. A peace with the americans, and the acknowledgement of their independence, should it be necessary to that object; 2. a reform in the several branches of the civil list expenditure, upon the plan suggested by Mr. Burke; and 3dly, the diminution of the influence of the crown, by excluding contractors from seats in the house of commons, and by disqualifying revenue officers from voting in elections for members of parliament. Thus we perceive, that such a  
parliamentary

parliamentary reform, as would have prevented altogether, or at least limited the duration of the american war, and doubtless have averted, or alleviated our present calamities, was intirely forgotten by these *pseudo-patriots*.

At length the preliminary articles of a treaty of peace were signed at Versailles; and it must be allowed, that the terms were as good as could have been expected, considering the alarming situation in which the Shelburne administration found the country.

Thus ended the most unfortunate war, in which Great Britain had hitherto ever been engaged: a war commenced in the very wantonness of pride and folly—a war which had for its object, to deprive America of those very rights for which our ancestors had gloriously contended—a war, the professed object of which was to levy a tax which would not have paid the collectors—a war, conducted with the same weakness and incapacity on the part of the british ministry, with which it was commenced; which might, in the early stages of the dispute, have been avoided by the slightest concessions, or by amicable negotiation; and which might have frequently been terminated with honour, but for the incorrigible obstinacy, and unparalleled folly of the worst administration that ever disgraced this country. This deplorable war, which ended in so considerable a dismemberment of the british empire, cost the nation more money than the ever-memorable campaigns of Marlborough, and the still more glorious war of lord Chatham—more indeed than all the wars in which Great Britain had been engaged, from the revolution to the peace of Aix-la-Chapelle.

The peace, considering the wretched situation to which the injudicious politics of North and Sandwich had reduced the nation, was certainly advantageous, beyond the hopes of the most discerning politicians. Except America, nothing was surrendered which could be of essential advantage to the commerce, revenue or prosperity of this country; and we recovered all our most valuable possessions in the West Indies, which the fortune of war had thrown into the hands of our enemies.

The ever memorable coalition, by means of which lord North purchased impunity for all the crimes committed during his long, ruinous, and profligate administration, is here very properly execrated; indeed, it is scarcely possible for an honest and disinterested man to speak of it with temper. The following observations have too close an affinity to the events of the present day, to be omitted here.

The encouragement which such a precedent extends to future ministers, to commence unnecessary wars, to lavish the treasures of the nation, and to load with oppressive taxes the industrious part of the community, is calculated to have the most pernicious effects. The excuse on which these corrupt ministers founded their claims to impunity is, in reality, an aggravation of their guilt. The parliamentary sanction which they pleaded to their measures, never can be an exculpation. It is before the nation, and not merely before the parliament, that ministers are guilty or innocent. The house of commons is a fluctuating body, the nation is permanent. The

house of commons is, indeed, the legal organ of the nation, for the time being, to conduct impeachments against state delinquents; but they can prosecute only in the name of the commons of Great Britain, and of the individuals who compose the representative body, the nation is supposed to know nothing after the term of service has ceased. If the plea, that the sanction of parliament exculpates ministers, be just, then no minister has been culpable since the revolution: then that very act which is the greatest legal crime of which a minister could be guilty, was it proved against him, the corruption of parliament, would defeat all inquiry into his criminality: then, was it possible for a minister to acquire an unfair influence in the house of commons, either by the preponderating power of an aristocratical interest, or by direct venality, he would be no longer responsible, however the acts of his administration might affect the liberties or the welfare of the nation. The idea involves inconsistency and solecism of the grossest kind. The minister is undoubtedly responsible for his conduct, however it may have been sanctioned by parliament. It is upon his recommendation, upon his statement, upon his *faith*, that particular measures are adopted; and however upon these grounds they may approve, the responsibility of administration cannot possibly be destroyed.—It is not indeed destroyed even in the most despotic countries, where we behold every day delinquent ministers brought to condign punishment, for the ill advice by which they have deluded the sovereign and injured the state.'

Mr. Fox and his *worthy* colleague having been ejected from office, Mr. Pitt, the advocate of reform, and the enemy of corruption, whose administration promised to produce halcyon days to the people, succeeded: but alas, we have been again grossly disappointed; and indeed whether we consider the political or the military events narrated here, it may not, perhaps, be too much, in the words of a great orator, quoted in this volume, to exclaim, 'that the present reign has been one continued series of disgrace, misfortune, and calamity.'

This work is conducted with a considerable degree of ability. The events are recorded in energetic language, and for the most part in candid terms. The principles inculcated are those, which have hitherto formed the pride and security of englishmen; and the concluding remarks relative to education, the cruel and unjust law of primogeniture, and the immoral and disgraceful mode of levying money by means of an annual lottery, are worthy the attention of every philosophical inquirer.

The first part of the fourth volume is, as we are told in an advertisement, about to be published: we earnestly intreat the author to seize this occasion, to present his readers with an index, as it is now become absolutely necessary.

s.



## POETRY.

**ART. IV.** *Walks in a Forest: or, Poems descriptive of Scenery and Incidents characteristic of a Forest, at different Seasons of the Year. Inscribed to the Reverend William Mason, of Aston, in Yorkshire.* 4to. 52 pages. Price 3s. Whites. 1794.

INEXHAUSTIBLE as the stores, unquestionably, are, which nature provides for poetical description, the complaint of an ingenious critic is not without foundation\*, that 'supineness and servile imitation have prevailed to a greater degree in this than in any other part of poetry.' This poverty of description is justly imputed by the same writer, to the want of that attentive and scientific observation of objects, which explores their minute distinctions and mutual relations. The greater part of english poets, in describing inanimate nature, have thought it sufficient to copy the descriptions of Theocritus, Virgil, and other ancients. Some exceptions, however, there are to this remark; among which *Thomson's Seasons* claims particular mention, as abounding with original and genuine observations in natural history. This example of poetry, chiefly descriptive, has been since followed, in several small pieces, with great success: but in no instance more successfully than in the beautiful poems here presented to the public. So attentively has the ingenious author observed the appearances of nature both in the vegetable and animal world, and with such an uncommon minuteness of accuracy has he copied them, that he may justly share with Thomson the honour of the epithet given him by Mr. Pennant, 'the naturalist's poet.' The poetical student of nature will be highly gratified with the perusal of these descriptions of the natural scenes and incidents of forests and woodland tracts, in which the poet has very happily executed his design of 'delineating these scenes in the several seasons of the year, and at different times of the day, with particularities sufficient to mark the characteristic features of each, and to avoid on the one hand vague and indeterminate description, and on the other, such a degree of detail as would prove scarcely intelligible to persons not accustomed studiously to contemplate the face of nature.' Though this poet resembles Thomson in his delineation of natural scenes, he is by no means a servile imitator of his manner: the style of these pieces, if it want some portion of Thomson's splendour, never becomes so brilliant as to dazzle the reader's imagination, and, in Dr. Johnson's phrase, 'fill the ear more than the mind.' Whatever pretension this writer may have to be admitted into the same class with Thomson as a descriptive poet, he is much his inferior in the happy art of blending philosophical and moral reflections with natural description. Something of this kind is in a few instances attempted; but the impression which is left upon the reader's feelings is feeble and languid. From the descriptive part of this

---

\* Dr. Aikin's Essay on the Application of Natural History to Poetry. p. 5.

poem we could easily select many beautiful passages, but must content ourselves with two. The first shall be taken from the description of autumn. P. 30.

‘ Nature, in all her works harmonious, blends  
Extremes with soft gradation, and with tints  
Kindred throughout her changeful robe adorns.  
Bounds yon unbroken wood the level plain ?  
Light groupes detach’d and solitary trees  
Unite them. Weave yon bushes o’er the hill  
Uninterrupted thickets ? Furzy brakes  
Aspire to meet them. Spreads the furzy brake ?  
With varying breadth the intruding greensward winds,  
And the rude mass with smother maze divides.  
And lo, even now when with autumnal gold  
She decks the lofty branches, on each twig  
Of humbler growth the many-colour’d fruit  
Mindful she hangs. With ruddy clusters bends  
The thorn : with brighter scarlet glows the brier :  
Scarce can the sloe sustain its purple load,  
Not yet from taste austere by frost matured ;  
While from the prickly shoots pale bryony,  
Twined round the oft encircled stem, suspends  
Its gorgeous berries : rich in glossy balls,  
Privet’s dark spikes with trembling lustre gleam.  
Nor less the ground its hues accordant joins,  
With faded leaves belrewn, and floating wings  
Of russet fern o’ershadown’d, whence upstarts  
The woodcock ; she who in Norwegian wastes,  
Or Lapland’s birchen forests, near the swamp  
Suck’d from the muddy soil her prey, and nursed  
Her progeny ; till winter’s rapid car,  
On summer’s steps close pressing, from his realms  
Warn’d her, and earth her probing beak repell’d.  
‘ Why in fix’d attitude beneath yon oak  
Listen the deer ? From morn to eve they stand  
Expectant of the falling acorn. Hark !  
From the bare bank it leaps. Quick to the sound  
At once they turn, and seize it ; then resume  
Their posture. High above the golden wren  
Sports on the boughs ; she who her slender size  
Vaunting, and radiant crest, half dares to vie  
With those gay wanderers, whose resplendent wings  
With insect hum still flutter o’er the pride  
Of indian gardens, while the hollow tongue  
Explores the flower, and drains the honied juice.’

Our next quotation shall be a description of a *Winter Traveller*, which if not equal, in pathetic effect, to Thomson’s *Traveller* lost in the Snow, will be allowed the merit of very accurate description. P. 38.

‘ Mark on that road, whose unobstructed course  
With long white line th’ unburied furze divides,

Yon solitary horseman urge his way.  
He, not unmindful of the brooding storm,  
Ere yet by strong necessity compell'd  
Of pressing occupation he exchanged  
The blazing hearth, the firm-compacted roof,  
For naked forests and uncertain skies,  
With wise precaution arm'd himself to meet  
The winter's utmost rage. In silken folds  
Twice round his neck the handkerchief he twin'd.  
His legs he cased in boots of mighty size,  
And oft experienced strength; warm'd through and through  
In chimney-corner; and with glossy face  
Prepar'd descending torrents to repel,  
As roll the round drops from the silvery leaf  
Of rain besprinkled colewort, or the plumes  
Of seagull sporting in the broken wave.  
Then o'er his limbs the stout great-coat he drew,  
With collar raised aloft, and threefold cape  
Sweep below sweep in wide concentric curves  
Low down his back dependant; on his breast  
The folds he cross'd, and in its destin'd hole  
Each straining button fix'd; erect he stood,  
Like huge portmanteau on its end uprear'd.  
Fearless he sallied forth; nor yet disdain'd  
The heart'ning draught from tankard capp'd with foam,  
By host officious to the horseblock borne  
With steady hand, and eloquently prais'd;  
While lingering on the step his eye he turn'd  
To every wind, and mark'd th' embattled clouds  
Ranging their squadrons in the sullen east.  
How fares he now? Caught on the middle waste,  
Where no deep wood its hospitable gloom  
Extends; no friendly thicket bids him cower  
Beneath its tangled roof; no lonely tree  
Prompts him to seek its leeward side; and cleave,  
Erect and into narrowest space compressed,  
To the bare trunk, if haply it may ward  
The driving tempest; with bewilder'd haste  
Onward he comes. "Hither direct thy speed;  
This sheltering wood —." He hears not! Mark his head  
Oblique, presented to the storm; his hand,  
Envelop'd deep beneath th' inverted cuff,  
With ineffectual grasp strives to confine  
His ever flapping hat; the cold drench'd glove  
Clings round th' imprison'd fingers. O'er his knees  
His coat's broad skirt, scanty now proved too late,  
He pulls and pulls impatient, muttering wrath  
At pilfering tailors. Baffled and perplex'd,  
With joints benumb'd and aching, scarce he holds  
The rein, scarce guides the steed with breathless toil  
O'erpower'd, and shrinking sideways from the blast.  
Mark how that steed, with icy mane, and head

Depressed,

Depressed, and quivering ears now forward bent,  
 Now backward swiftly thrown, and offering still  
 Their convex penthouse to the shifting gale;  
 Mark how that steed, on indurated balls  
 Of snow upraised, like schoolboy rear'd on stilts,  
 Labours unbalanced; the fallacious prop,  
 Now this, now that, breaks short; with sudden jerk  
 He sinks, half falling, and recovering quick  
 On legs of length unequal staggers along.  
 Trembles his rider; while the snow upheaves  
 In drifts athwart his course projected broad,  
 Or o'er the uncover'd gravel rattling sweeps  
 Caught up in sudden eddies, and aloft,  
 Like smoke, in suffocating volumes whirl'd.  
 The road he quits unwary, wandering wide  
 O'er the bleak waste, midst brushwood wrapt in snow,  
 Down rough declivities and fractured banks,  
 Through miry plashes, cavities unseen,  
 And bogs of treacherous surface; till afar  
 From all that meets his recollection borne,  
 Dismay'd by hazards scarce escaped, and dread  
 Of heavier perils imminent, he stands  
 Dismounted, and aghast. Now evening draws  
 Her gathering shades around; the tempest fierce  
 Drives fiercer. Chilled within him sinks his heart,  
 Panting with quick vibrations. The wild blast  
 Appall'd he hears, thinks on his wife and babes,  
 And doubts if ever he shall see them more.  
 But comfort is at hand; the skies have spent  
 In that last gust their fury. From the west  
 The setting sun with horizontal gleam  
 Cleaves the dense clouds; and through the golden breach  
 Strikes the scathed oak, whose branches peel'd and bare  
 'Gainst the retiring darkness of the storm  
 With fiery radiance glow. The traveller views  
 The well-known landmark, lifts to heav'n his eyes  
 Swimming with gratitude, the friendly track  
 Regains, and speeds exulting to his home.'

ART. V. *Miscellaneous Poetry, in English and Latin. Second Edition.*  
 By the Rev. Joseph Reeve. 8vo. 432 pages! Price 5s. sewed.  
 Exeter, Trueman; London, Robson. 1794.

THE principal piece in this volume is a latin version of Addison's Cato. The translator, adopting the opinion of Voltaire, that this excellent dramatic piece is disfigured by an insipid intrigue, wholly unsuitable to the sublime character of Cato, has undertaken to express the generous sentiments of the roman patriot in the language he formerly spoke. Whether Cato, were he to return to life, would speak, or would even understand, the language which the best master of modern latinity could put into his mouth, may be questioned. To enable the learned reader to form some judgment of the merit of this performance,

performance, we shall copy the version of the celebrated soliloquy. p. 257.

‘ Sic esse constat. Tu quidem rectè, Plato.  
Hæc nempe quorsum blanda spes menti insidet,  
Hæc avida delideria & exardens amor  
Æternitatis? Hic unde secretus timor  
Horrorque mortis? Quid animus subitò pavet,  
Refugitque trepidus, dum olim in antiquum nihil  
Metuit relabi? Numen est, quod nos movet.  
Divina mens intus agit. Est Deus, Deus,  
Totos per artus fusus, ipsi animo indicans  
Æternitatem. Æternitas!—Æternitas!  
O dulcis!—ô tremenda! quàm terres—places!  
Per quot meatus, quot per ancipites vias  
Novasque formas rerum inexpertum rapis?  
Longè intuenti tractus ille oculis patet  
Immensus, ingens. Atra sed nox incubat,  
Spissæque nubes lumen ambiguum premunt.  
Hic ergo sistam. Si Deus mundum regit,  
At regere pulcher ordo naturæ docet,  
Virtute delectatur: & quicquid Deum  
Delectat, esse non nequit bonum. Ast ubi,  
Quando fruendum? Totus hic, quantus patet,  
Succumbit orbis Cæsari. Dubiis labat  
Mens sessa curis. Terminum ponet chalybs.

[*Ensi manum admovet.*]

Mors atque vita sic mihi est posita in manu.  
Ad utramlibet paratus utramque intuo.  
Hic vitam adactâ morte momento rapit,

[*Primo ense.*]

Mihi sempiternos ille promittit dies.

[*deinde librum indicat.*]

Animus fure immortalitatis conscius  
Mucronis aciem ridet & temnit minas.  
Tennes vetustas siderum extinguet faces,  
Ætate sol ipse gravis imminuet diem,  
Natura tota denique annosam induet  
Ultima senectam. At animus æternâ nitens  
Vivet juventâ. Viver, & discors ubi  
Elementa bellum fœdere abrupto gerent,  
Et fracta mundi machina supremum gemet,  
Illæsus, integer, capite se alio effert  
Inter ruinas obliumque fragmina.’

The expression, in several parts of this version, falls far short of the strength and dignity of the original. The phrase, *in antiquum nihil refugit relabi*, but feebly and inelegantly expresses ‘the inward horror of falling into nought.’—Mr. R. has also given a Latin version of Dryden’s and Pope’s odes on St. Cecilia’s day, and of Pope’s pastorals and Messiah, with an original poem on the Seasons.

To these Latin pieces is prefixed a descriptive poem, in English, on Ugbrooke Park, the seat of lord Clifford, baron of Chudleigh.

Pref. p. viii. ‘The poem opens with a conversation, which occasionally passed upon the subject between his lordship and the author.

After

After a short outline given of the country round, and mention made of several chief seats in the county, as worthy of a poet's notice, the author enters more minutely upon the internal beauties of Ugbrooke itself, and expatiates upon the various objects, that rise successively in view, as he moves round the park. The circumstance of a Danish camp within the fence furnishes him a fair opportunity of introducing, by way of episode, the ravages once made in this country by that barbarous people, and the overthrow they received from Alfred the great. A comparative view of that inward satisfaction, which springs from the tranquil enjoyment of rural scenes, and a sketch of some particular improvements made in the park and mansion, bring on the conclusion of the poem with a compliment to the different branches of the Clifford family.'

The verification of this piece is for the most part harmonious : and the diction and sentiment sufficiently poetical to entitle the writer to a place among the more successful votaries of the muse. The following descriptive lines will not be unacceptable to the reader. P. 24.

Along the vale, adorn'd with lawn and wood,  
Now winds the deep, the wide-extended flood.  
Clear as the wave of Terr's transparent bay,  
When dazzling sunbeams on its surface play,  
The smooth expanse reflects a floating gleam  
Of verdant slopes, that paint the lucid stream.  
Where once they grazed, the wond'ring deer descry  
Inverted tow'rs, that meet the downward sky :  
Then trembling start with wild surprise to hear  
New sounds of water rushing on their ear.  
Spent in the windings of the skirting grove,  
The ling'ring current scarcely seems to move,  
When lo ! abruptly from the rocky steep  
Headlong it falls, and dashes down the deep.  
From crag to crag the tumbling waters bound,  
And foam, and fret, and whirl their eddies round,  
'Till by degrees in milder falls they play,  
And in soft whispers gently glide away.  
Luxuriant oaks, by wanton nature bred,  
Along the banks their waving honours spread.'

---

DRAMA.

ART. VI. *Lodoiska*; an Opera, in Three Acts, performed, for the first Time, by his Majesty's Servants, at the Theatre Royal, Drury Lane, on Monday, June 9th, 1794. Written by J. P. Kemble. The Music composed, and selected from Cherubini, Kreutzer, and Andreozzi, by Mr. Storace. 8vo. 58 pages. Price 1s. 6d. Robinsons.

THE effect of scenery, dresses, and decorations, though perhaps of primary consequence in the representation, must be wholly left out of the question in discussing the merit of any dramatic piece, when it becomes a subject of critical perusal on publication. The designers, painters, and inventors, whose ingenuity and skill have

have contributed to the success of this piece, and even the musical composers, and the singers, who may have distinguished themselves on this occasion, being referred to another court for their due honours, it remains for us to consider this performance barely as a piece of dramatic composition. And in this view we must first remark, that the story, which represents a polish princess entrusted by her father to the charge of a baron, imprisoned by him in his castle, in order to compel a compliance which he cannot obtain by solicitation, and after several adventures, in which her lover is the principal hero, rescued by means of a band of tatarian rovers from her persecutor, and restored to her lover and her father, would have better suited the uniform dignity of tragedy, than the heterogeneous structure of the comic opera. It is not in the power of custom ever to reconcile the judgment to so extravagant a deviation from every principle of sound criticism, as the introduction of songs by the persons of the drama in their most impassioned parts. Allowing for this impropriety, the piece is not without considerable merit in the contrivance of the plot, and in the sentiment and language of the principal characters. Varbel, the faithful servant of the hero, is a character conceived in a fine vein of humour, and throughout well supported. We shall copy a short scene in which the princess Lodoiska appears upon a high terrace before the tower where she is confined; while her lover, Floreski, and his servant, are in search of her.

*P. 26.*—*Lodoiska.* The night is almost pass'd, and day stands ready to dawn upon the mountains.—Oh, Floreski, in vain I have watch'd for thy expected letter!—My heart sinks in me with the fear of having betray'd thee into the hands of Lovinski. I knew thy faithful love, I knew thy impetuous valour.—Why did I reveal myself?—Yet will I hope.—Kind hope, thou only friend that visitest the unhappy, dwell with me still, and calm the crowding terrors that oppress me!

• *Air.*—Ye streams, that round my prison creep,  
If on your mossy banks you see  
My gallant lover stand and weep,  
Oh, murmur this command from me;—  
Thy mistress bids thee haste away,  
And shun the broad-ey'd, watchful, day.

• Ye gales, that love with me to sigh,  
If in your breezy flight you see  
My dear Floreski ling'ring nigh,  
Oh, whisper this command from me;—  
Thy mistress bids thee haste away,  
And shun the broad-ey'd, watchful, day.

Hark! yes, I hear a noise.—Let me retire to my sad prison, till I again can breathe the freshness of the air in solitude; for every object here is odious to me. [*Exit into the tower, leaving the ribband on the rails of the terrace.*]

• Enter COUNT FLORESKI from an inner Court.

• *Count.* No, no where, no where, to be found through all these courts!—My love, my life, and must I lose thee? Day breaks

breaks aspace.—I must go back, or be discover'd.—Ha! another quarter!—I will explore thee, be the consequences what they may.

[Exit through a vaulted passage.]

Enter VARBEL, from a distant casement.

Varbel. Sir! Sir!—hiss, hiss.—Have you found her? Why don't you speak to one now?—He's not here.—I thought I heard him this moment too. So, I have lost my master in the dark, and now, if any of the gentlemen of this humane family happen to stumble upon me, my poor dear life's not worth a moment's purchase.—He's poring about after his Lodoiska: the deuse a bit does he think of me.—Though our window was double and treble barr'd, and barricado'd, he burst away the bolts with a snap of his finger; and, I believe, like Mr. What d'ye call him, he'd have burst the gates of hell to come at his mistress.—I can't conceive what's the matter with me to-night; I see spectres and phantoms before me at every turn.—If a man could administer courage to himself when he wanted it, I'd take a good dose of it now; and yet, I dare say, some people would be much more frighten'd than I am.—Mercy on us! what's that?

Re-enter the COUNT.

Count. My search is all in vain.

Varbel. Oh, is it nothing but you, Sir?

Count. Varbel? Why did you not wait in the room, as I order'd you?

Varbel. I don't know how it is; but, to tell you the truth, Sir, I'm lately grown a little afraid of keeping my own company.

Count. His tears will ruin me at last.—Afraid?—You, who fought so bravely against the Tartars?

Varbel. I tell you what; I'll fight the devil himself by daylight; but a ghost in the dark is quite another thing.

Count. Must all my hazards then prove fruitless?

Varbel. Yes, we have pass'd the night here to very little purpose; and without any supper too;—they forgot that part of the ceremony:—and, now I think on't, I believe, that's what makes me so nervous.—Hunger will tame the courage of a lion.

Count. To know that she is here, and not to see her!

Varbel. Do, let's go back, and try if we can hinder their seeing, that we have broke out of the dog-hole they lock'd us in.—Consider, he'll be coming to you with his letter presently.

Count. Am I deceiv'd? That ribband!—This, this is, perhaps, the very tower.—Now be propitious, heav'n!—My love, my Lodoiska!—

[A drum beats the reveille.]

Varbel. Here they are, as I hope to be sav'd.—It's all over with us.

Count. No, no, run back to our room a moment.

ART. VII. *The Fall of Robespierre; an Historic Drama.* By S. T. Coleridge, of Jesus College, Cambridge. 8vo. 37 pages. Price 1s. Cambridge, Lunn.

THOUGH, for reasons which we have of late had repeated occasions to specify, and which are indeed sufficiently obvious, we cannot



cannot approve of. the practice of exhibiting recent political events in a dramatic form, we must do the author of this piece the justice to say, that he has been tolerably successful in his attempt to imitate the impassioned language of the french orators. Whether he have succeeded equally in his developement of the characters of the chief actors on this great political theatre, it may not, perhaps, at present be easy to determine. The plot of the piece being nothing more than a simple representation of a recent fact, needs not be decyphered. The concluding lines, spoken by Barrere, may serve as a specimen of the author's talent for dramatic declamation.

P. 36 — 'The last worst traitor triumphed—triumph'd long,  
 Secur'd by matchless villainy. By turns  
 Defending and deserting each accomplice  
 As interest prompted. In the goodly soil  
 Of freedom, the foul tree of treason struck  
 Its deep-fix'd roots, and dropt the dews of death  
 On all who slumbered in its specious shade.  
 He wove the web of treachery. He caught  
 The listening crowd by his wild eloquence,  
 His cool ferocity that persuaded murder,  
 Even whilst it spake of mercy!—never, never  
 Shall this regenerated country wear  
 The despot yoke. Though myriads round assail,  
 And with worse fury urge this new crusade  
 Than savages have known; though the leagued despots  
 Depopulate all Europe, so to pour  
 The accumulated mass upon our coasts,  
 Sublime amid the storm shall France arise,  
 And like the rock amid surrounding waves  
 Repel the rushing ocean.—She shall wield  
 The thunder-bolt of vengeance—she shall blast  
 The despot's pride, and liberate the world!'

D. M.

## POLITICS.

ART. VIII. *The Origin, Progress, and Expediency of continuing the present War with France impartially considered.* By W. Gillum. 8vo. 90 pages. Price 2s. Miller. 1795.

MR. GILLUM assures us that 'a disinterested desire to exhibit in its true light and proper colours, the present situation of Great Britain, gives birth to this treatise.' After this, and many other similar professions of candour, he roundly asserts, that the enemy were not only the aggressors, but that our cabinet evinced a marked disinclination to the war, and that the french were in possession of two or three dutch fortresses before we interfered otherwise than by mediation.

'In this state of things, when we see on one side a principal ally actually engaged in the contest with France, and another most alarmingly attacked, the convention daily receiving addresses from the disaffected in this country (english addresses *minimally*, but no-

toriously manufactured in France,) and when we behold every attempt made to separate the people of this island from its legislature and government (distinctions they have since been fully convinced never had a shadow of reason for support) and this country bearing insults the most daring and unprovoked, will the impartial historian, when he recites these events to posterity be credited, when he states, that having given such gross and wanton affronts to this country, France declares war against England. The insultor challenges the insulted—how must the most feeble power feel under such degrading and exasperating circumstances! Had the british lion crouched and submitted, its spirit would indeed have been fled and departed! and it must have expected, like that in the fable, to have received the kicks, spurns, and assaults of every mischievous and contemptible animal! Britain's indignation is at length roused to its proper pitch; and her enemies have felt and will still feel the dreadful effects of her justly provoked vengeance. As she neither wishes to make, so she neither fears any adversary, and of cowardice and insolence she is equally incapable and ashamed.

The nation is next congratulated on its successes in the East and West Indies; the failure of the duke of Brunswick's invasion is considered more as a political than a military defeat; our late 'checks' arise, it seems, from a want of concentration among the forces of the allies; the conquest of 'Corfica, accomplished in a manner so highly creditable to those who undertook it,' has already had an influence upon the fears and inclinations of many italian states; the disastrous shock the french navy received at Toulon will not soon be recovered; and in consequence of the glorious victory gained by lord Howe, its losses are considered as irreparable: this, 'free from every imputation of impartial or unfair statement, must be considered the short but faithful narrative of our present military and naval proceedings.'

The author is not only a stout advocate for the continuance of the war, but the determined enemy of 'the seditious societies, who assail the constitution' from the masked battery of reform,' and whose existence he most fervently implores government to annihilate. Thus Mr. G. commences his labours with a suspicious affectation of 'candour,' and closes them with the cry of 'persecution!'

ART. IX. *Farther Reflections, submitted to the Consideration of the Combined Powers.* By John Bowles, Esq. 8vo. 63 pages. Price 1s. 6d. Debrett. 1794.

MANY events of an astonishing and unexpected nature have of late taken place in France, but the author of the pamphlet now before us, (see also Analytical Review, vol. ix, p. 450; vol. x, p. 305; vol. xv, p. 226; and vol. xx, p. 431,) instead of perceiving 'any thing to retract,' in his numerous publications, finds 'that his principles are superior to occurrences.' Those changes indeed afford additional evidence of the magnitude of the present danger, of the necessity of alarm, and of the expediency of the measures he now ventures to recommend.

The

The *moderation* of the new rulers of France is considered as hypocrisy; to treat with them, we are assured, is impossible: 'they can act only to injure, they can speak only to deceive, they can promise only to betray: and what is perhaps still more deserving of attention, they hold their power by so precarious a tenure, that their ability to perform does not exceed their sincerity in promising.' In short, while France is destitute of what Mr. B. is pleased to term 'a regular and stable government,' the war, 'with all its concomitant dangers, must continue; unless indeed it should terminate fatally for civil society.' Thus, according to this hopeful plan, we must either conquer or be subdued!

After a long eulogium on the *ancient* government of France, and an unqualified assertion, that the nation not only possessed a constitution, 'but that it had such a one as was best adapted to the genius, the manners, and the habits of the people;' a feeble attempt is made to prove, that it's king was not in point of power a 'despot,' and that 'in the ordinary tribunals a peasant was more likely, as such, to be in favour with the judges than a noble!'

Notwithstanding the author hints at the *treachery* of some of our allies, he still contends, 'that the anarchical monster must be pierced in his vitals,' and that arbitrary power must be restored as a blessing to the people. As the poles are no longer likely to impede the operations of the war, he invokes 'the illustrious princess,' who has 'set an example of energy to the rest of Europe,' and has 'crowned her success with moderation,' to lend her immense powers and superiour genius in support of the great and glorious cause of kings and civilized governments.

'But,' adds he, 'whatever may be the conduct of other countries—supposing (however improbable the supposition) that Great Britain should, with all the ardour of her zeal, and with all the brilliancy of her example, be unable to hold the confederacy together, until its important object be attained, and be finally left alone in the contest—still britons will contend singly, and manfully, for their rights, and for those of humanity. Conscious that united they are invincible, they will supply by their union and their energy the want of foreign assistance. In the midst of all their difficulties, they will maintain and establish that naval superiority—that empire of the sea, which is their natural inheritance,—on which alone they can depend for security—and which may prove the ultimate resource of civilized society. If, indeed, they must perish, they will perish sword in hand—but they will not survive their independence and their constitution,—nor will they forget, that THEIR acknowledgment of the french republic would be the certain prelude to universal anarchy.'

s.

## THEOLOGY.

ART. X. Θεωρητικὴ τῆς Καινῆς Διαθήκης. Or, *An Appeal to the New Testament in Proof of the Divinity of the Son of God.* By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire. 8vo. 187 pp. Price 2s. 6d. Rivingtons. 1794.

AFTER the innumerable volumes which have been written on the subject of the divine nature of our Saviour from the days of Justin

Martyr to the present time, it may seem just cause of lamentation, that the dispute concerning the person of Christ still remains unsettled. At the same time, the unsuccessfulness of former combatants in this field of controversy must be owned to afford no very encouraging prospect to new adventurers. The author of this appeal determines, however, to make another attempt to reconcile the discordant opinions of christians upon this subject. Having remarked, that the contending parties have hitherto, on the one side, denied the subordination of the son to the father, and, on the other side, have denied his divinity, he expresses a hope, that he shall be able to settle the dispute, by showing that the divinity and the subordination, affirmed of Christ in the New Testament, are compatible with each other.

The piece consists chiefly of numerous quotations from the New Testament in support of the divinity of Christ, accompanied with explanations and criticisms, agreeing, for the most part, with former writers on the trinitarian side of the controversy. The author enters, too, into a pretty large discussion, upon the obligation of receiving, without further inquiry concerning it's reasonableness, any doctrine which we find in divine revelation. The latter point the reader will perceive is only relevant to the present controversy, upon the supposition that the doctrine of the divinity of Christ is found in Scripture. Of the details under the former head, it is impossible for us to enter into a particular examination. We can only remark, in general, that, when a text of Scripture will admit of different interpretations, it is certainly more consonant to reason to adopt one which may be easily understood, than one which is either contrary to common sense, or incomprehensible.

With respect to the author's peculiar hypothesis, it is briefly as follows: The Logos having existed from all eternity, God himself, the first supreme eternal unsubjected cause of all existence, uniting with man's nature became incarnate, and in consequence of this incarnation assumed the title of the son of God. In this state appeared Θεὸς ἑνὸς καὶ τοῦ καὶ ἑνὸς, the God-man of the New Testament: and henceforth the Logos and human nature united became the son of God, with the subordination and subjection annexed to that character. How this notion, that the filiation of Christ commenced when 'the word was made flesh,' can reconcile the contradictions which appear to hang upon the doctrine of a trinity in unity, and a God-man, we do not perceive. But the subject has been so often treated, and is so much exhausted, that we may be well excused in dismissing this work without discussing the merits of the question. M. D.

ART. XI. *A Letter to the Analytical Reviewers; being an Examination of their Account of the Age of Reason, or an Investigation of true and fabulous Theology; by Thomas Paine. To which is added, An Address to the People of England. By a true Briton, and a Graduate of an English University.* 8vo. 73 pa. Price 1s. Rivingtons. 1794.

LITTLE is the cause of christianity indebted to those injudicious advocates, who would refuse it's adversaries a fair and candid hearing. To depreciate their talents, and load them with opprobrious appellations, is to give them an adventitious advantage, which they very well know how to employ in favour of infidelity. Had the former race of deists been treated in this summary way of contempt, we should not now be able

able to boast of an impregnable bulwark around the sacred enclosure, in the masterly defences of revelation produced by our learned divines, in their replies to the writings of Collins, Tindal, Toland, Woolston, and others.

With respect to Mr. Paine, we fairly acknowledged, what the attention he has excited incontestibly proves, that he possessed considerable talents; and being well assured that, whatever might be wished, no work from his pen would 'pass unnoticed into the gulf of oblivion,' we judged we were essentially serving the true interest of christianity, as well as faithfully discharging the duty of *Analytical* reviewers, by giving a fair statement of the leading arguments, or cavils, (be they which they may,) and calling upon men of learning and leisure, who are professionally engaged in support of religion, to answer them. We could not suspect, that any friend of religion would censure this open and impartial proceeding: especially after we had explicitly declared our opinion of Mr. Paine's incompetency to the task he had undertaken; and had, through two long articles, given a full abstract of the evidences for the truth of the christian religion; in our account of Mr. Paley's reasonable and excellent work upon the subject.—Our impartiality is, nevertheless, in this angry pamphlet, perversely construed into hostility against christianity; we are stigmatized as the strenuous advocates and avowed patrons of an heterogeneous mass of absurdity, as admirers of audacious blasphemy, and in fine, as formidable opponents to our civil and ecclesiastical institutions. To such unsupported charges we can only reply by appealing to the public judgment upon the article in question, and upon the general spirit of our journal: and this we do, with a full assurance of the approbation of the candid and liberal, as friends to the best interests and dearest rights of mankind; and we are not so inconsistent and foolish as at the same time to expect the approbation of bigots and persecutors, who would deter us from expressing our sentiments on certain subjects by telling us, that these are 'matters too high for us, which by the laws of our country are placed beyond our authority.'

The pamphlet contains some obvious corrections of Mr. Paine's gross mistakes or misrepresentations, and, in the supplementary address to the people of England, gives a brief statement of some of the leading heads of evidence for the truth of revelation.

**ART. XII.** *Antichrist in the French Convention; or an Endeavour to prove that some Part of the Prophecies of Daniel and St. John is now fulfilling in Europe. Addressed to all Mankind who believe in the Old Testament. To the Jew as well as the Christian.* 8vo. 33 p. Price 1s. Cadell and Davies. 1795.

THE reader will not wonder, that this ingenious commentator on the prophecies finds the french convention to be Antichrist, described by John under the name of the second beast, and by Daniel under that of the little horn; when he is informed, that among Daniel's three first horns plucked up by the roots (see Dan. vii. 8.) he discovers the late king of France and the present king of Poland; and that in the eye of a man, beheld in the little horn, he finds an allusion to the *telegraphe*. If the reader wish any further proof of this writer's ingenuity in applying prophecies, he may cast his eye upon the following 16th and 17th verses of the above stated chapter of Daniel, with the commentary. P. 28.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17. And that no man might buy or sell, save he that had the mark of the beast, or his name, or the number of his name.

16. The national cockade is worn by all without distinction; even negroes are presented with it, and are saluted with the kiss of fraternity.

17. The civic card, the assignat, and certificate of civism, seem here to be pointed at.

ART. XIII. *Thoughts on the public Duties of private Life; with Reference to present Circumstances and Opinions.* By Thomas Macdonald, Esq. 8vo. 75 pages. Price 2s. Cadell and Davies. 1795.

THIS moral lecture, though it comes not from the pulpit but from the temple, is not deficient in orthodoxy. The author, like a true disciple of Mr. Burke, declares himself a friend not only to old peculiarities, but to what he calls honest prejudices. He even places these among the rocks on which alone Britain can stand firm. He disclaims the absolute and exclusive sovereignty of reason, and is of opinion, that the mind of the majority is only to be reached by the influence of respect or the force of habit. An extreme liberality of sentiment he regards as at present the reigning affectation; and seems more inclined to check, than to encourage, the inquiry after truth. All such free discussion of religious topics, as calls in question the established system, he considers as the result of vanity or affectation; and even charges those, who presume to controvert the commonly received explanation of the Scriptures, as concealed enemies to revelation. In these assumptions, on which Mr. M. insists pretty largely; we cannot accompany him: for we have no conception of the value of any principles, which are not founded in reason; we have no confidence in any method of producing happiness, public or private, which is founded upon ignorance and prejudice; and we can discover no reason, why men who profess an unpopular and unprofitable system of belief should be hypocrites, rather than those who embrace a creed supported and sanctioned by public favour and emolument. We acknowledge, that profligacy and ambition are gaining the ascendancy amongst us, and must presently become paramount, if other manners do not counteract them. But we cannot be of opinion, that the way to correct this evil is to cast an universal odium upon philosophy, and to treat all, who think and speak out of the beaten track, as enemies to society. We will not do religion or christianity so much wrong; as to believe, that their cause will suffer by free discussion; and we are sorry to find a man of liberal education employing respectable talents in discouraging it. On moral topics Mr. M. makes many judicious and seasonable remarks. Though he perhaps ascribes more value to hereditary distinctions than in the eye of reason belongs to them, he fairly confesses, that in many cases they have no other effect than that of placing the possessors on an elevated pillory, where they are fit objects for the indignation, derision, or honest detestation of mankind. That this is less frequently the case in England, than in other countries, he imputes, among other causes, to that taste for *domestic life*, which has long very honourably distinguished us as a moral people. P. 46.

‘Certainly,’

‘Certainly,’ adds the author, ‘whatever apprehensions may justly be entertained from symptoms which seem to indicate that this virtuous disposition (the sure criterion of intrinsic worth) is on the decline, we have yet much reason to boast of a superior portion of its influence. It is still more general—less exclusively confined to the lower ranks of life in this than any other country of high refinement. For where are the rights and joys of *home* (that sound of british harmony which vibrates in perfect unison with the best and truest notes of happiness) so well secured? Where are the interesting relations of father, husband, son, and brother, preserved with such constancy of attachment? In what country are the soft and gentle beauties of the sex acknowledged with so much respect and tenderness? Where are they so little outraged by the tyranny of an affected and sullen superiority; or insulted by that whining gallantry which is still more expressive of arrogance and contempt? From our earliest days we are taught to consider them as our softer selves. We love them with a faithful and honest affection. Our hearts swell with the generous delight of cherishing and protecting them, as the sweet companions whom nature has kindly given us to beguile the hour of anxiety, and bear with smiling patience more than half of all the ills of life. From this delightful source it is that the endearing ties of society are derived. They are perfect, as this is pure; and the idea of a common origin gives a warmth and tenderness to the friendships of family connection which endure for generations.’

Mr. M. draws a striking sketch of the character of an independent country gentleman, which concludes as follows: P. 53.

‘If this interesting character, with the influence which naturally belongs to it (composing the true “pith of the nation”) should ever be lost—if it should be suffered to evaporate in the vile affectations of that mongrel breed of gentry, who betake themselves, for life, to the vapours of the town for relief from the enjoyments of the country—whose business it is to contract debts in folly, and bring disgrace on the station they would support, by dishonest delays of payment\*: or in the selfish indifference of those who may be denominated mere *estate holders*; whose ideas of connection with the country, and those who live in it, amount to no more than the investment and security of their money in the land they have purchased; or the receipt of a certain interest by the hand of the attorney who *manages* their tenants.—If it should ever be the fashion to *improve* the hearty and hospitable manners of the country into an awkward imitation of refined and high-bred apathy—If the fraud and villainy of the gamester; the mercenary spirit of the land-jobber; or the political prostitutions of the factious partisan should displace the solid principles and wholesome habits of the virtuous and uncorrupted country gentleman, then indeed that saying, which no loss of distant possessions, no accumulation of foreign disaster can ever warrant, might too well apply—it might then be said with truth that “the sun of England’s glory was set for ever.”

---

\* I know not if there is any one thing in the whole circle of vitiated habits which compose the character of a mere *man of the town* more destructive of all respect for the rank and manners of a gentleman in the eyes of the common people, or more pernicious to their morals, than this abandoned practice; which drives him of course into a state of dependence on his tradesmen; distresses many an industrious family, and furnishes the excuse of necessity for all the artifices of imposition.

‘ Nor can it be forgotten that the manners and principles of the great mass of the people in the country are often *totally* dependent on the impressions they receive from those of their lay-superiors who reside among them. For it is too notorious that a *residing*, or (as it may not improperly be expressed) an *effective* clergy is not every where to be met with. Nothing certainly is more lamentable than that gross and palpable desertion of a sacred duty which may be seen in the conduct of many individual members of the church. Nothing can afford matter of more wonder to those who feel with that reverence which is due to so great and venerable an establishment. Where is the true spirit of ecclesiastical discipline, or *exemplary* promotion? Is it enough that my lords the bishops are privately men of sanctity and good morals? that their charges to their clergy within their respective dioceses are well composed, and well delivered: that they will not suffer any gross violation of decorum to pass unnoticed within their immediate observation: that the clergy themselves, collectively considered, with a view to the majority of their number, are a learned, valuable, and truly reverend body of men?—This is not enough. The exceptions are so numerous; and some of them display so much insolent disregard of all decent terms, even of compromise, with society, that religion is wounded in its vitals; and the church deprived of its just influence in the cause of morality. It cannot be otherwise.—Shall the good man’s sermon in support of the duties of subordination, or the conscientious virtue of pious habits, efface the strong impression which the idle and licentious worthlessness or oppressive baseness of some reverend profligate has imprinted in the minds of the people?—How is the poor curate, who toils and labours in rags for the lives of a starving family, and the dishonest ease of the bloated glutton, who lords it over him from some distant residence—how is this poor and abject man to procure or preserve the smallest portion of respect for an establishment which tolerates such humiliating and mischievous inequality: such detestable insensibility on the one hand; such suffering and unmerited wretchedness on the other?—Oh! it is an evil too monstrous for expression; too flagrant for all patient consideration!’

In the sequel Mr. M. passes some free censures on the professors of the law, and gives several examples of the fatal influence of an excessive avidity for gain upon the national character. The pamphlet is on the whole well written, and, notwithstanding the defects pointed out above, contains many suggestions, which merit the attention of the public.

## NOVELS.

ART. XIV. *Count Roderic’s Castle; or Gothic Times, a Tale.* In two Volumes. 12mo. Pr. 6s. sewed. Lane. 1794.

THE mind, as well as the body, loses it’s sensibility, or to borrow a fashionable term, it’s *excitability*, by the too frequent repetition of similar impressions; whence it becomes, in both cases, necessary, in order to preserve the same degree of irritation, to be continually increasing the stimulating force. As in the use of strong liquors, the same tone of hilarity can only be kept



kept up by perpetually increasing the quantity of vinous spirit; so, in providing the public with the gratifications of fancy, the works of fiction, that they may keep pace with the progress of fastidiousness in taste, must gradually ascend from the most simple exhibition of natural sentiments and passions, through every stage of splendid ornament, and wild extravagance. It is from this principle, that we account for the present daily increasing rage for novels addressed to the strong passions of wonder and terror. The class of readers, for whom this kind of entertainment is provided, as if no longer capable of deriving pleasure from the gentle and tender sympathies of the heart, require to have their curiosity excited by artificial concealments, their astonishment kept awake by a perpetual succession of wonderful incidents, and their very blood congealed with chilling horrors.

For readers, who are arrived at this high state of ebriety, the novel now before us appears to be particularly well adapted. From the beginning to the end, it presents an uninterrupted succession of surprising and terrible adventures. Without allowing his reader time to breathe, the author conducts him from one gloomy castle, dismal dungeon, and dreary forest, to another; and delights to terrify him with hazardous enterprizes, hair-breadth escapes, and events so astonishing, that he is surprised to find them not supernatural. The scene of the tale is laid in Italy, during the reign of the lombard kings. The principal business of the piece consists in rescuing a princess from the hands of a cruel uncle, who had deposed her father; and conducting her through various perils to the arms of her hero. The incidents, though sufficiently extravagant, are numerous and well arranged; and the language is correct and elegant. Any detached quotation would not be understood, without forestalling the pleasure of perusing the whole by acquainting the reader beforehand with the plot,

ART. XV. *The Parisian; or Genuine Anecdotes of distinguished and noble Characters. . In two Volumes. 12mo. Price 6s. sewed. Lane. 1794.*

THIS entertaining tale appears to be, as it pretends, founded, in part at least, on real facts. Those who are acquainted with the late history of the family of the duke of Orleans, of infamous memory, will probably be able to trace the resemblance between the narrative and several recent occurrences. The principal persons of the piece are mademoiselle d'Ogimond, daughter of the comte and comtesse d'Ogimond, and Laure, whose origin, and former residence before she was received into the comte's family, were enveloped in mystery. They had been educated from their infancy by madame de Germeil, who, when they are about eighteen years of age, brings them into England. Their first residence is in London in the spring. Here they are introduced to people of the first fashion, and, becoming objects of general attention, excite different impressions of envy and admiration. A breakfast and *fete champetre* given by lady Carbreon, and lady Lillingford's assembly, and faro-bank, are described with great ease

ease and gaiety. A tender attachment between Laure and St. Ouin, with whom she had been acquainted from her infancy, and who had left France to avoid the resentment of the comte d'Ogimond for not assisting in executing his villainous plots, furnishes matter for the sentimental parts of the story. In an excursion to Harrowgate, a young Irishman, Fitzpicks, is introduced to the party, and his vivacity and generosity, through the remainder of the tale, have a lively and interesting effect. On their return to France, they are stopped by a party of national guards, and carried before a magistrate, whose gouvernante discovers Laure to be the daughter of the prince de Lamare, whose death had been procured by the comte d'Ogimond, and the grand daughter of the comtesse's mother, the duchesse de Brience; upon which she is affectionately received by the duchesse, and forms a happy matrimonial connexion with the marquis de St. Ouin. The story is written with great ease and vivacity, and is the more interesting on account of the probably genuine anecdotes, which it relates.

ART. XVI. *The Mystic Cottager of Chamouny: A Novel. In two Volumes.* 12mo. Price 6s sewed. Lane. 1794.

THOUGH there is little novelty in this story, it has the merit of keeping strictly within the bounds of probability, and of being so contrived as to hold the reader's curiosity in suspense, and agreeably to interest his feelings. The simplicity of the tale would, however, have had a better effect, had it been told in more simple language; the writer every where labours to enrich his—we ought probably to have said *her*—description with brilliant ornaments; and frequently loads the narrative with a long continued string of metaphors. Of the former kind, the reader may take, as a specimen, the following pretty phrases: 'Sleep's magic fillet steeped in poppied essence lost its power;'—'the parting tear fringed with gems the downcast eyelids;'—'the starting tear, that glistened in his eye, reflected back the crystal pendant, that impearled the cheeks of his conductors.'

The following is a curious instance of an improper use of metaphorical language; it is the weeping confession of a female penitent.

VOL. II. P. 130.—'Alas! the flowers of fancy, to my intoxicated sense, exhaled more fragrant perfume in the delusive paths of dissipation, than in the tranquil shades of virtue and wisdom, where a straggling thorn though inflicting but a trivial wound, disgusted, and determined me to turn to paths more seducing, and apparently devoid of those injurious briars, where I too eagerly pursued the magic winding, nor paused to reflect on the length of my ramble, 'till I found myself in an inextricable labyrinth, surrounded by pernicious weeds, exhaling poison and infecting the very touch: I now shrunk with dismay, and vainly endeavoured to retrace my wandering steps, but the intricacy subverted my design, no friendly clue was left to guide the wanderer back, and lost to every hope of deliverance, my only remaining consolation was to join the deluded group who soon surrounded me, and by their persuasive fallacy and advice I soon conquered my

my aversion to this destructive path, and dared to smile, like them, defiance at morality.'

The piece is not, however, written throughout in this affected style. The author sometimes imitates, though very feebly, the tender simplicity of Sterne. Several original pieces of poetry, tolerably well written, are interwoven with the narrative.

## SCHOOL BOOKS.

**ART. XVII.** *The Principles of Grammar, or Youth's English Dictionary.* By G. Wright, Teacher of English and the Mathematics. 8vo. 160 pages. Price 2s. Sunderland, Reed; London, Robinsons. 1794.

A NEW method of teaching the english language is here offered to the public, as the result of twenty years study and experience, and as adapted, better than any former plan, to diminish the labour of the teacher, and increase the profit of the scholar. How far this high claim to public attention is well founded, it is our business to inquire.

The work consists of three parts, which undertake to treat separately on orthoepy, orthography, and grammatical analysis. On orthoepy, or the various powers of letters, the author first describes, with tolerable precision, the manner in which the several vocal sounds of the alphabet are produced by means of the organs of speech. He next attempts to ascertain and distinguish the several sounds, which are represented by the vowels and consonants. As each written vowel, and several of the consonants, represent more than one sound, each distinct sound is marked with a separate number, and exemplified by words in common use. The same is done with respect to diphthongs. From these examples general rules are drawn, to guide the learner in his pronunciation of other words. All this may seem promising in theory, but in practice is liable to material objections. In the first place, it is not an easy matter to determine precisely all the distinct vowel sounds. In this enumeration, the author's lists are, in several particulars, deficient. He does not provide any distinction between the different sounds of the vowel *a*, which occur in the words *was* and *war*; of the vowel *e* in the first syllables of the words *fellow*, *servant*; of the vowel *i* in the words *flip*, *firkin*, *spirit*; of the vowel *o* in the words *dog*, *son*, *for*. Next, it is difficult to select words, in exemplification of supposed distinct sounds, which are perfectly similar in sound; at least, Mr. W. makes frequent mistakes in this way: for example, he gives as specimens of similar vowel sounds the following pairs of words; *lad*, *last*; *grant*, *plant*; *prevent*, *pervert*; *moll*, *droll*; *fair*, *hair*; *heavy*, *fearful*; *oak*, *abroad*. Again, supposing all the vowel sounds accurately distinguished and exemplified, it is perhaps impossible to invent any general rules of position, by means of which a child may, in any case, know, at sight, which of the several sounds belonging to any vowel character is to be used; or if such rules could be found, it would

would be much more difficult for the scholar to learn and apply them, than to catch the proper sounds of words in his native tongue by imitation. We are therefore apprehensive, that the first part of this grammar, upon which the author appears to have bestowed much pains, will not be found so useful a guide in teaching the elements of speech, as he expects. We are confirmed in this apprehension by remarking, that the author himself appears not to be, in his pronunciation, free from provincial vulgarity. Several proofs of this the reader may have already observed; and to these we must add the following; pronouncing the words *prude*, *tune*, as if written *prood*, *toon*; dividing the *ng* in *hunger*, *linger*, &c., as the *ph* is divided in *shepherd*; sounding *able* as if written *abil*; dropping the *u* in pronouncing *was*; sounding a *ya* in *garment*, *garden*; and in making *eight* and *ate*, *due* and *doe*, and the first vowel in *english* and *mercy*, similar sounds.

The *second part*, which is entitled 'Orthographical Rules and Disquisitions,' oddly enough contains only one short chapter on spelling: it contains, besides, a list, and merely a list, of the several characters of punctuation, and a set of rules for elocution, under the heads of accent and emphasis. In these rules, the author confounds the two ideas of quantity and accent; the rules themselves are superficial and defective. The exercises for reading consist of 'directions for an agreeable behaviour, fables, and stories:' certainly, as the author remarks, much better suited to the understandings of children, than lessons from the Scriptures. The rules for behaviour are drawn up in easy, detached sentences, and contain, on the whole, good and proper advice. Some of the directions, however, are very singular, and will not be thought quite conformable to modern notions of good breeding; for example: 'As soon as you enter the room where your parents and relations are, bow, and stand near the door till you are told where to sit:—never sit down till you are desired:—begin what you have to say with, sir, or madam;—when you speak make a bow or curtsy, and when you have received an answer make another:—when you drink at table, bow to some one of the company, and say, sir, or madam:—take off your hat when any great person passes by, *though you do not know him*; it is a respect due to his rank; when such a one is going the same way stand still till he has passed by you.'

The *third part*, which treats of the parts of speech, is drawn up judiciously and concisely. The principal rules are distinguished from those of inferior importance by a larger type. This is so much the most correct and useful part of the work, that we are almost inclined to compare these sheets to the sybilline leaves, and say, that one third would be more valuable than the whole. The grammatical part; printed by itself, would be a very acceptable introduction to english grammar for the use of schools.

We are sorry to remark, in a work intended as an english directory, words not english, or not used in their proper sense, and clauses of sentences not grammatical: for example, the word *sniken* used for *spical*; *learn* the scholar, for *teach* the scholar; the

the cant vulgarisms of *mother-naked*, *robining* and *shivering*; and the expressions, 'it don't matter;' 'if any of them are cross, be you civil, his churlishness will disgrace him.'

We have been thus particular in our account of this grammar, because we think it of importance to the public, that the exact merit of books, offered for general use in schools, should be ascertained.

ART. XVIII. *An Easy, Short, and Systematical Introduction to the English Grammar. For the Use of Schools.* By a School Master. 12mo. 66 pages. Price 9d. bound. Boosey. 1794.

THE fundamental elements of English Grammar are here given concisely and correctly. The author has, judiciously, adhered very closely to the plan of bishop Lowth's excellent grammar. For young learners, a short and easy manual of this kind is certainly preferable to a more comprehensive system. The cheapness of this publication, and the neat manner in which it is printed, may also deservedly recommend it to public attention.

ART. XIX. *Hebraicae Grammaticae Rudimenta, in Usum Scholae Westmonasteriensis; Diligenter recognita, et non nullis necessariis Regulis, aliisque Additamentis, aucta: ad promovendum Linguae Sanctae privatum Studium praecipue accommodata.* Curavit et edidit Thomas Abrahamus Salmon, A. M. Coll. Wadb. Oxon. 8vo. 83 pages. Price 2s. 6d. Dilly.

THIS Hebrew Grammar, for the use of Westminster school, was originally drawn up by the learned Busby, and afterwards revised and improved by Friend. Various additions from Buxtorf, Bythner, Leusden, and other eminent grammarians, are by the present editor incorporated with the work. In selecting and forming the rules, he has omitted such as he thought of little value, and retained only those which appeared to be necessary for learners. Some of the former rules, with their elucidations, are enclosed in brackets. As far as to the end of that part of the grammar which treats of nouns, the pronunciation of the Hebrew words is given; many new examples of the rules are added; and through the whole the Hebrew words are accompanied with a Latin translation. An appendix is subjoined, containing, 1. The opinion of Bellarmine concerning points: 2. A table of numbers: 3. An enumeration and explanation of the tonic accents: 4. Notes respecting the conjugation of verbs: 5. Rules for the investigation of certain peculiar roots: 6. A celebrated chapter of Bythner *De Aramaisms*, or concerning the Chaldaisms and Syriacisms which occur in the Old Testament. The work, in the present improved state, appears to be not only adapted to the use of schools, but well suited to the purpose of facilitating the private study of the Hebrew language.

D. M.

## MISCELLANEOUS.

ART. XX. *By Authority. The Declaration and Confession of Robert Watt, written, subscribed, and delivered by himself, the Evening before his Execution, for High Treason, at Edinburgh, October 15, 1794. Attended by the Rev. Dr. Baird, Principal of the University of Edinburgh; and the Rev. T. S. Jones, one of the Ministers of Lady Glenorchie's Chapel.* 8vo. 33 pages. Price 6d. Edinburgh, Bell and Bradfute; London, Robinsons.

FOUR days previous to his being 'absorbed into eternity,' when he expects his soul to 'travel over the vast expanse of the heavenly Jerusalem,' Robert Watt, a prisoner in the gaol of Edinburgh, sits down to write the present narrative. 'In his early youth,' he says, 'he exceeded his companions in juvenile follies, but he was always an enemy to swearing.'

'My convictions,' adds he, 'were exceedingly strong; so that I would in the space of two hours be three or four times at prayer, drowned in penitential tears. I have always found that my penitential joy was in proportion to my contrition for sin. For a long space of time I was not a day (if I remember right) without assurance of a saving interest in Christ; and at times, my feelings and views were more like a heavenly, than an earthly inhabitant. On such occasions I had inexpressible discoveries of the infinitude and holiness of God, and of my own vileness. I wondered, admired, adored, lamented, and rejoiced at one and the same time. No sooner did my convictions take place, than I was, as it were, compelled to allot some particular hours every day to reading the Scriptures, meditation, self-examination and prayer. These hours I found to be the life of my soul. I learned, from experience, that faith must be the gift of God. That I could as soon take up my personal residence in the sun, as truly believe in Christ, or fix my heart on him in the exercise of faith. This unbelief and treachery of heart, drew tears of sorrow from my eyes.' We also learn, that he was strongly tempted by 'satanical suggestions,' to despair and suicide, &c.

Watt next tells us, that he arrived at Edinburgh in the year 1786, and soon after got into business there. In 1791, or 1792, he became a member of the society of the 'friends of the people:' and he readily confesses, that he was influenced by his 'ambition' to carry on 'a secret correspondence with Mr. Dundas and the lord advocate;' but he does not mention, although it came out on his trial, how much money he received, in order to betray the secrets of his coadjutors. He asserts, that several persons, who appear to have been poor ignorant mechanics, were sent 'at different times through the country, to sound the public mind and to give instructions;' and at last we are told, that 'there remained almost nothing to do, for the execution of the whole, but a visit to England and Ireland by intelligent and confidential persons.'

Here follows the visionary outline of the projected revolution, as laid down by this fanatic, who at last fell into the very snare, which he had laid for others.

\* The first movement was intended to be made in Edinburgh, London, and Dublin; while every town throughout the kingdom, were in readiness to act, according to the plan, on the very first notice which was to be given by couriers dispatched by express. The nature of the plan was this—A body of men, to the number of four or five thousand, were to be assembled in a place to be fixed on. These were to be armed with pikes, guns, grenades—to be properly divided with proper leaders. In regard to Edinburgh, these were to be placed at the Gaelic chapel, head of the West Bow, Tolbooth, or head of the High-street,—that when the castle soldiers came out, they might be surrounded. In order to prevent bloodshed, means were to be used to gain as many of the soldiers as possible over to their side. The regiment was to be enticed out by companies. But, previously to this, the magistrates, lords of justiciary, commander in chief, and many others in town, to be selected, were to be apprehended; but to be treated, in every respect, becoming their station in life, and detained till the mind of the ensuing convention, or rather parliament, was known. There was no intention whatever to put any to death; but if found guilty of oppression and injustice to the patriots, to share a similar fate with them, viz. transportation.

Whatever may have been the designs of Watt, or his motives for drawing up this paper, we think it was highly indecent to publish it at the period when it appeared; as the conduct of the convention at Edinburgh, of which he was a member, was said by the crown lawyers to be intimately connected with that of the gentlemen then under trial for high treason! 6.

ART. XXI. *Letters on Emigration.* By a Gentleman lately returned from America. 8vo. 76 pages. Price 2s. Kearsleys. 1794.

It is the evident design of this publication, to throw all possible discouragement in the way of emigration to America. Every real difficulty is magnified, and every probable advantage either imperfectly stated, or wholly kept out of sight. In the passage, the adventurer is threatened with being half starved. After his arrival, he is taught to expect expensive and poor entertainment, and many vexations from the insolence of landlords, and from the want of comfortable accommodations. He is threatened with unforeseen trouble and hazards in his purchase of land and settlement; with alarms from indians, dreary solitude, unhealthy seasons, and other inconveniences, if he devote himself to agriculture; and with the danger of *wanting employ* in other occupations. We by no means assert, that emigration is unattended by difficulties and hazards; we only complain of this writer, for not having given a full and impartial statement of the advantages and disadvantages of the undertaking. Those who wish to gain real information upon this subject, will do much better to consult Mr. Cooper's Letters.

ART. XXII. *A congratulatory, political, admonitory Epistle to the Prince of Wales, on his intended Marriage.* By Publicola Verax, a Student of the Inner Temple. 8vo. 40 pages. Price 1s. Parsons. 1795.

THE author of this pamphlet, in no very courtly style, presumes to offer 'advice,' as well as 'congratulation,' to the heir apparent. He felicitates his royal highness on being 'about to become a useful member of society, an active citizen,' but he bluntly adds, as 'you cannot love the woman you are to marry, you must marry the woman you are to love.' The following is a *lecture*, very dissimilar perhaps to any thing ever delivered at Carleton House: 'Hitherto your life has been a blank, marked neither with extraordinary virtues, or despicable, much less detestable vices; neither adorned by the splendor of talents, nor disgraced by want of ability; more prone to idleness and dissipation, than to study and serious reflection; glutting rather than gratifying the grosser passions; killing rather than enjoying your time. Nothing, however, bespeaks any manifest error in your heart, or in your head. All the good about you is your own, the bad is other people's. More care in your education would have made you both wiser and better. Had your preceptors (and it would have been an easy and meritorious task) given you more taste for the closet than the stable, you would now have felt more attraction amid legislators in the senate, than among gamesters at Newmarket. Instead of the chances at play, you would have been skilled in the constitution of your country. A knowledge of history would have taught you to trace effects to their causes, and to have displayed a greatness of mind upon all, and particularly the most urgent occasions; nor would these have been the only blessed effects of a proper education. The rising youth, on whose manners your example has made no inconsiderable impression, would have envied your virtues, and emulated your attainments; instead of Bond-street loungers, midnight rakes, horse jockies, and mighty Nimrods, our legislators would have been politicians; their daily inquiries would not have been how does the prince wear his hair? how does he tie his cravat? how does he blow his nose?

No, they would have asked what does he think of the expediency of such a measure? does he admire the writings of such a philosopher? how does the important events of surrounding nations occupy his speculative mind? does he admire more that part of our constitution which originated in the institutions of our saxon ancestors, than that which was brought over by the norman conqueror? has he not been lately improving himself in the knowledge of commerce? does he not admire the doctrines of the author of the wealth of nations? does he not constantly converse with men of the first abilities the country can produce? is he not the guardian of virtue, and protector of talents? in short, is not his whole time occupied in improving himself, and promoting the happiness and welfare of his country? On such subjects, there would have been some merit in taking the lead of fashion, and stamping the taste and manners of the age. But it is never too late to learn; and the present is always the time for beginning.

*"Dimidium facti, qui cepit habet."*

'He who has it in his power to do much harm, has it also in his power to do much good; and this is exactly your case. No time can be more adapted to this great and important change, than that which exhibits you as a new man. The system of your life is now about



about to suffer a complete revolution, why not the system of your manners?"

The author, after this, advises the prince to beware of certain vulgar and dangerous errors, which have lately become fashionable at our court, and seem to have been countenanced by our rulers: such as, that all government is intended for the good of the governors; that the governed are licentious, and prone to anarchy and rebellion; that nothing but the strong arm of power can quiet the turbulence of their spirits; that the magistrate is in greater security from terror, than from affection; that corruption is necessary to the well being of government; that it is the interest of a prince to enlarge his prerogative, and set the voice of the people at defiance; to weaken and annihilate the public spirit; and above all, "that princes are privileged to kill, and that numbers sanctify the crime."

He views with horror 'the pestilential calm of despotism;' mankind, he thinks, are too patient and forbearing, 'for there is not a single instance in the page of history, where a general insurrection of a whole nation has not been delayed at least half a century longer than it ought.' Good and salutary measures, he affirms, can always be carried on without the aid of 'corruption,' but bad ones cannot, therefore it is deemed 'necessary,' by those interested in perpetuating abuses: 'a proposition too monstrous for an ingenuous mind to contemplate with temper.'

After congratulating the prince of Wales, as being 'the heir apparent of a limited, not an absolute monarchy,' and having therefore 'a greater chance to survive the wreck of monarchies than any prince in Europe;' the author reminds him, that the alliance he is about to form, adds a link to the perils that surround him, as 'it may rivet the dangerous and woeful chain of german connections more closely to the british crown.'

The fair princess, whom he is about shortly to lead to the 'bridal bed,' is advised to obey the commands of holy writ, "to leave her father and mother, and cleave unto her husband:" and her intended husband is warned against the repetition of any thing that may give just cause of offence either to her or to the nation; for, adds he, 'nothing disgusts the middling and thinking class so much, as a depravity of manners in their rulers, and the observation of a french emigré, of considerable *ci-devant* distinction, on seeing you enter a public room too much under the influence of Bacchus, "*Voilà qui fait les démocrates*," carries with it more good sense and truth than people in general are aware of.'

ART. XXIII. *A Letter to the Inhabitants of the Parish of Christ Church, Spitalfields; touching the probable Causes of the late Tumults, and other public Calamities; and humbly suggesting a rational Plan for composing the Minds of the discontented, and establishing permanent Tranquillity; presented to Daniel Williams, Esq. resident Magistrate, and Chairman at the late General Meeting of the Association for the Preservation of Peace and good Order, held for the Purpose of swearing in such special Constables as might then offer*  
APP. VOL. XX. O o *their*

*their Services, at the said Parish Church, on Monday, August 25, 1794: By an Old Parishioner. To which are added, the Laws of the Sympathetic Philanthropists, a new Benefit Society, lately instituted in Spitalfields: together with their fraternal Plan of Insurance from Fire, &c. which is capable, and it is hoped, is worthy of universal Adoption. 8vo. 7 pages. Price 3d.*

THE author of this pamphlet is angry, that the light of the sun is taxed, and that Gresham College is converted into an excise office. His rational plan for preventing dissention is, that the great should cease to oppress, and the poor to be licentious, and all unite in adopting and adhering to pure christianity. The society of *Sympathetic Philanthropists* appears, as far as we can discover it's principles and rules through the mafs of words in which they are enveloped, to be a laudable, voluntary association, for the relief of poverty and affliction.

D. M.

## CATALOGUE OF BOOKS AND PAMPHLETS,

PUBLISHED IN GREAT-BRITAIN AND IRELAND DURING THE  
LAST SIX MONTHS OF 1794.

## TRANSACTIONS OF SOCIETIES.

*Transactions of the Royal Humane Society from 1774 to 1794. By W. Hawes, M. D. 8vo. 10s 6d half bound Johnson*

*Memoirs of the Medical Society, Vol. 4. 7s in boards Dilly*

*Transactions of the Adelphi Society, Vol. 12. 5s in boards Doddsley*

## THEOLOGY. MORALS.

*Sacred Criticism. Prophecy. For and against the Truth of Revelation.*

*The Psalms of David; a new Version from the Swedish of Tingotadius. 8vo 5s 6d in boards Priestley*

*Outlines of a Commentary on Revelations, ch. xi. 1—14. 8vo 9d Johnson*

*Signs of the Times, Part 2. By J. Bicheno. 1s 6d Parsons*

*Dissertation on the prophetic Powers of the human Mind. 1s Crosby*

*Antichrist in the French Convention. 1s Cadell and Davies*

*Essay on the Necessity of revealed Religion. 2s 6d Rivingtons*

*Paine's Age of Reason measured by the*

*Standard of Truth. By M. Nash. 1s 6d Jordan*

*Age du desordre pris pour celui de la Raison, par M. Paine 1s Wingrave*  
*Reason and Revelation, in Answer to Paine's Age of Reason. By T. Bentley 12mo*

*Christianity the only true Theology, in Answer to Paine's Age of Reason. 1s 6d Rivingtons*

*Deism Disarmed; an Answer to Paine's Age of Reason. 1s Cadell and Davies*

*Dogmatism Exposed: a Confutation of Paine's Age of Reason. By D. McNeill. 1s 6d Chapman*

*Letter to the Analytical Reviewers on Paine's Age of Reason. 1s Rivingtons*

## Controversial.

*An Appeal to the New Testament, in Proof of the Divinity of Christ. By C. Hawtrey. 2s 6d Rivingtons*

*Demonstration of the Divinity of Christ, from the Dutch of D. Van de Wypersie. 3s sewed Knott*

*Essays designed for the Promotion of the New Jerusalem Church. By G. Nicholson. Small 8vo 2s Hindmarsh*

*The Christian Doctrine of Justification. By W. Deafon. 4to 1s Richardson*

Revealed

Revealed Knowledge of what will speedily be fulfilled, published by Divine Command. By J. Wright, No. 17, Dorset Street, Manchester-square  
 A concise View of the History of Religious Knowledge. 12mo 3s sewed. Robinsons

*Practical.*

An Enquiry into the Duties of Man. By T. Gisborne, M. A. 4to 1l 1s bds. Whites  
 The Psalms of David Methodised. By R. Walker. 2s 6d boards Kay  
 Letters to his Friends. By the late Rev. J. Parker. 1s 6d Wills  
 The Duty of Children to their Parents. By R. Wright. 1s Rivingtons  
 Essay on the Happiness of a well ordered Family. 1s 6d Ibid.  
 Prayers and Thanksgivings, principally for Children; but to be used by Persons of all Ages. By S. Hopkinson. 12mo Newbery  
 A Catechism for Children and Youth. 6d Johnson  
 The Country Carpenter's Confession of Faith. 2d Rivingtons

*Volumes of Sermons.*

Discourses at the Bampton Lecture, on the Christian Redemption, 1794. By T. Wintle. 8vo 5s boards. Cadell and Davies  
 Sermons preached at Tunbridge. By M. Benson. 8vo. 6s. boards. Rivingtons  
 Six Sermons preached before the Lord Mayor. By G. S. Townley. 3s sewed Ibid.

*Single Sermons.*

A Sermon at a Visitation at Skipton. By S. Clapham. 4to 1s Johnson  
 ——— of the Bp. of Hertford. By J. Plymley. 4to 1s Longman  
 ——— the Archdeacon of Berks. By W. West Green. 1s Rivingtons  
 ——— at the Visitation of the Bishop of Norwich. By J. Longe. 1s. Ibid.  
 A Charge to the Clergy. By the Bishop of London. 1s. Ibid.  
 ——— of Lincoln. By the Bp. of Lincoln. 1s 6d Cadell  
 Dishonest Shame the primary Source of the Corruptions of Christianity. By T. Belsham. 8vo 1s Johnson

Sermon at Ex-ter before the Society of Unitarians. By T. Reynall. 12mo. 6d Ibid.  
 On the Signs of the Times, preached at Cambridge, June 29. By T. Rennell, D.D. Rivingtons  
 Fear of God and Allegiance to the King. A Sermon. By R. Weaver. 1s Brook and Co.  
 By C. Davy. 1s Payne  
 At Lambeth. By C. H. Hall, D.D. 1s Rivingtons  
 At Cambridge, Subordination considered. By J. Owen. 1s Cadell and Davies  
 At Bath, Reflections on Religious Fasts. By D. Jardine. 6d Dilly  
 At Taunton, the Duties of a Soldier. By J. Gardiner. 1s 6d Rivingtons  
 At the Consecration of the Chapel at Home. By T. D. Whitaker. 1s. Vezner and Co.  
 Civil Liberty guarded against Abuse. A Sermon. By E. Edwards. 1s Wilkie  
 Sermon at the Music Meeting at Worcester. By R. Lucas, D.D. 1s. Robson  
 On Methodism. By S. Clapham. 4to 1s Johnson  
 Before a Volunteer Company. By the same. 4to 1s Ibid.  
 Before a Troop of Yeomanry. By J. Whiteley. 1s Ibid.  
 Before the Yeovil Volunteer Corps. By W. Langdon, D.D. 1s Baldwin  
 Before the Governors of the Leicester Infirmary. By R. Housman. 1s. Mathews  
 Before the Mayor, &c. of Colchester. By T. Twining. 1s Cadell and Davies  
 Discourse on the Wisdom of God in the Formation of Man. 6d Dilly  
 On the gracious Errand of Christ. By R. Fry. 6d Ibid.  
 By J. Joyce, with an Account of the Author's Arrest and Imprisonment, &c. 1s 6d Ridgway  
 On the Fast Day. By G. Smith. 1s. Deighton  
 At a House of Correction. By H. Glasse, D.D. 1s Rivingtons  
 (Funeral) for Rev Mr. Turner of Wakefield. By W. Wood. 1s Johnson.  
 On the Death of T. Reader. By J. Barber Dilly  
 On the Death of the Rev. W. Price. By E. Parsons. 6d Mathews  
 Hints on Religious Education: two Sermons. By D. Turner, D.D. 1s 6d Cadell and Davies

## ECCLESIASTICAL HISTORY.

- Dr. Gregory's History of the Christian Church. New Edit. enlarged. 2 vols. 14s boards Kearsley
- History of the Mission of the United Brethren among the Indians in North America. From the German of Lofkeil. By Latrobe. 8vo 8s. boards. Stockdale
- Letters on Missions. By M. Horne. 1s 6d Button
- Considerations on a Separation of the Methodists from the Established Church. 3d Richardson

## METAPHYSICS, &amp;c.

- A new Edition of the Works of John Locke, Esq. 9 Vols. 8vo. 3l 12s. in boards. Longman, &c.
- A brief View of the Anatomical Arguments for the Doctrine of Materialism, in Answer to Dr. Ferriar. By W. Tatterfal, M.D. 1s Johnson

## HISTORY. TOPOGRAPHY. ANTIQUITIES. VOYAGES. TRAVELS.

- New Annual Register for 1793. 8s. boards. Robinsons
- Scottish Register of History, Literature, &c. of Scotland. Vol. I. (to be continued quarterly.) 3s 6d sewed. Ibid.
- Memoirs of the Reign of George III. By W. Belsham. 4 vols. 8vo. 1l boards. Ibid.
- Picture of the Isle of Wight. By H. P. Wyndham. 8vo. 5s boards. Egerton
- History of the Abbey and Borough of Evesham. By W. Tindal. 15s bds. Longman
- Indian Antiquities. By T. Maurice. Vol. 4, 5. 14s boards. Richardson
- An historical and moral View of the French Revolution. By Mary Wollstonecraft. Vpl. I. 8vo. 7s boards. Johnson
- History of the Reign of Louis XVI. King of France. By T. G. Street. 8vo. 6s boards Bell
- History of the Campaign of 1792, between France and the Allies. By Col. J. Money. 8vo. 7s boards. Harlow
- A Journey in 1793 through Flanders, Brabant, and Germany. By C. Esfe. 8vo 6s boards Debrett
- History of the Campaign of 1794. 3s. Longman
- La Revolution Françoise à Geneve. Elmsley

- Abridgment of Edwards's History of the West Indies. 2 vols. 8vo. 12s bds. Parsons
- Information respecting America, collected by T. Cooper, late of Manchester, with a Map of the Middle States. 4s sewed. Johnson
- Letters on Emigration. 2s Kearsley
- Authentic Account of the late Expedition to Bulam on the Coast of Africa. By J. Montefiore. 8vo 2s Ibid.
- Account of the Island of Bulam. By A. Johansen. 1s 6d Martin and Bays
- Two Voyages to Sierra Leone. By Anna Maria Falconbridge. 12mo. 5s bds.
- An Essay on Colonisation. Part I. By C. B. Wadstrom. 4to. 12s boards. Darton

## BIOGRAPHY. CHARACTERS.

- History of Robespierre. 2s 6d Chapman
- Sketches of the Characters of T. Erskine and J. Mingay. 2s Kearsley
- Memoirs of Gen. Dumourier, translated by J. P. Beaumont. Part I. 8vo. 4s boards. Allen and West
- Memoirs of Gen. Dumourier. 3s. Vernon and Hood
- Speech of S. Barton, on the comparative Merit of Lord Chatham, Walington, and Kosciuszko. 6d. Allen and West

## LAW.

- A Preliminary Lecture to the Course of Lectures on the Institutes of Justinian. By J. Wilde, Esq. 8vo. 3s. Cadell
- The Second Part of the Practice of the Courts of King's Bench, &c. By B. J. Sellon. 5s boards. Butterworth
- Durnford and East's Reports, Trinity Term, Vol. 5. Part 8. with Indexes. 7s 6d boards Ibid.
- Reports of Cases in Chancery. Vol. 2. Part 2. By F. Vesey. 10s 6d. Dilly
- The Practice in the Court of King's Bench in Personal Actions. By Wm. Tidd. Part II. 8vo. 2s. boards. Butterworth
- The Modern Pleader. By J. Impey. 8vo 7s boards Ibid.
- Sportsman and Game-keeper's Pocket-Book. 1s 6d Clarke
- A View of the Rule in Shelly's Case. By R. Preston. 8vo boards
- Hawkins's Pleas of the Crown. New Edit. By T. Leach. 4 vols. Royal 8vo. 2l 2s boards Robinsons
- Atkins's Reports. New Edit. By F. W. Saunders. 3 vols. Royal 8vo. 2l boards Longman

**Hale's History of the Common Law.** New Edit. By C. Runnington. 2 Vols 8vo 16s bound ib.  
**Shower's Reports.** New Edit. By T. Leach. 2 Vols 8vo 14s in boards  
 Clarke  
**Coke on Littleton.** By Hargrave and Butler. New Edit. 3 Vols 8vo 111s in boards Brooke  
**The whole Proceedings on the Trial of Thomas Walker, of Manchester, and others, for a Conspiracy.** 8vo 2s 6d Johnson  
**The Defence of J. Gerrald on his Trial for Sedition.** 1s 6d Ridgway  
**Abridgment of the Law relating to Riots.** By C. Lush. 1s Downes  
**A Charge delivered to the Grand Jury, Oct. 2. By Baron Eyre.** 4to 1s Payne  
**Strictures on the Same.** 1s Eaton  
**Observations on the Law of Treason.** 1s 6d Johnson  
**The Law of Treason.** 1s Crosby  
**Enquiry into the Office and Duty of Jurymen in Cases of High Treason.** Jordan  
**A Warning to Judges and Jurors on State Trials.** 1s Eaton  
**Trial of R. Watt and D. Downie.** 2s Ridgway  
 — of T. Hardy. By J. Gurney. Vol 1. Part I. 8vo 3s 6d Gurney  
 — of Lady Cadogan for Adultery. 1s 6d Ridgway  
 — of W. Woolley for a Libel on Sir Richard Hill. 1s Debrett

**POLITICS. POLITICAL OECONOMY.**

**The political Relations of the French Republic, and the Helvetic Body,** By Col. Weiss. 8vo 1s 6d Debrett  
**Etat de la France au Mois de Mai, 1794.** Par M. le Comte de Montgaillard. 2s De Boffe  
**The same; in English** 1s 6d Crosby  
**Rassurez vous: ou Examen de l'Etat de la France.** 2s 6d Debrett  
**Suite de l'Etat de la France.** Par le Comte de Montgaillard. 2s 6d De Boffe  
**The same in English**  
**The Necessity of continuing the War; from the French of Count Montgaillard.** 2s Crosby  
**The Prospect before us. In Reply to Montgaillard.** 2s 6d Eaton  
**Report made by St. Just on Expences with neutral Powers. From the French.** Jordan

**Information concerning the Strength, &c. of the Powers at War.** By R. Heron. 8vo 5s sewed Vernor and Hood  
**The present State of France.** By R. Lindet. 1s 6d Bell  
**Pieces Authentiques rel. à la Detention de Baron D'Armfeldt.** 1s White, Piccadilly  
**An Idea of the present State of France.** By A. Young. Richardson  
**A Key to the French Revolution.** By C. F. Triebner. 3s 6d Rivingtons  
**Reflections submitted to the Combined Powers.** By J. Bowles. 1s Longman  
**The same in French.** 2s Bosley  
**Considerations on the French War.** By a British Merchant. 1s 6d Eaton  
**An Address to the Electors of Norwich. Being a Vindication of the opposers of Mr. Wyndham.** 6d Robinsons  
**Revolution without Bloodshed.** 1d Eaton  
**Remarks on the Orders of the Duke of York to his Army.** By G. Wakefield. 1s Kearsley  
**Thoughts on the Suspension of the Habeas Corpus Act.** 1s Debrett  
**The Citizen: or Outlines of Political Science, Part 2.** 4s sewed Cox  
**Appendix to Vindicia Britannica, in Answer to the Analytical Review.** 6d Gardner  
**On Jacobinism.** By W. Fox. 8vo 3d Gurney  
**Defence of the War against France.** By the same. 3d ib.  
**On Peace.** By W. Fox. 8vo 3d Gurney  
 Letter to C. J. Fox, from a Westminster Elector. 6d Eaton  
**Considerations for those who have subscribed towards the Encrease of the Military, and illuminated for the Victory of Lord Howe.** 8vo  
**Scylla more dangerous than Charybdis.** 8vo 1s 6d Stockdale  
**Good Sense: By J. Stewart, the Traveller.** 8vo 2s 6d Owen  
**A Call to Exertion with Respect to the present State of this Country.** 4d Rivingtons  
**Letters on the Subject of the armed Yeomanry.** By Major Eliot. 6d ib.  
**Essay on Government, Revolutions, &c.** By the Rev. J. Young. 2s Vernor and Co.  
**Monarchy, no Creature of God's making.** By J. Coke. 2s Eaton  
**Better late than never. A Review of Mr. Pitt's Administration.** 1s 6d Johnson  
**The Declaration and Confession of R. Watt.** 1s Robinsons

## 502 A CATALOGUE OF BOOKS AND PAMPHLETS,

Dialogue between a Reformer and an Anti-Revolutionist. 1s 6d Stockdale  
 Observations on the National Character of the Dutch. By R. Walker, v. 2. s. 1s Kay  
 The Evidence summed up. 6d Eaton  
 The Virtues of Hazel. 6d ib.  
 His Majesty's Speech, Nov. 25, 1794. Folio. By Anticipation. Eaton  
 A Refutation of Mr. Pitt's Assertion, that 'unless the Monarchy of France be restored, the Monarchy of England will be lost for ever.' 8vp 2s 6d Bell  
 Letter to Mr. Dundas. By Citizen J. Harrison of Sheffield. 8vo 1s Eaton  
 Dialogue between a corrupt Burgess and a patriotic Knight. 1s 6d Stockdale  
 Letter on 'public Affairs.' By Sir R. Musgrave. 1s 6d ib.  
 State of the County in November, 1794. By A. Jones. 1s 6d Owen  
 The Crisis: political Essays. By Lord Mountmorres. 8vo 4s Hookham  
 Ætop: an Alarmist. 2s Stockdale  
 The real Origin of Government. By J. Whitaker, n. d. 1s 6d ib.  
 J. H. Tooke stripped Naked and Dissected. 6d  
 Letters to the Peers of Scotland. By Lord Lauderdale. 8vo 3s fewed Robinsons

### *Political Economy.*

Considerations sur les Effets de l'Impôt, &c. Par la M. de Caux. 8vo 4s fewed Dilly  
 Considerations on the Structure of the House of Commons. By D. M. Peacock. 2s Debrett  
 Statistical Account of Scotland. By Sir J. Sinclair. Vol. 11. 12. 13. 8vo 24s boards Cadell  
 A Defence of the Right to Tithes. 8vo 1s Deighton  
 Observations on Tythes. By W. Hales, D.D. To which is added, The Moderate Reformer. 1s 6d Whites  
 Church and State Heterogeneous. 6d Symonds  
 The London Militia Act considered. Symonds

### *American Affairs.*

Address of W. Smith, of S. Carolina, to his Constituents. 1s Debrett

Duties payable on all Goods imported into the United States. ib.  
 Commerce of America with Europe from the French of Brissot de Warville, and E. Clavière. 8vo 7s boards Jordan  
 American Calendar. 2s 6d fewed Debrett

### EAST INDIA AFFAIRS.

Remarks on the Observations on the Report of the Committee for inspecting the Lord's Journals, in relation to the Trial of Hastings. 1s Debrett  
 Debate in the Commons, June 20, on the Motion of Thanks to the Managers of Hastings's Trial. 1s 6d Debrett  
 An Answer to Mr. Princep's Observations on the Moccurey System. By T. Law. 1s 6d Faulder  
 Address to East-India Proprietors on addressing the King. 1s Debrett  
 Sketch of Debate on the same Subject. By W. Woodfall. 1s 6d ib.  
 The adjourned Debate at the East-India House, on addressing the King. Taken by W. Woodfall. 4to 2s Debrett  
 Debate, June 18, on the Report of the Committee of Bye-laws, and on Directors trading to India. By W. Woodfall. 2s Debrett  
 Speech, June 18, against the Directors trading to India. By R. Twining. 1s Cadell and Davies  
 Answer to Mr. Twining's Speech on Directors trading to India. By Mr. Tolfrey. 1s 6d Stockdale

### MATHEMATICS. TACTICS.

On the Investigation of Astronomical Circles. By the Count de Brühl. 1s 6d Cadell  
 The Magnetic Atlas, or variation Charts of the whole terraqueous Globe. By J. Churchman. 4to boards Sewell  
 Elements and Practice of Rigging, Seamanship, and Naval Tactics. 2 Vols 4to. 4l 4s boards Steel  
 The Method of finding the Longitude at Sea. By W. Wales. 2s 6d Wingrave  
 Essay on Naval Tactics. Part I. By J. Clerk. 4to 1cs 6d boards Cadell and Davies  
 Instructions for Young Dragoon Officers. 3s Egerton

NATURAL HISTORY.

Instructions for collecting and preserving various Subjects of Natural History. 8vo 4s 6d Rivingtons

AGRICULTURE.

Instructions to Farmers on managing Arable Land. By J. Hodgkinson. 1s 6d Rivingtons

The Theory and Practice of the Drill Husbandry. By W. Amos. 4to. 15s. boards Robinsons

MEDICINE. SURGERY. PHYSIOLOGY. CHEMISTRY. NATURAL PHILOSOPHY.

A Dissertation on Simple Fever. By G. Fordyce, M. D. 8vo. 3s 6d sewed Johnson

Rules for recovering Persons recently drowned. By R. Hamilton, M. D. 8vo. 6d Longman

The Duties of a Regimental Surgeon. By R. Hamilton, M. D. 2 vols. 8vo. New Edit. 12s boards Longman

Essays physiological and practical. By F. Penrose, M. D. 8vo. Deighton

Essay on the Management of Children. By W. Mose. 8vo. New Edit. 7s 6d boards Longman

Physiological Researches. By B. Humpage. 8vo. 5s boards Murray

On the Nature and Cure of the Croup. By D. Alexander. 8vo. 2s. Johnson

A New Edition of Quincy's Lexicon. 8vo. 10s 6d bound Longman

Inquiry into the Efficacy of a new Species of Bark. By J. Relph, M. D. 8vo. 3s boards Phillips

A Letter on the yellow Peruvian Bark. By M. O'Ryan, M. D. 1s Nunn

Account of the Yellow Fever in Philadelphia. By B. Rush, M. D. 8vo. 6s boards Dilly

Letters to Dr. Quin, on the Dropsy in the Brain. By W. Patterson, M. D.

An Inquiry into the Abuses of the Medical Department in the Militia. By H. Moises. 8vo. 2s 6d Murray

Method of treating those Affections which arise from the Poison of Lead. By H. Clutterbuck. 2s Booley

Inquiry into the Qualities of the Aerated Alkaline Water. By J. Moncrief. 3s Kay

Essay on the Rhus Toxicodendron, or Sumach. By J. Alderson, M. D. 1s 6d Johnson

Practical Observations on the Effects of certain Medicines, in the Prevention and Cure of Diseases. By R. Shannon, M. D. 8vo. 6s 6d Vernor and Co.

The Guide to Health. By the Rev. J. Townsend. 8vo. 6s boards Cox

A Treatise on the Blood, Inflammations and Gun Shot Wounds. By J. Hunter. 4to. 1l 11s 6d boards Nicol

History of two Cases of ulcerated Cancer of the Mamma. By J. Ewart, M. D. 1s 6d Dilly

Observations Physiological and Chirurgical. By W. Weldon. 2s 6d Crosby

Considerations on the Medicinal Use of Facitious Airs, and the Method of obtaining them. Part 1. By T. Beddoes, M. D. 2s 6d Johnson

Experimental Researches on the Philosophy of Permanent Colours. By E. Bancroft, M. D. 8vo. 7s boards Cadell and Davies

Essay on Combustion. By Mrs. Fulham. 8vo. 3s 6d sewed Johnson

Summary of the Pneumato-Chemical Theory. By R. White, M. D. 1s Cadell and Davies

Lectures on Electricity. By G. C. Morgan. 2 vols. small 8vo. 10s 6d boards Johnson

Lectures on Natural and Experimental Philosophy. By G. Adams. 5 vols. 8vo. 30s boards Adams

Observations on the Ventilation of Rooms, Chimneys, &c. By J. Whitehurst. 3s 6d sewed Bent

A Treatise on Magnetism. By R. Walker of Jamaica. 8vo. boards. Adams

POETRY. TRANSLATIONS. THE DRAMA.

The Æneid of Virgil. Translated into Blank Verse. By James Beresford. 4to. 1l 5s boards Johnson

Aristotle de Poetica, a Tyrwhitt. Royal 4to. 2l 2s boards Oxford

The same. Large 8vo. 6s boards

The same. Small 8vo. 4s boards

Roman Portraits. By R. Jephson, Esq. 4to. 1l 7s boards Robinsons

Scottish Songs; with Music. 2 vols. 12mo. 10s 6d sewed Johnson

Britannia, in three Cantos. Hookham and Co.

English Anthology, Vol. 2, 3. 12s boards Egerton

Walks in a Forest, inscribed to Mr. Mason. 3s Whites

A Sketch from the Landscape, addressed to R. P. Knight, Esq. 2s 6d Faulder  
Poems, by Anna Maria. 8vo. Pr. one gold Mohur (21s) Cadell and Davies  
The

The Works of P. Pindar, Esq. 3 vols. 8vo. 11 11s 6d boards Walker  
 Translations, chiefly from Petrarch and Metastasio. 3s sewed Robinsons  
 Miscellaneous Poetry, in Eng. and Latin. By J. Reeve. 5s sewed Robson  
 The Siege of Gibraltar. By Capt. Budworth. 4to. 2s Hookham  
 The Times: a Satirical Rhapsody. By Jennings. Part 1. 1s 6d Bulgin  
 Poems and a Tragedy. By W. J. Mickle. 4to. 18s boards Richardson  
 Tetelestai: the Final Close. By D. Bradberry. 8vo. 2s 6d Rivingtons  
 The Canterbury Tales of Chaucer. By W. Lipcomb. 3 vols. Small 8vo. 15s boards. Robinsons  
 Adventures of T. Twigg, Esq. 2 vols. Small 8vo. 6s sewed Williams  
 Howe Triumphant. By R. J. Thorn. 6d Longman  
 Songs for 1795, sacred to Truth, Liberty and Peace 12mo. 1s 6d Jordan  
 The Jew: a Comedy. By R. Cumberland. 8vo. 1s 6d Dilly  
 The Wedding Day. A Comedy. By Mrs. Inchbald. 1s Robinsons  
 Consequences, or the School for Prejudice: A Comedy. By E. J. Eyre. 1s 6d. Longman  
 The Fall of Robespierre: an Historic Drama. By S. T. Coleridge. 1s Kearsley  
 Lodoiska: an Opera. By J. P. Kemble. 8vo. 1s 6d. Robinsons  
 Netley Abbey: an Operatic Farce. By Mr. Pearce. 1s. Ibid.  
 Arrived at Portsmouth: an Operatic Drama. 1s. Longman

## PAINTING.

The Works of Professor Camper on the Connection between Anatomy and Drawing, &c. Translated by Dr. Cogan. 4to. 31 1s boards. Dilly

## NOVELS.

The Necromancer. 2 vols. 12mo. 6s sewed. Lane  
 Turkish Tales. A new Collection. By J. Moser. 2 vols. 12mo. 6s sewed. Ibid.  
 Lord Fitzhenry. By Miss Gunning 3 vols. 12mo. 10s 6d. Bell  
 Sydney St. Aubyn. By Mrs. Robinson. 2 vols. 12mo. 6s sewed. Herbert  
 Vicissitudes in genteel Life. 4 vols. 12mo. 12s sewed. Longman  
 Caroline Merton. 2 vols. 12mo. 6s sewed. Richardson

Wonderful Travels of Prince Fan-Faradai. 3s 6d sewed. Evans  
 Edward de Courcy, 2 vols. 6s sewed. Lane  
 The Banished Man. By Charlotte Smith. 4 vols. 12mo. 14s sewed. Cadell  
 Ivy Castle. 2 vols. 12mo. 6s sewed. Owen  
 Tales of Elam. 2 vols. 12mo. 6s sewed. Lane  
 The Weird Sisters. 3 vols. 9s sewed. ib.  
 Castle of Zittau. A German Tale. 3 vols. 9s sewed. ib.  
 Count Roderic's Castle. 2 vols. 6s sewed. ib.  
 The Parisian. 2 vols. 6s sewed. ib.  
 The Mystic Cottager of Chamouny. 2 vols. 12mo. 6s sewed. ib.  
 Caroline Merton. 2 vols. 12mo. sewed. Richardson  
 The Offspring of Ruffel. 2 vols. 12mo. 6s sewed Lane  
 The Royal Captives: a Fragment. By Ann Yearley. 2 vols. 6s sewed. Robinsons  
 The Mouse-Trap. 2 vols. 12mo. 6s sewed Parsons  
 The Contrast. By Mrs. Gooch. 2 vols. 6s sewed Kearsley

## DICTIONARIES. SCHOOL BOOKS. AND BOOKS FOR THE INSTRUCTION AND AMUSEMENT OF YOUNG PERSONS.

Parkhurst's Greek and English Lexicon to the New Testament. New Edit. enlarged. 4to. 21 2s bound. Robinsons  
 A Pocket Vocabulary of English, German, Dutch, French, Italian, and Spanish. By Capt. Wilson. 2s 6d boards. Vernor and Hood  
 A Biographical Dictionary for the Pocket. 12mo. 4s sewed. Robinsons  
 Tragediarum delectus, Edit. G. Wakefield. 2 vols. 8vo. 14s boards. Egerton  
 The Origination of the Greek Verb. By W. Vincent, r. d. 1s. Ginger  
 Hebraicæ Grammat. Rud. in usum Schol. Westm. Edit. T. A. Salmon. 2s 6d Dilly  
 Principles of Grammar. By G. Wright. 8vo. 2s 6d Robinsons  
 Grammatical Tables of the Latin Language. 1s 6d Johnson  
 Introduction to English Grammar. By a Schoolmaster. 9d Boosey  
 Vocabulary of the German Language, with Phrases. By E. Heffe. 2s 1b.  
 Book-keeping epitomised. By J. Shaw. 1s 6d Johnson  
 Sequel to the Teacher's Assistant. By Mrs. Trimmer. 3s 6d Longman  
 Evenings



Evenings at Home: or, the Juvenile Budget opened, Vol. 4. 1s 6d Johnson  
 Visit for a Week; original Tales, Anecdotes, &c. By the Author of the Six Princesses of Babylon. 12mo 3s 6d  
 sewed Hookham and Co.  
 Beauties of Fables in Verse. 3s sewed. Smeaton  
 Abrégé de l'Histoire Ancienne. 3s 6d. bound Dilly  
 Catechism of Health. From the German of B. C. Faust. 2s sewed. Dilly

MISCELLANEOUS.

Miscellanies. By W. Hett, A.M. 3s. Crowder  
 The Peripatetic, or Sketches of the Heart, of Nature, and of Society. By J. Thelwall. 3 vo's. 9s. sewed. Eaton  
 The Cypriots, or Miniature of the 15th Century. 2 vols. 12mo. 7s sewed Bell  
 Letter on the Celibacy of Fellows of Colleges. 1s Johnson  
 The Garden of Isleworth. 1s 6d Chapman  
 The Female Monitor. 6d Parsons

Review of Events in the Town of Manchester, being a Sequel to his Trial. By T. Walker. 2s 6d Johnson  
 Narrative of Transactions in the Post-Office between C. Bonner and others. 1s Hebburn  
 Observations on the Emigration of Dr. Priestley. 1s 6d Stockdale  
 Letter to James White, Esq; on the Correspondence between him and Mr. Toulmin. By J. Kentish. 8vo 1s Johnson  
 Letter to Mr. Pitt on an extraordinary Application for a Peerage. By B. Sullivan. 2s 6d Gliadon  
 Letter to the Inhabitants of Spitalfields. 3d Hawes  
 Defultory Thoughts on the Crimes of the French Nation. 2s Bell  
 Official Documents of Lord Howe's Victory over the French Fleet. 1s Debbrett  
 List of Charitable Institutions in Great Britain. 1s Johnson  
 A List of Officers in the Militia and Fencibles. Walter  
 Bailey's List of Bankrupts, Dividends, and Certificates, from 1772 to 1793. 2 vols. 8vo. 10s. 6d. sewed. Allen and West.

## I N D E X.

Blind man restored to sight, problem respecting a	159	Britain, origin of the house of commons of	175
Blisters beneficial in affections of the lungs	107	— remarks on the history of, during the reign of George III.	463
<i>Bliss</i> 's (M.) History of Agriculture in Sweden, Sw	334	— state of agriculture in	363
Blood, how oxygenated in the lungs and placenta	234 E	BRITANNIA; a Poem	165
Bodies can act where they are not	456	<i>British</i> Bards and Druids, History of the	448
— two may be in one place	ib.	<i>Brunazzi</i> 's (J. M.) New Method of uniting the Harelip, I	445
<i>Bückb</i> (Dr. J. G.) on the Application of Electricity to the human Body, G	330	<i>Brunn</i> 's (Prof.) inedited Sermons of Luther, G	106
<i>Böttger</i> (C. A.) on an ancient earthen Vase, G	335	Brutes, how distinguished from man	227, 450, 462, 463
<i>Bohemia</i> , State of, G	218	— on the Mind of	160, 161, 450, 462
Books and pamphlets published in the last six months of 1794	498	Brutus, character of	269 E
— printed in the 15th century, 112 L, ib. G		BUCHANAN (J. L.) on the Fishery of Great Britain	66
BOWLES's (J.) Reflections	431	<i>Büsch</i> 's (J. G.) Progress of his mind and Activity, G	219
— Farther Reflections	482	BULAM, Account of the Expedition to	147
— (W. L.) Sonnets	23	— Island of	363
Brabant, ancient constitution of	147	<i>Burja</i> 's (A.) Elements of Astronomy, G	333
Brain of an ox ossified	108	— Introduction to Optics, &c. G	217
— remarks on injuries and defects of the	415, 419	BURKE (E.) Defence of the Conduct of	83
Bramins, cruelty of the	134	BURRELL's (Lady) Thymbriad	21
BREWER, Every Man his own	72	Burying, ancient mode of, in Scotland	418
Bridge of a single arch	139	Business, too eager pursuit of, injurious to religion	290 E
— the Devil's	140	Bute, isle of	14 E
<i>Brief</i> Sketch of the Campaign between the Rhine and the Saar, G	111	BUTLER's (W.) Translation of Weis's Relations between France and Switzerland	82
— on the		C.	
Saar and Elbes, G	ib.	<i>Caballero</i> (R. D.) on the Origin of Printing in Spain, L	112
Bristol, description of	159 E	Cæsar (A.) character of	272 E
BRITAIN, Great, Charitable Institutions in	440	— (J.) character of	269
— Memoirs of the		Calculi, biliary	58, 234 E
Kings of, of the House of Brunswick	350	— urinary observations on	56, 234 E
— on the Fishery of	65	CALENDAR, American	308
Britain, advice to the catholics of	97	CALM Inquiry into the Office and Duties of Jurymen	303
— and France, on the present war between	44, 77, 85, 198, 204, 206, 315, 321, 421, 426-8, 432-6, 481-3	Clonno, character and conduct of	339 E
— charitable institutions in	440 E	<i>Campaign</i> between the Rhine and the Saar, G	111
— history of the catholics in, from the reign of Elizabeth	96 E	— on the Saar and Elbes, G	ib.
— injustice of late practised in	76	Candlesticks, ancient, curious	21
— on a reform of the parliament of	83 E, 354	Cantharides, on the nature and use of	221 L
— the behaviour of, to America	307 E	Caout-chouc, observations on	221 L
— constitution of	344, 370	Carriage, travelling, description of a	218 F
— ecclesiastical establishment	87	Catalepsy, observations on	233 E
of	87	Catalogue of von Einsiedel's Library, G	448
— manners of	290, 486	Cata	
— national debt of	84		
— parliament of 8; E, 354, 370, 373			
— present state of	45, 110, 205, 318, 423, 425, 426		
— war between America and	471		

# I N D E X,

Catalogue of books and pamphlets published in the last six months of	1794	CHRISTIANITY, View of the Evidences of	28, 185
Cataract in Wales	498	Christianity, advantages arising from	195
CATECHISM for children and youth	201	—————	289 E, 397 E
<i>Catechism</i> of Natural Religion, G	110	————— conduct injurious to	241
Catechisms, remarks on	201	————— evidences of	29, 185, 217 G,
Cathartics, observations on	227	—————	286, 289 E
Catiline, character of	269 E	————— objections to, answered	193-6
Cato of Utica, character of	269 E	————— propagation of	29 &c., 191
<i>Catoptrics</i> , Introduction to, G	217	————— remarks on	285, 289, 443
Cause and effect, observations on	452	————— source of the corruptions of	42
CAVALLO (T.) on the Mother-of-Pearl Micrometer	283	Christians, early, sufferings of the	30
Centripetal forces requisite to describe curves not in the same plane	442 L	<i>Chriſtology</i> of the Old Testament, G	217
Certainty, physical and mathematical, difference of	456, 458	CHRONOLOGICAL Table of Universal History, F	148
Chapel, vocal	13	Church and state, on the union of	48
CHARACTERS of Erskine and Mingay	172	———— of Rome, remarks on the	99
CHARGE to the Grand Jury of Middlesex	298	————— rise of the	48
———— &c. Strictures on	300	Cicero on Divination, L	219
CHARITABLE Institutions in Great Britain	440	Cicero, banishment and death of	269
Charity, observations on	391 E	———— character of	269 E
Charles XII, anecdotes of	335 G	Cinchona, method of determining the goodness of	384 E
CHAUSSARD (P.) on the Revolutions of Belgium and Liege, F	141	———— new species of	384
CHEMICAL Dissertation on the Waters of Pisa	278	———— on the different kinds of	18
———— Effays	390	———— use of	384, 386
<i>Chemical</i> Investigations of some Fossils, G	220	CIVIL Liberty guarded against Abuse	395
Chemistry antiphlogistic, defence of	54 E	CLAPHAM'S (S.) Sermon before the Knareſborough Volunteer Company	396
———— on the new nomenclature of	53	———— Visitation Sermon	44
<i>Cbenier's</i> Timoleon, F	336	Classical learning, remarks on	417
Children on employing in manufactories	215	Cleopatra, character of	271
———— the diseases of	228	CLERGY of Scotland, Letter to the	84
———— should be brought up by their own parents	182, 215	Clergy, advice to the	44
CHILD'S (S.) Every Man his own Brewer	72	———— duties of the	374 E
Chirurgical machines	444 I, 445 I	———— of the church of England, last convocation of the	351
<i>Chriſt</i> , Defence of the Divinity of, D	106	———— the education of the	213 E
Chriſt, grounds for the expectation of, in the Old Testament	217 G	———— the state of the	87, 113 E
———— not God	329	———— utility of the	296
———— on the character and conduct of	188, 189, 190, 289 E	Cloſter Severn, documents respecting the convention of	336 F. G
———— divinity of	329, 483	Coins of various countries	218 F
———— resurrection of	191, 529	Cold, effects of, on the human body	332 G
———— vicarious sufferings of	287, 289 E	COLERIDGE'S (S. T.) Fall of Robespierre	480
CHRISTIAN Religion, Principles and Duties of the	201	COLLECTION of ornamental Plants and Shrubs, F	278
<i>Chriſtian</i> Religion, Introduction to a fundamental Knowledge of the, G	105	Colours, blue, from the mother water of phosphorated soda	417
CHRISTIANITY the only true Religion	285	———— nature of	238 E
		———— on the ocular spectra of	235 E
		Combustion, theory of	238 E
		COMMENTARY on Revelations XI	85
		<i>Commentary</i> on the Book on Zenophanes, &c. L	111
		COMMONS, On the Structure of the House of	83

# I N D E X.

Conceptions, what	153, 157	D.	
Cones, scalene, on the superficies of	442 L	Dale (D.) anecdote of	2:6
Conserva, species of, invisible to the naked eye	ib. L	Dancing, Scottish	14
CONSEQUENCES; or the School for Prejudice	440	DARWIN'S (Dr. E.) Zoonomia	225
CONSIDERATIONS addressed to those who have subscribed towards the increase of the Military	203	<i>Daube's</i> Pentateuch, with Notes, L, 2d Ed.	106
———— on the Structure of the House of Commons	83	David, on the character of	239
Consistency of principle and conduct necessary	289 E	DAVY'S (C.) Visitation Sermon	265
Constitutions, different	225	Day (I.) character of	2
<i>Consumption</i> of the Lungs, On the Nature and Treatment of the, F	106	DEACON (W.) on Justification by Faith	41
Contagious matters, observations on	231	Death from cessation of irritability	234 E
Contracts, public, remarks on	378	———— gout in the stomach	234 E
Convocation, last meeting of the	351	———— Immoderate laughter	233 E
Convulsions explained	233 E	Debt, on the laws respecting	413
COOKE'S (J.) Monarchy no Creature of God's making	419	DECLARATION and Confession of Robert Watt	494
COOPER'S (T.) Information respecting America	251	<i>Decline</i> of the Manners, Science, and Language of the Romans, G	447
Copper-mine, Paris mountain, described	141 E	Dedication, curious	5
COPYHOLD Tenure, Practical Treatise on	409	DEFENCE of the Conduct of Mr. Burke	83
<i>Coryza's</i> (I.) Translation of Strancky's Bohemia, G	218	———— War against France	204
Cornwall, account of the tin-mines in	136	<i>Defence</i> of the Divinity of Christ, D	106
Corporations, strictures on	182 E	———— Honour of Baron Knigge, G	109
Coryza from cold applied to the feet	234 E	De Foe (D.) curious dedication by	5
Cottage, Scottish	17	DEISM disarmed	402
COUNT Roderic's Castle	488	Delany. (Dr.) first introduced modern garde ing into Ireland	183
COUNTRY Parish, Sermon in a	358	<i>Denmark</i> , Ordinances respecting the liberty of the Press in, G	218
COURCY, Edward de	47	Denmark and Russia, negotiation between, respecting Holstein	335 G
Cramer's (J. A.) Letters on Natural Philosophy, G	221	DESCRIPTION of the Mother-of-Pearl Micrometer	283
Cramp, explained	233 E	DESIGNS in Perspective for Villas	46
<i>Cremymunster</i> Astronomical Transactions, L	333	Despotism the consequence of depravity of manners	448 G
CROUP, on the Nature and Cure of the	281	Detraction, on the propensity to, in small towns	213 E
CRUMPE (Dr. S.) on the Nature and Properties of Opium	59	Devotion, family, recommended	200
CUCUMBER, Treatise on the Culture of the	368	DIALOGUE between a corrupt Burgess and a patriotic Knight	434
CUMBERLAND'S (R.) Jew	436	DIALOGUES between a Reformer and an Anti-revolutionist	319
Cup-moiss, remarks on	222 L	<i>Dialectics</i> , Socratic, G	110
Cupid, how represented by the hindus	130	<i>Dictionary</i> , Apothecary's, G	107
Curiosity, idle	392	Digestion, observations on	234 E
CURSORY Strictures on Lord Chief Justice Eyre's Charge	300	———— strengthened after an emetic	ib. E
CYNANCHE trachealis, Nature and Cure of the	281	Digitalis, observations on	ib. E
		<i>Diaperies</i> , Introduction to, G	217
		DISCOURSE on the Wisdom and Goodness of God	398
		Diseases, classes of	228
		———— on the periods of	234
		———— removal of the original cause of, not always sufficient to remove the disease	382
			DISPOSITION

# I N D E X.

<b>DISHONEST</b> Shame the primary Source of the Corruptions of Christianity 42	Ellipses described on the surface of a sphere, on some properties of 442 L
<b>Dislocations</b> of the arm, machine for 444 I	Eloquence, observations on 340
———— observations on 445 I	<b>ELPHINSTON'S</b> (J.) Sententious Latin Poets, E. L 277
<b>DOGMATISM</b> exposed 401	Emetics, observations on 227, 234
<b>Dogrose</b> , very old 221	<b>EMIGRATION</b> , Letters on 495
<b>Draining</b> , observations on 283 E	<b>Emlyn</b> (T.), persecution of 7
<b>Drama</b> , on the illusion of the 417	<b>ENGLAND</b> , Tour through the South of 136
<b>Dropsy</b> relieved by insanity 233 E	England, on the laws of 299, 301, 409 E, 410 L, 412, 413
<b>Drowned Persons</b> , On recovering, D 333	———— tours in 136, 336 G
<b>Druids</b> , history of the 448 E	<b>ENGLISH</b> Grammar, Introduction to 493
<b>Dryden's</b> ode on St. Cecilia's day, latin version of 477 E, L	Epilepsy, observations on 234 E, 16. E
<b>DUMOURIER</b> , Memoirs of 11	<b>EPISTLE</b> to the French People, F 277
<b>Dumourier</b> , remarks on 11, 142, 144	<b>EPITOME</b> of History 359
<b>Dutch</b> , advantages of their fisheries to the 67 E	Equality considered as a mode of quantity 449
<b>DUTIES</b> of a Soldier 198	Errour, sources of 455
———— Men in the higher and middle Classes of Society 369	<b>Erskine</b> (T.) character of 173
———— Public, of private Life 486	<i>Essai's</i> Zoophytes, Vol. II, G 446
<b>Dysentery</b> , epidemic, Observations on G 107	<b>ESSAY</b> on the Happiness and Advantages of a well ordered Family 200
<b>Dysentery</b> , observations on 107 G	<b>ESSAYS</b> on the most essential Theological Subjects 399
———— popular prejudices respecting 10. G	———— Physiological and Practical 282
<b>Dyspnoea</b> from cold bathing 234 E	Establishments, religious, remarks on 85, 88, 196, 197, 351
E.	Estates, observations on 409 E, 410 E
<b>EAST-INDIA</b> Stock, Address to the Proprietors of 106	<b>Europe</b> , on the present governments of 204
————, &c. by Anti-Catholical magnol 16.	———— present state of 318
<b>East Indies</b> , justification of the conduct of Europeans in the 132	———— state of, in 1737 and 1741 335 G
<b>EASY</b> , Short, and Systematical Introduction to English Grammar 493	———— liberty in, before the french revolution 344
<b>ECCLESIASTICAL</b> Establishments detrimental to a State 88	<i>European Traveller's</i> Guide, F 217
<b>Edinburgh</b> , account of 21	<b>EVENINGS</b> at Home, Vol. IV. 323
———— comparative view of the manners of, in 1763 and 1783 21 E	<b>EVERY</b> Man his own Brewer 72
<b>EDUCATION</b> , Medical, Errors and Defects of 387	<b>Evesham</b> , History and Antiquities of the Abbey and Borough of 403
<b>Education</b> , remarks on 181, 200 E, 287, 398 E	<b>EVIDENCE</b> summed up 321
<b>EDWARD</b> de Courcy 47	Evidence, human, remarks on 193
<b>Edwards</b> (Jon.) character of 11	———— observations on 454
<b>EDWARDS'S</b> (E.) Assize Sermon 365	<b>Evil</b> , existence of, compatible with wisdom 457
<b>Eggers</b> (H. P. von) on the true Situation of ancient East Greenland, G 109	<b>EXAMINATION</b> of Montgaillard's State of France, F 208
<b>Einfiedel's</b> (von) Library, Catalogue of. G 448	Experience, observations on 453
<b>ELAM</b> , Tales of 255	<b>EXPERIMENTS</b> on the Nervous System 63
<b>Elastic gum</b> , observations on the 221 L	Eye, not the sole organ of vision in bats 108, 220
<b>Electricity</b> , On the Application of, to the human Body, G 330	———— peculiar structure of the 178
<b>Electricity</b> , animal, observations on 64, 65	<b>EYRE'S</b> (E. J.) Consequences 440
———— medical use of 331 G, 333	———— (Sir Js.) Charge 298
———— remarks on 238 E	———— Strictures on 300
	Fable

# I N D E X.

<b>F.</b>		
Fable of the olive and the rose	23	
Fabri's (Prof. J. E.) Geography for		
People of all Ranks, G	109	
Face, red, from inflamed liver	234 E	
FAITH, justification by, defended	41	
FALL of Robespierre	480	
Fall of the Monach	140	
FAMILIAR Letters on a Variety of Sub-		
jects	213	
FAMILY, well-ordered, Happiness and		
Advantages of a	200	
Fanaticism, instance of	407	
FAN-FREDIN, Prince, Wonderful Tra-		
vels of	167	
FARMERS, Plain and useful Instructions		
to	282	
Farms, large, remarks on	20	
FARTHER Reflections submitted to the		
combined Powers	482	
Fasting, religious, remarks on	201	
FASTS, Religious, Seasonable Reflexions		
on	201	
Fayette (la) letter from, to his army		
	249 F	
Feet, coryza from cold to the	234 E	
Fences, observations on	283 E	
Fermentation, theory of	238 E	
Feuillants, remarks on the	242	
FEVER, Simple, Dissertation on	379	
Fever, bathing frequently of great use in		
	332	
causes of	382	
description of	380	
intermittent, efficacy of sal am-		
moniac in	222 L	
observations on	227, 229.	
no pathognomonic symptoms of	380	
observations on	229, 230, 379	
utility of opium in	222 L	
Figure has no external existence	155	
Fire, method of extinguishing	69	
nature and properties of	238 E	
FISHER (R. B.) on Copyhold Tenure		
	409	
FISHERY of Great Britain, General		
View of the	66	
Fishes, nondescript	442 L	
Fishing companies, history of	67 E	
Fixlmlner's (P.) Astronomical Trans-		
actions, L	133	
Flame, nature of	238 E	
FLAMMENBERG's (L.) Necromancer		
	52	
Florian (chev. de) epic poem by, F	336	
Fluids of the human body, observations		
on the	382 E	
Fock's (J. G.) Introduction to a funda-		
mental Knowledge of the Christian		
Religion, G	105	
FORBES (M.) on Gravel and Gout	55	
FORDYCE (Dr. G.) on Simple Fever	379	
FOREST, Walks in a	473	
Fortunate isles of the ancients, the He-		
brides	66	
Fossils, Chemical Investigations of some,		
G	220	
Fossils, uncommon	442	
Foundling hospitals recommended	181	
Fox (W.) Defence of the War against		
France by	204	
On Jacobinism	ib.	
Peace	435	
Fractions of the leg and arm, machines		
for	444 I	
observations on	445 I	
FRANCE and Switzerland, Political Re-		
lations between	82	
Defence of the War against	204	
Origin, &c., of the present		
War with	481	
Sequel to the State of, in May		
1794	311	
France, Tour through the southern Pro-		
vinces of, G	220	
France and Britain, on the present war		
between	44, 77, 85, 198, 204, 206,	
315, 321, 421, 426—8, 432—6, 431		
—	3	
character of the queen of	339	
commotions in the navy of	77	
grievances in, prior to the revo-		
lution	339 B	
on the navy of	77	
present war with	85,	
revolution in	82, 175,	
203, 241, 312—16, 337, 395 E, 421,		
465		
tour in	336 G	
Franklin (Dr.) correspondence with, on		
a reform of parliament	309 E	
remarks on	240 <del>see</del>	
Free-masonry, true character of	213 E	
FRENCH Convention, Antichrist in the		
	485	
Fleet, Commotions on Board the,		
F	77	
People, Epistle to the, F	177	
Revolution at Geneva, F	347	
Historical and moral		
View of the	337	
French national convention, prize of the		
	441	
FRIENDLY Address to the Poor	215	
Friendship, observations on	391 E	
Frogs, on the sanguiferous and nervous		
systems of	63	
FATA		

# I N D E X.

<b>FAY'S (R.)</b> Sermon at an Association of Ministers	397	<b>GRAMMAR, English,</b> Introduction to	493
<b>Funding system,</b> remarks on the	84	— <b>Hebrew,</b> Rudiments of, of	ib.
<b>Funeral ceremonies,</b> ancient Irish	184	<b>H, L</b>	ib.
<b>Furnace, lamp, for a chamber</b>	178 E	— <b>Principles of</b>	491
<b>Fyres, waterfall of</b>	19	<b>GRAMMATICAL Tables of the Latin Language</b>	328
<b>G.</b>		<b>Gran-Chace, Natural History of the Nation of, I</b>	446
<b>Gall-stones,</b> observations on	58	<b>GRAVEL and Gout, Treatise on</b>	55
— on pain from	234	<b>Greeks, elucidations of the mythology of the</b>	93 E
<b>GARDEN of Isleworth</b>	167	— <b>houses and villas of the</b>	284 E
<b>Gardening, rise and progress of, in Ireland</b>	182	<b>Greenland, ancient East, Trade Situation of, G</b>	109
<b>Gardens, new mode of constructing a hotbed for</b>	368	<b>Greenoch, account of</b>	74 E
<b>GARDNER'S (J.)</b> Sermon on the Duties of a Soldier	198	<b>Gretna green, description of</b>	12 E
<b>Generation, theory of</b>	235 E	<b>Grielly (J. de) anecdotes of</b>	26, <i>ib. note</i>
<b>GENEVA, French Revolution at, F</b>	347	<b>Græver's (Dr. C. G.) Collection of Writers on the Venereal Disease, L</b>	330
<b>GENUINE</b> Anecdotes of distinguished Characters	489	<b>Guldenstedt's (J. A.) Travels through Russia, G</b>	219
<b>GEOGRAPHICAL and historical Account of the Island of Bulama</b>	363	<b>Gunpowder, detonation of, explained</b>	238 E
<b>Geography for People of all Ranks, G</b>	109	<b>GURNEY'S (Jos.) Trial of T. Walker and others</b>	74
<b>Geology, observations in</b>	109 I	<b>H.</b>	
<b>Geometrical theorems and observations</b>	441 L	<b>HABEAS Corpus Act, Thoughts on the Suspension of the</b>	203
<b>GEORGE III, History of the Reign of, Vol. III</b>	468	<b>Hagwag's (M.) Eulogy of Tordenskiold, Dan</b>	219
<b>George I, character of</b>	352	<b>Habnemann's (Dr. S.) Apothecary's Dictionary, G</b>	107
— <b>III, remarks on the reign of</b>	468	<b>HALL'S (C. H.) Sermon at the Consecration of the Bishop of Bristol</b>	196
<b>Germaine (lord G.) character of</b>	469	<b>HAPPINESS and Advantages of a well-ordered Family</b>	200
<b>GERMAN Tongue, Vocabulary of the, E. G</b>	328	<b>Harduin's Telemachus, F</b>	326
<b>GILLUM (W.) on the present War with France</b>	481	<b>Harelip, New Method of uniting the, I</b>	445
<b>GISEBORNE'S (T.) on the Duties of Men</b>	369	<b>Harper, female</b>	139 E
<b>Glands absorb by animal appetency</b>	234 E	<b>HARRINGTON'S (Dr. R.) Chemical Essays</b>	490
<b>Glasgow, account of</b>	72 E	<b>Hastings (W.) on the trial of</b>	83
— <b>cathedral of</b>	72	<b>HAWTREY (C.) on the Divinity of the Son of God</b>	485
— <b>Port</b>	74 E	<b>Head, on injuries of the</b>	179
<b>God, wisdom of</b>	391 E	<b>Heart, muscular fibres of the</b>	442
<b>Good Sense</b>	315	<b>Heat, animal, theory of</b>	238 E
<b>Good company</b>	324 E	— <b>effects of, on the human body</b>	332
— <b>sense defined</b>	315	<b>HEBREW Grammar, Rudiments of, H, L</b>	493
<b>Gospel, morality of the</b>	188	<b>Hebrides, the Fortunate isles of the ancients</b>	66
<b>GOUGH'S Account of a rich Missal</b>	364	<b>Hemicrania, observations on</b>	234 E, <i>ib. E</i>
<b>Gout, cause of</b>	57	<b>Hemoptoe, remarks on</b>	234 E
— <b>from inflamed liver</b>	234 E	<b>Hemorrhage, observations on</b>	<i>ib. E</i>
— <b>in the stomach, death from</b>	234 E	<b>Hemorrhoids, remarks on</b>	<i>ib. E</i>
— <b>observations on</b>	234 E	<b>Henry VI, curious missal presented to</b>	364
<b>GOVERNMENT, Blessings of</b>	322		
<b>Government, observations on</b>	5, 110, 182, 293, 303, 334 G, 370, 429, 447, 497	<b>Qq</b>	<i>Henfler</i>
<b>Governments, european, remarks on</b>	204		
<b>GRACIOUS Errand of Christ</b>	397		
<b>AY. Vol. XX.</b>			

# I N D E X.

<i>Hæmper</i> (Dr. P. G.) on the Leprosy of the West in the Middle Ages, G	444	Ice, observations on	235 E
Hepatitis, observations on	234 E	Island liverwort, observations on	222 L
<i>Herder</i> (J. G.) on the Gift of Tongues, G	329	Ideas, diseases from the associations of	234 E
<i>Hesse's</i> (E.) Vocabulary of the German Tongue, E. G	328	— mind active in forming	157
<i>Hynes</i> (Prof. C. G.) on the reputed Tomb of Homer, G	111	— nature of	157 E
Highland cottage	17	Ignition, theory of	238 E
Hindoo Literature, Specimens of	122	Illuminations, public, remarks on	203
Hindu romance	128	<i>Illustration</i> of Rom. I, 4, L	329
Hindus, ancient science of the	26	Immutability considered	449
— architecture of the	230 E	Imprisonment, arbitrary mode of	76
— chronology of the	128	India, on the tenure of land in	304 E
— mythology of the	124	India-company, proposal for raising three regiments by the	305
— remarks on the	133, 134	INDIA-HOUSE, Debates at the, Oct. 9 and 23, 1794	305
HINTS on Religious Education	398	Inequality, consideration of	449
HISTORICAL and moral View of the French Revolution	337	Inflammation, remarks on	231, 233
— political Memoirs of the Revolutions of Belgium and Liege, F	141	INFORMATION respecting America	252
HISTORY and Antiquities of the Abbey and Borough of Evesham	403	Informers, remarks on, as engines of government	119
— Epitome of	359	INGRATITUDE exemplified	204
— of Robespierre	175	INQUIRY into the Nature and Properties of Opium	59
— the Reign of George III, Vol. III	468	Inquiry, on freedom of	300, 301, 435
— Universal, Chronological Table of, F	148	Instinct, observations on	160
<i>History</i> of the British Bards and Druids	448	Integrity, advantages of	391 E
History, local, remarks on	403	INTERESTING Papers respecting the Mayoralty of J. Petion, F	241
— observations on	193, 350, 358	<i>Introduction</i> to a fundamental Knowledge of the Christian Religion, G	205
HEDSKINSON'S (J.) Instructions to Farmers	282	— Optics, Catoptics, and Dioptrics, G	217
<i>Hogarth's</i> Prints, Illustration of, G	112	INVESTIGATION of the Principles of Knowledge	249, 449
Holland, tour in	336 G	Involuntary motions improperly so called	231
Holstein, negotiation between Denmark and Russia respecting	335 G	IRELAND, Political Essays relative to the Affairs of	90
<i>Homer</i> , On the reputed Tomb of, G	111	Ireland, ancient funeral ceremonies in	124
Homer, remarks on a passage in	181	— antiquities found in	123, 124
Hurace, character of	272 E	— correspondence with the volunteers of	309 E
HUAX'S (M.) Letters on Missions	297	— former and present state of the catholics in	90 E
Hospital on a new plan, proposal for a	229	— on the romantic history of	123
<i>Hettinger's</i> (J. J.) Cicero on Divination, L	219	— political state of	91
House set on fire, and the fire soon extinguished	72	— rise and progress of gardening in	182
Houses of the Greeks and Romans	284 E	— system of national education adapted to	181
Howe's Triumphant	276	Irrigation, benefit of	283 E
Hunger, observations on	234 E	Irritability, decreased, temperament of	225
<i>Hupfauer's</i> (P.) Printed Books of the 15th Century, G	112	Irritation, diseases of	228
HUTTON'S (G.) Amantus and Elmira	104	Italy, tour in	336 G
— (Dr Jas.) Investigation of the Principles of Knowledge	149, 449	IVREY Castle	252
Hydrostatics, observations on	238 E		



# I N D E X.

<b>J.</b>			
JACOBINISM, On	204	LATIN Language, Grammatical Tables of the,	328
Jacobi's Woldemar, G	336	LATTIN Poets, Sententious, E. L.	277
JARDINE'S (D.) Seasonable Reflexions on Religious Fasts	201	LAUDERDALE'S (Earl of) Letter to the Peers of Scotland	421
Jaw, locked, observations on	233 E	Laughter, immoderate, death from	233 E
Jewards (Dr. G. H.) on an epidemic Dysentery, G	207	phenomena of, explained	ib. E
JEPHSON'S (R.) Roman Portraits	266	LAW of Treason	412
JERMINHAM'S (Mr.) Poems, Vol. III	22	Law, observations on	304
Jew (The): a Comedy	436	Law's (T.) Answer to Priest on the Mockery System	302
JOHANSEN'S (A.) Account of the Island of Bulama	363	Lawyers, duties of	374 E
JONES'S (A.) State of the Country in November 1794	426	Learning, on the affluence of	213 E
Joseph II. character and conduct of	144	LECTURE on Natural and Experimental Philosophy	237
Judgement, on errors of	454	Leprosy of the West in the Middle Ages, G	444
JUDGES and Jurors on State Trials, Warning to	304	On the Symptoms, Causes, and Cure of the, Dan.	ib.
Julian, the emperor, character of	93	Leprosy, observations on the	444, ib.
JULIAN'S Two Orationa	ib.	LETTER on the present Situation of public Affairs	433
JURYMEN, Calm Inquiry into the Office and Duties of	303	to F. Plowden	99
Jurymen, duties of	303, 412	to Jas. White	328
JUSTIFICATION by Faith defended	41	the Analytical Reviewers	484
<b>K.</b>		Clergy of the Church of Scotland	84
KEMBLE'S (J. P.) Lodoiska	478	Inhabitants of Spitalfields	497
KENTISH'S (J.) Letter to Jas. White	328	Lord Mayor	315
Kidney, inflamed, shingles from	234 E	LETTERS on Emigration	495
Kidneys without ureters	446	Missions	297
KINDERLEY'S (N. E.) Specimens of Hindoo Literature	122	to a Wife	109
KIPPES'S (Dr. A.) Biographia Britannica, Vol. V	1	the Peers of Scotland	421
Knigge's (Bar. A.) Defence of his Honour, G	209	LETTER'S (T.) Tour through Scotland	11
Knights Templars, Process against the, G	212	Lewis XVI, character and conduct of	243, 246, 248, 342
KNOWLEDGE, Investigation of the Principles of	149, 449	Liberty, observations on	345, 395
Knowledge of Ourselves, G	110	of the press in Denmark	218
Knowledge, distinctions of	150	observations on the	379
how acquired	324, 453	propagation of knowledge favourable to	351
mode of diffusing	319	religious, remarks on	330
on the advancement of	151	State of, in Europe, before the french revolution	344
Spread of, favourable to Liberty	251	Library to be sold	448
KNOX (W.) on the Method of extinguishing Fire in Sweden	69	Lichen Islandica, observations on	222 A
<b>L.</b>		pyxidatus, remarks on	ib. L
Lactals absorb by animal appetency	234 B	Lichtenberg's (G. C.) Illustration of No-garth, G	212
LACY'S (W.) Garden of Howarth	167	Liege, account of the revolution at	141 F
Lakes, why so few	414	Life, long, art of preserving	234
Lansdowne (Lord) correspondence with, on a reform of parliament	309 E	Light, on the ocular spectra of	235 E
Larrea's (E.) Political and Economical Memoirs of Spain, 9	447	properties and effects of	238 E
		List of Charitable Institutions in Great Britain	440
		Liver, inflamed, diseases from	234
		Loch-Lomond	16
		Locke, strictures on	158
		Q. 1 2	2003; 2004 3

# I N D E X.

<b>LEPISAKA; an Opera</b>	478	<b>MARSON (J.) on the Universal Restoration of Mankind</b>	39
<b>LONGE's (J.) Visitation Sermon</b>	197	<b>Martyrdom, pain of, not felt</b>	233 E
<b>Lord's supper, purpose of the</b>	201	<b>MARON (M. van) on recovering drowned Persons, D</b>	553
— remarks on the	395 E	<b>Masts of Ships, improvement in</b>	66
<b>LUCAS's (Dr. R.) Sermon</b>	296	<b>MATERIA Medica, Tracts on, L</b>	221
<b>LUCY's Novel</b>	49	<b>MATERIALISM, Anatomical Arguments for the Doctrine of</b>	419
<b>Lung, Nature and Treatment of Consumption of the, F</b>	106	<b>Materialism, remarks on the Doctrine of</b>	415, 419
<b>Lungs, communication between external parts and the</b>	107	<b>Matrimony, advantages of</b>	103, 128
— emetics occasion absorption from the	234 E	<b>Matter, animal, organization of</b>	234 E
— of consumptive people, appearances of, on dissection	106 F	— inanimate, increase and consolidation of	234 E
— oxygenation of the blood in the	234 E	— nature and properties of	238 E
<b>Luther's unpublished Sermons, G</b>	106	— vis inertiae not essential to	461, 463
<b>Luxury, Aristotles on</b>	391 E, 448 G	<b>Maxims</b>	128
<b>Lynar's (Count) Posthumous Works, F. G</b>	335	<b>Meadows, watering of, see Irrigation.</b>	
<b>LYONS, Narrative of the Siege of, F</b>	465	<b>Meals, Chinese after, explained</b>	234 E
<b>Lyons, account of the siege of</b>	ib.	<b>MEAUX, Siege of</b>	26
		<b>Mecenas, character of</b>	872 E
		<b>Mechanical powers</b>	238 E
		<b>Mechanics, difference between theory and practice in</b>	338 E
		<b>MEDICAL Education, On the Errors and Defects of</b>	387
		<b>Medical practice of the Africans</b>	223 L
		<b>Medicine, Proposal for the Improvement of</b>	222
		— Relation of Meteorology to	446
		<b>Medicines, on the nauseousness of</b>	386
		<b>Meiners (Prof.) on the Decline of the Manners, Science, and Language of the Romans, G</b>	447
		<b>Memoirs of General Dumourier</b>	21
		— Gregorio Panzani	95
		— Science and the Arts	365
		— the Kings of Britain of the House of Brunswick	359
		— Literary and Philosophical Society at Manchester, Vol. IV	414
		<b>Memory, in what sense connected with defective imagination</b>	227
		<b>Men, On the Duties of</b>	369
		<b>Menstruation, remarks on</b>	234 E
		<b>Merchants, duties of</b>	374
		— tricks practised by	375
		<b>Messiah, grounds for the expectation of a</b>	217
		<b>Metal, singular</b>	121
		<b>Metals, action of the calces of, on oils</b>	418
		— observations on	324 E
		<b>Metaphysics, what</b>	152
		<b>METEOROLOGICAL Journal of the Year 1793</b>	55
		<b>Meteorological observations</b>	55 E,
		368 E, 419, 443 L	
		— instruments	238 E
		For	

*Manuel, &c.*

## INDEX

<i>Astronomy</i> , Relation of, to Medicine		MOSER'S (J.) Adventures of Tiza	Twice
	446		872
Meteors, observations on	238 E	Turkish Tales	171
<i>Meyer</i> (H.) on an ancient earthen Vase,		Motion, how communicated by impul-	
G	335	sion	459
MICROMETER, Mother-of-Pearl, De-		observations on	238 E, 459,
scription and Use of the	233		461 E, 462
Micrometer, how to rectify	334 L	on particular kinds of	442 L
new	281, 334 L	<i>Mountains</i> , Natural History of, G	210
Microscopes; on the construction of		Muscles, observations on the	214
	238 E	MUSGRAVE (Sir R.) on the present Situ-	
theory of achromatic object		ation of public Affairs	433
glasses for	442 L	Musical instrument, ancient Irish	183
MILITARY, Considerations addressed to		Mutability considered	449
those who have subscribed towards an		MYSTIC Cottager of Chamouny	490
Increase of the	203	Mythology of the Greeks, elucidations of	
MILN'S (R.) Fast Sermon	44	the	93 E
Mind of brutes	160, 161, 450	N.	
operations of the	155	NARRATIVE of the siege of Lyons, F	
progress of the	150, 449		465
tranquillity of, how to acquire		NASH'S (M.) Answer to Paine's Age of	
	392 E	Reason, &c.	202
Mineralogy, Observations, Doubts, and		Nations, rights of, have always been	
Queries, relative to, G	210	liable to infractions	111
Mineralogy, observations in	108 I	NATURAL and Experimental Philoso-	
	220, 221, G, 442	phy, Lectures on	237
Mingay (Jas.) character of	174	Natural History of Mountains, G.	220
Miracles, defence of the credibility of	29	the Nation of Gra-	
observations on	185	chaco, I	446
MISCELLANEOUS Poetry, E, L	476	Philosophy, Letters on, G	220
Misfortune, advantages of fortitude under		Religion, Catechism of, G	110
	324 E	Natural philosophy leads to religion,	237
MISSAL, Account of a rich illuminated		NECESSITY of continuing the War	314
	364	Necker, character and conduct of	339 E
Missions, Letters on	297	NECROMANCER: or the Tale of the	
Mithridates, character of	269 E	Black Forest	52
Mocurrery system, observations on the	304	Needle, on the variation of the	179
Mohammedanism, on the propagation of		Nerves, observations on the	64, 65
	193	use of, in parts where motion is	
Moldenbauer's (Dr. D. G.) Process		involuntary	445 L
against the Templars, G	112	Nervous System, Experiments on the	
Monach, fall of the	140		63
MONARCHY no Creature of God's		Neurological Tables, L	445
making	429	NEWTON'S Letters to a Wife	100
MONRO'S (Dr. A.) Experiments on the		NICHOLSON'S (G.) Essays on Theolo-	
Nervous System	63	gical Subjects	399
MONTFLORE'S (J.) Account of the		Nobility, Remarks on	340, 426
Expedition to Balam	147	Noëll's (J.A.) Illustrations of Romans	
MONTGAILLARD'S (Count de) Necessi-		I, 4, L	329
ty of continuing the War	314	NOMENCLATURE, Chemical, Transla-	
		tion of the Table of	53
France, Answer to	313	North (lord) character of	469
nation of, F	208	NOBISCH, Address to the Electors of	
			205
to, F	311	NOTT (Dr. J.) on the Waters of Pisa	
Moon, on the parallax of the	334 L		278
Morals, observations on	112 G, 111,	Novels, remarks on	482
	369	Numa, character of	268 E
propositions in, capable of dem-		Number, how we acquire the conception	
onstratation	151	of	452 E
MORISON'S (R.) Designs for Villas	46	use of, in science	461 E
Musdok, latitude and longitude of	443	NUTRITION, observations on	224

<b>O.</b>	
<b>OBSERVATIONS on the Law of Treason</b>	302
<i>Observations, Doubts, and Queries, relative to Mineralogy, G</i>	220
— on the Consumption of the Lungs, F	106
— Two chirurgical Machines, I	444
— taken from Experience, Vol. IV, G	219
<i>Octavia, character of</i>	271
<i>Ode to apathy</i>	163
— fancy	164
<i>Odours, nature of</i>	238 E
<i>Oils rendered clear and colourless</i>	418
<i>Old age, remarks on</i>	213
<i>ORIGIN, Inquiry into the Nature and Properties of</i>	59
<i>Opium, analysis of</i>	60
— effects of	59, 61, 64
— impurity of	59
— on the purification of	62 E
— stimulant	59
— virtues of	62 E, 222 L
<i>Optics, Introduction to, G</i>	217
<i>Ordnances respecting the Liberty of the Press in Denmark, G</i>	218
<i>Organs of sense, original fibres of, remain unchanged</i>	234 E
<i>ORIGIN, &amp;c. of the present War, impartially considered</i>	481
<b>ORNAMENTAL Plants and Shrubs, F</b>	278
<i>Orthography, principles of</i>	465 E
<i>Officiation of the brain of an ox</i>	108
<i>Ourself, on the Knowledge of, G</i>	210
<b>OUTLINE of a Commentary on Revelations XI</b>	89
<i>Ovid, character of</i>	272 E
<b>OWEN'S (J.) affix Sermon</b>	293
<b>P.</b>	
<i>Pain, observations on</i>	232, 233, 457
— warm bathing alleviates	332
<b>PAINE'S Age of Reason, Answers to</b>	285, 287, 402, 402
— measured by the Standard of Truth	202
<i>Painting and poetry, error respecting</i>	259
<i>Paisley, account of</i>	13 E
— vocal chapel at	13
<b>PAENHAM'S (Capt.) Substitute for a lost Rudder</b>	65
<b>PALLEY'S (W.) View of the Evidences of Christianity</b>	28, 185
<i>Pallas's (P. S.) Guldenstedt's Travels, G</i>	219
<i>Palliani (L.) on Two chirurgical Machines</i>	444
<i>Palsy, observations on</i>	233, 234 E
<b>PANZANI (G.) Memoirs of</b>	297

<i>Parents should have the care of their own children</i>	182, 215
<i>Paris, conduct of J. Pottier, mayor of</i>	242
— state of, before the mayoralty of Benson	245
<b>PARISIAN, The</b>	482
<b>Parliament, on a reform of</b>	33 E, 309, 354
— proceedings of the Yorkshire committee respecting a reform of	308
<b>PARSONS'S (B.) Sermon on the Death of the Rev. W. Price</b>	296
<b>PARSONS'S (Mrs.) Lucy</b>	49
<b>Passions, government of the, necessary</b>	290 E
<i>Patterson (Dr.) on the Relation of Meteorology to Medicine</i>	446
<b>PAYNE'S (J.) Epitome of History</b>	359
<b>PEACE, On</b>	434
<b>PEACOCK (D. M.) on the Structure of the House of Commons</b>	83
<b>PEARSON'S (Dr.) Translation of the Table of Chemical Nomenclature</b>	53
<i>Pen, fountain, described</i>	218 F
<i>Penance, ancient modes of</i>	16
<b>PENROSE'S (Dr. F.) Essays Physiological and Practical</b>	282
<i>Pentateuch, with Notes, L</i>	106
<i>People, on assemblies of the</i>	300
<i>Perception, what</i>	354
<i>Pericardium, absorption from the, procured by emetics</i>	234 E
<b>Persecution, religious</b>	7
<i>Perth, account of</i>	21 E
<i>Peter I, of Russia, anecdotes of</i>	335 G
<b>PETION'S (J.) Works, Vol. IV, F</b>	241
<b>Pharmaceutical Dictionary, G</b>	107
<b>Pharmacy and Materia Medica, Tracts on, L</b>	228
<b>Philosophers of Megara defended</b>	121 L
<i>Philosophical Ideas on Religion and the Spirit of pure Christianity, G</i>	443
<b>Philosophy, causes of error in</b>	121, 454
— on the method of reasoning in	238 E
— remarks on	369
— what	150, 451
<b>Phlogiston, nature of</b>	238 E
— strictures on the doctrine of	54 E
<b>Phosphorism of bodies, observations on</b>	238 E
<b>Phthisis, observations on</b>	106
<i>Physical and medical Observations made in Spain, F</i>	443
<b>Physicians, duties of</b>	374 E
— on the education of	387
— qualifications of	387
<b>PICTURESQUE compared with the Sublime and the Beautiful</b>	259
<b>Picturesqueness</b>	260
<b>Pity, early, recommended.</b>	289 E

# I N D E X.

<b>PISA</b> , On the Thermal Waters of	278	<b>PASQUICK</b> , School for	440
<b>PITT</b> (Mr.) on the character and conduct of	321, 422, 428	Prejudice, observations on	457
<b>PITT</b> 's (Mr.) alarming Assertion refused	315	Preis, on the liberty of the	370
<b>Placenta</b> , oxygenation of the blood in the	234 E	— state of the, in Denmark	218
<b>PLAIN</b> and useful Instructions to Farmers	282	<b>PRESTON</b> 's (R.) View of the Rule in Shelley's Case	410
<b>Planet</b> , new, on the orbit of the	334 L	<b>PRICE</b> (U.) on the Picturesque	259
<b>Planets</b> , phenomena of the	238 E	— (W.) Sermon on the Death of	296
<b>PLANTS</b> and Shrubs, Ornamental, F	278	<b>PRINCE</b> of Wales, Epistle to the	495
<b>Plants</b> , umbelliferous, remarks on	314 E	<b>PRINCIPLES</b> and Duties of the Christian Religion	201
— why varying according to the climate	462	— of Grammar	492
<b>Platina</b> , perhaps known, as well as the art of manufacturing it, long ago	221	<b>PRINSEP</b> on the Mercury System, Answer to	304
<b>Pleurisy</b> , observations on	234 E, 16. E	<b>Printed</b> Books of the 15th Century at Bensberg, G	112
<b>PLOWDEN</b> (F.) Letter to	99	<b>Printing</b> , Origin of, in Spain, L	112
<b>PLOWDEN</b> 's (C.) Remarks on Berington's Memoirs of Panzani	16.	<b>Prizes</b> adjudged	106, 441
<b>POEMS</b> by Mr. Jermlingham, Vol. III	22	— subjects announced for	105, 441, 442
— of Anna Maria	162	<b>Probability</b> , remarks on	457 E
Poetical extracts 6, 21-3, 115-21, 163-7, 235, 267-78, 474-9, 481	477	<b>Procs</b> against the Knights Templars, G	112
— latin	477	<b>PROGRESS</b> and Practice of a Modern Attorney	413
<b>Poetry</b> and painting, error respecting	259	<b>Progrs</b> of my Mind and my Activity, by Prof. Büsch, G	219
— descriptive, remarks on	473	<b>Projectiles</b> , on the motion of	238 E
— on translation of	113	<b>PROSPECT</b> before Us	313
<b>Poisons</b> , observations on	64	— of the political relations between France and Switzerland	82
<b>Poland</b> , policy of the empress of Russia respecting	315 E	<b>Providence</b> , national	289 E
<b>POLITICAL</b> Essays relative to the Affairs of Ireland	90	<b>Prussian</b> Army, Campaigns of the, G	111
— Papers chiefly respecting a Reform of Parliament	308	<b>PSALMS</b> of David methodised	297
<b>Political</b> and Economical Memoirs of Spain, S	447	<b>PUBLICOLA</b> Verax to the Prince of Wales	493
<b>Political</b> discussion, necessity of	338 E	<b>Pulse</b> , frequency of the, diminished by bathing	332
<b>Pompey</b> , character of	269 E	<b>PLY</b> 's (H. J.) Siege of Meaux	26
<b>Pont-y-priid</b>	139	<b>Pyramids</b> , isoperimetrical, remarks on	442 L
<b>Poor</b> , Friendly Address to the	215		
<b>Poor</b> , on instructing the	289 E		
<b>Pope</b> 's pastorals, Messiah, and ode on St. Cecilia's day, latin versions of	477 E, L		
<b>Popes</b> , rise of the power of the	48		
<b>Portal</b> (Prof. A.) on the Consumption of the Lungs, F	106		
<b>Porter</b> , receipt for making	73		
<b>PORTER</b> 's (Bish.) Sermons, Vol. II	228		
<b>PORTRAITS</b> , Roman	266		
<b>Posthumous</b> Works of Count Lynce, F, G	335		
<b>Potash</b> , remarks on	442		
<b>Potatoes</b> , on the culture of	283		
<b>PRACTICAL</b> Essays on the Natural History of Mountains, G	220		
<b>Preaching</b> extempore recommended	44 E		

# I N D E X.

<i>Richard's</i> European Traveller's Guide, F	217	Rudder, lost, substitute for a	63
<i>Relation</i> between a State and it's Servants considered, G	334	—— mode of preventing the loss of a	66
<i>Religion</i> , Natural. Catechism of, G	110	RUDIMENTS of Architecture	284
<i>Religion</i> deducible from natural philosophy	237	<i>Rule</i> in Shelley's Case	410
—— importance of, to society	296 E	<i>Russia</i> , Travels through, G	219
—— difference of opinion in	324 E	<i>Russia</i> and Denmark, negotiation between, respecting Holstein	335 G
—— on the exercise of private judgment in	295, 330	—— anecdotes of the court of	335 G, 336 G
—— remarks on	443	<i>Russia's</i> (Empress of) policy respecting Poland	315 E
RELIGIOUS Fasts, Seasonable Reflections on	201	S.	
—— Fear of God recommended	397	Sabbath, on the religious observance of a	197
Religious establishments. remarks on	85, 88, 196, 197, 351	ST. ANDREW'S (J. B.) Report on the Commotions on Board the French Fleet, F	77
—— liberty	330	ST. JUST'S Report on the Expenses incurred with the Neutral Powers, F	207
—— persecution	7	SALMON'S (T. A.) Hebrew Grammar, H, L	493
—— systems, various	123	Salts, neutral, method of ascertaining the proportion of ingredients in	177
RALPH (Dr. J.) on the Yellow Bark	383	Sandwich (earl of) character of the	470
REPORT on the Commotions on Board the French Fleet, F	77	Saturn, occultation of, in 1775	334 E
—— Expenses incurred with the Neutral Powers, F	207	Savage, lines said to be written by	6
Resistance, early, necessity of	302, 497	Savile (Sir G.) correspondence with, on a reform in parliament	309 E
Resisting powers, remarks on	459	Scarpa's (Prof.) Neurological Tables, L	445
Rest, absolute, belongs only to space	462	Scepticism, animadversions on	392 E, 457 E
Retirement, advantages of	289	Schaffer's (Dr. J. C.) Tour through France, &c., G	336
REVEALED Knowledge of some Things that will speedily be fulfilled	202	Schlegel's (Dr. J. C. T.) Tracts on Pharmacy and Materia Medica, L	221
Revelation may be credibly attested	286	Schöppf's (Dr. J. D.) History of Tortoises, L. No. III—V,	109
—— observations on	16	Schoerl, see Vesuvian gem.	
REVELATIONS XI, Outline of a Commentary on	85	SCHOOL for Prejudice	444
Revolution, remarks on the	350	SCIENCE and the Arts, Memoirs of	365
REVOLUTIONS of Belgium and Liege, F	141	Science, divisions of	151
Revolutions, remarks on	143	—— observations on	163, 457 E
REYNELL'S (T.) Sermon to the Society of Unitarian Christians	199	—— progress of	345
Right, sense of, should never be permitted to give way to personal considerations	203	—— what	350
Rights of nations have always been liable to infractions	111	Scipio, character of	268
Rise, and fatal Effects of War	44	SCOTLAND, Letter to the Clergy of the Church of	24
Roads, on the management of	283	—— Letters to the Peers of	421
ROBESPIERRE, Fall of	480	—— Tour through various Parts of	11
—— History of	175	Scotland, ancient mode of burying in	418
Rubespierre, account of	175, 244, 250	—— trade of	66
ROBINSON'S Sydney St. Aubyn	170	—— antiquities of	418 E
ROMAN, Portraits	266	—— on the fishery of	67
Romance, hindu	128	—— representation of	309 E
Romans, Decline of the Manners, Science, and Language of the, G	447	—— villages lately reared in	216
Romans, general character of the	268 E	Scottish cottage	17
—— houses and villas of the	284 E	—— dancing	74
Rose, dog, very old	221		Sarcoph.
Rothsay, town of	14 E		
ROUSSEAU'S Confessions, New Ed. F	448		
Roussier's Journal, extracts from	107		

# I N D E X.

Screws, very fine, method of cutting	179 E	Society on subordination in	293
Scripture, authenticity of the	32, 188, 191, 286	—— progress of	110 G, 338
—— moral tendency of the	287	<i>Socratic</i> Dialogues, G	110
SCYLLA more dangerous than Charybdis	205	Soda, history, analysis, &c. of	222 L
Seamen, duties of	374 E	—— phosphorated, 'blue colours' produced from the mother water of	417
SEASONABLE Reflexions on Religious Fasts	201	SOLDIER, Duties of a	198
Secretion, observations on	234 E	Soldier, duties of a	198 E, 374 E
Selfexamination, necessity of	111 G	Solidity, remarks on	461
Sensation, diseases of	230	Solution, phenomena of	238 E
—— remarks on	152, 155	SONNETS by the rev. W. L. Bowles	23
Sense, sixth, supposed to be possessed by the bat	108, 220	Space has no real existence	451 E
Senses, not deceitful in their nature	454	Spain, Origin of Printing in, L	112
—— on the operations of the	153, 156	—— Political and Economical Memoirs of, S	447
Sensibility, temperament of	226	—— Physical and Medical Observations made in, F	443
SENTENCIOUS Latin Poets, E, L	277	Spain, constitution of	360
SEQUEL to the State of France in May 1794	311	—— on the diseases of	443
SERMONS 42-4, 196-201, 288-96, 390-8		—— natural history of	443 F
—— Fast	44, 201	—— state of religion in	361
Sermons, G	106	—— trade, manufactures, produce, &c. of	447 S
Shuffart. (Dr. J. M.) on the Relation between a State and it's Servants, G	334	Spalding's (Dr. G. L.) Commentary on the Book on Xenophanes, &c. L	111
SHELLEY's Case, Rule in	410	Spallanzani's Travels in the Two Sicilies, I	108
Shingles from inflamed kidney	234 E	SPECIMENS of Hindoo Literature	122
Ships-masts, improvement in	66	Speech, investigation of the principles of	162 E
—— rudders, method of securing	66	Spheroid, on some properties of the	442 L
—— substitute for, if lost	65	SPITALFIELDS, Letter to the Inhabitants of	497
Sicilies, Two, Travels in the, I	108	Spleen, enlarged	181 E
SIEGE of Meaux	26	—— observations on the	ib. E
Sight, see Vision		Standing army, remarks on a	352
SINCLAIR (Sir J.) Letter to	69	Stars, fixed, on the aberrations of the	334 L
SKETCH of the War with Tippoo Sultan	131	STATE of the Country in November 1794	426
SKETCHES of the Characters of Erskine and Mingay	172	—— Trials, Warning to Judges and Jurors on	304
Slavetrade, remarks on the	104	State and it's Servants, relation between the, G	334
Small-pox, on the contagion of	231	Sterne, plagiarisms of	415
—— remarks on	234 E, ib.	STEWART's (J.) Good Sense	317
—— utility of bathing in	332	Stirling, account of	21 E
SMITH's (Mrs.) Banished Man	254	Stomach, action of the, decreased in vomiting	234 E
—— (W.) Address to the South Carolinians	307	—— death from gout in the	ib. E
Snow, traveller in the	474	—— fistulous opening in the	180
Societies, charitable	440 E, 498 E	Stones, biliary and urinary, see Calculi	
—— scientific, remarks on	365	Story, wonderful	404
SOCIETY, Literary and Philosophical, of Manchester, Memoirs of the, Vol. IV	414	Stranfsky's (P.) State of Bohemia, G	218
Society, Electoral German Literary, at Mannheim	105	Stucke's (C. H.) Chemical Investigations of some Fossils, G	220
—— Royal, of Sciences, at Copenhagen	441	SUBORDINATION considered on the Grounds of Reason and Religion	293
Society for the reform of parliament, yorkshire, proceedings of the	308 E		293
—— observations on	391 E	R r	Subscrip-
—— of friends of the people, proceedings of the	309 E		
APP. VOL. XX.	2		

# I N D E X.

Subscriptions, public, remarks on	203	Testament, Old, on the chaldaicisms and syriacisms in the	493 L
Substance, observations on	461	— remarks on passages in the	106 L, 187, 485
SUBSTITUTE for a lost Rudder	65	Testimony, human, remarks on	193
Sun, how to determine the situation of the spots in the	334 L	THEANTHROPOS trees Kainees Distheekes	483
— on the parallax of the	334 L	Theology, on the exercise of private judgment in	295
— rotation of the	334	<i>Thiery's</i> (Dr.) Physical and medical Observations in Spain, F	443
Sunday schools, observations on	181, 398 E	<i>Tbilow</i> (Dr. G. H.) on Kidneys without Ureters, G	445
Superstition	15, 457	THOMAS's (T.) Virtues of Hazel	322
Sweden, History of Agriculture in, Sw	334	THORN's (R. J.) Howe Triumphant	276
Sweden, fragments of the history of	335 G	THOUGHTS on the public Duties of private Life	486
— papers respecting a conspiracy against	322 F	— Suspension of the Habeas Corpus Act	203
— remarks on	334, 335 G	THYMRIAD (The)	21.
Swedenborg, on the doctrines of	399	Tibullus, character of	272
SWITZERLAND and France, Political Relations between	82	Timber, method of fortifying against fire	72
SYDNEY St. Aubyn	170	Time has no real existence	457 E
Sylla, character of	269 E	<i>Timoleon</i> , a Tragedy, F	336
Sympathy of parts	233	Tin, account of the digging and manufacture of, in Cornwall	136 E
Syncope explained	233 E	TINDAL's (W.) History and Antiquities of Eveham	403
T,			
TALES of Elam	255	Tin-mine, descent into a	136
TATTERSALL's (Dr. W.) Anatomical Arguments for Materialism	419	TIPPOO Sultaun, Sketch of the war with	131
TAYLOR's Translation of Julian's Orations	93	TITHES politically, judicially, and justly considered	87
<i>Telemachus</i> in Verse, F	336	Tithes, observations on	ib.
Telescopes, demonstration of Newton's theorem for correcting the errors of the glasses of	180	<i>Tolis</i> (D. J.) on the Nation of Gran Chaco, I	445
— micrometer for	284, 334 L	Tomb, ancient	111
— on the construction of	238 E	<i>Tongues</i> , On the Gift of, G	329
Temperaments	225	<i>Tordenfield</i> (P.) Eulogy of, Dan	219
<i>Templars</i> , Process against the, G	112	<i>Tortoisés</i> , History of, L	109
TENTHOLD's (P.) Translation of Flammenberg's Necromancer	52	Tour through the South of England, &c.	136
TENURE, Copyhold, Practical Treatise on	409	— various Parts of Scotland	11
Tenures, copyhold, origin of	409	<i>Tour</i> through France, England, Holland, and Italy, G	336
— remarks on	ib.	— the southern Provinces of France, G	220
— observations on	410 E	TOWNLEY's (G. S.) Six Sermons	394
TESTAMENT, New, Appeal to the, in Proof of the Divinity of the Son of God	483	Towns, english, on the origin of	407 E
<i>Testament</i> , Old, Sketch of a Christology of the, G	217	Trademen, duties of	374
Testament, New, apocryphal parts of the	37	TRANSACTIONS of the Royal Irish Academy, Vol. IV	176
— authenticity of the	32, 188-191, 286	<i>Transactions</i> of the imperial Academy of Sciences, at Petersburg, Vol. III, L	442
— on the quotations of the Old in the	194	TRANSLATION of the Table of Chemical Nomenclature	53
— remarks on passages in the	10, 85, 106 G, 187, 329, ib., 484 E	Translation, poetical, observations on	113
— Old, grounds for the expectation of a Messiah in the	217 G	Traveller, winter	474
		<i>Traveller's</i>	



# I N D E X.

<i>Traveller's</i> , European, Guide, F	217	<i>Venturini</i> (C.H.G.) on Religion and the Spirit of pure Christianity, G	443
Travellers, advice to	217 F	Venus, occultation of, in 1785	442 L
—— convenient carriage for	218 F	Versailles described in it's present state	344
TRAVELS of Prince Fan-Feredin	167	Vertigo from intoxication	234 E
<i>Travels</i> in the Two Sicilies, I	108	Vesuvian gem, or schoerl, analysis of	220
—— through Russia to Mount Caucasus, G	219	Vice, remarks on	391
TREASON, Law of	411	—— source of	338
—— Observations on the Law of	302	Victory, price of a	324
—— Office and Duties of Jurymen in Cases of	303	VIEW of the Evidences of Christianity	28, 185
Treason, injustice practised under pretence of	76	—— Fishery of Great Britain	66
—— on the law of	299-303, 412	Village lately reared in Scotland	216
TREATISE upon Gravel and Gout	55	VILLAS, Designs for	46
Trepanning, improved instrument for	179	Villas of the romans and greeks	284 E
—— in what cases necessary	ib.	VINDICIA Britannicæ, Appendix to	211
TRIAL of T. Walker and others	74	Virgil, character of	114, 272
Trinity, arguments against the doctrine of a	329, 399	VIRGIL'S Æneid, in Blank Verse	113
—— in the person of Christ	400	VIRTUES of Hazel	322
Truth, mathematical and physical compared	498	Vis inertiae, not essential to matter	460
—— physical and moral, as capable of demonstration as mathematical	151	Vision, on the sense of 156, 235 E, 238 E	
—— remarks on	457 E	—— organ of destroyed, without the sense being lost	108, 220
TURKISH Tales	171	VISIT for a Week	209
TURNER'S (Dr. D.) Two Sunday School Sermons	398	Vitriol, white, observations on	222 L
TWIG (Tim.) Adventures of	272	VOCABULARY of the German Tongue, E, G	328
Two Orations of the Emperor Julian	93	Vocal chapel	13
U.		Voigt's (J. C. W.) Natural History of Mountains, G	220
Understanding, what	150	Volcanoes, observations on	309 I
Unitarian association in the West of England, defence of the	328 E	Voluntarily, increased, temperament of	226
Unitarians, chief tenet of the	200	Vomiting, observations on	234
Unity, conception of	452 E	W.	
UNIVERSAL Restoration of Mankind inconsistent and contrary to the Scriptures	39	WALES (Prince of) Epistle to the	495
Universe, structure of the	238 E	Wales, on the character and conduct of the prince of	496
Universities, english, remarks on the	213 E	WALKER (T.) and others, Trial of	74
Ureters, defects of the	446	WALKER'S (R.) Psalms of David methodized	297
Urine, chemical experiments on	56	WALKS in a Forest	473
V.		WAR. A Poem	25
Vander Noet, character and conduct of	145	—— apparent Causes and Objects of the	321
Vapour baths, observations on	332 G	—— Necessity of continuing the	314
Vase, On an ancient earthen, G	335	—— Rise and fatal Effects of	44
VENEREAL Disease, Collection of Writers on the, L	330	—— With Tippoo Sultaun, Sketch of the	131
VENEREAL Disease, origin of the	330 L	War, observations on	44 E, 324
—— remarks on the	444	Warburton (bish.) character of	6
—— scarce tracts on the	330 L	WARNING to Judges and Jurors on State Trials	304
—— use of opium in	222 L	Water found in basalt, analysis of	220
		—— on the generation of air from	54
		—— nature and properties of	238 E
		Waterfall of Fyres	19
		Waters,	

# I N D E X.

Waters, mineral, causes of the heat of		Words, distinguishing, political use of	204
_____ of Pisa	279	World, antiquity of the, according to	204
_____ Yverdun	280	the hindus	128
WATT (R.) Declaration and Confession		Worship, public, importance of	391 E
of	494	Wound in the stomach, curious case of a	186
WEAVER's (R.) Sermon	397	Wounds, in what constitutions difficult	227
WEEK, V sit for a	209	to heal	227
Weights of various countries	218 F	WRIGHT's (G.) Principles of Grammar	491
Weisbaupt (A.) on the Knowledge of		_____ (J.) Revealed Knowledge of	
Ourselves, G	110	some Things that will speedily be ful-	
WEISS on the political Relations be-		filled	201
tween France and Switzerland	82	Writing, art of, known to Homer	181
Whale, wonderful story of a	68	Wynperffe's (Dr. D. van de) Defence of	
Whigs, conduct of some	310	the Divinity of Christ, D	106
WHITE (Jas.) Letter to	328	WYVILL's (C.) Political Papers	308
WHITELY's (Jos.) Sermon to the Yeo-			
manry Cavalry of Skirack	397		
Wicked (the) will be annihilated	40		
_____ finally saved	39 E		
Wickliffe, tenets of	197		
WIFE, Letters to a	100		
William III, curious dedication of a			
book to	5		
Williams's (E.) History of the British			
Bards and Druids	448		
WITHERS (Dr. T.) on the Errors and			
Defects of Medical Education	387		
Wildemar, a novel, G	336		
WOLLSTONECRAFT's (Mrs.) View of			
the French Revolution	337		
WONDERFUL Travels of Prince Fan-			
ferdin	167		
Wood, method of fortifying against fire	72		
WOODFALL's (W.) Debates at the India			
Houfe, Oct. 9 and 23, 1794	305		

## X.

*Xenophanes, &c., Commentary on the Book on, L* 111

## Y.

*YELLOW Bark, Inquiry into the Efficacy of the* 383  
*York, county of, long attached to the cause of liberty* 308  
*Yorkshire committee, proceedings of the* 3

## Z.

*Zenos of Venice, remarks on the voyage of the* 109 Dan. G  
*Zinc, vitriolated, observations on* 222 L  
*ZOONOMIA* 225  
*Zoophytes, Description of, G* 446

# E R R A T A.

## Page line.

59 6, after Price add 5s.  
 63 4, for phyician read physician.  
 72 20, for gallons read quarts.  
 92 ult put a mark of quotation at the end.  
 96 2, for 473 read 508.  
 122 note l. 3, for mortal read mortals.  
 149 12 f. b. for perspicuity read perspicacity.  
 250 8 f. b. for fly read flee.  
 251 is erroneously numbered 215.  
 272 penult. after custom add 8vo.  
 ult. dele 8vo.

## Page line.

295 26, for perceptive read preceptive:  
 312 23, the semicolon should follow France.  
 313 15, for concerned read concerted.  
 314 6 f. b. dele the comma at the end.  
 329 21, 22, for predicted read predicated.  
 342 4 f. b. for slacken read slackens.  
 347 16 f. b. for 1792 read 1782.  
 369 24 f. b. for mens' read men's.  
 418 14 f. b. for sculpture read sepulture.  
 442 22 f. b. for mutually read mutually.  
 442 3, for abend landischen read abendlandischen.







**THE NEW YORK PUBLIC LIBRARY  
REFERENCE DEPARTMENT**

**This book is under no circumstances to be taken from the Building**

[illegible]

